1. Cor. 8. 2.
If any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.

¶THE DEFENSE of the Aunſwere to the Admonition, againſt the Replie of T.C.

BY IOHN VVHITGIFT
Doctor of Diuinitie.

In the beginning are added theſe. 4. Tables.

1 Of dangerous doctrines in the Replie.
2 Of Falſifications and vntruthes.
3 Of matters handled at large.
4 A table generall.

If any man be contentious, we haue no ſuch cuſtome, neyther the Churches of God. 1. Cor. 11. 16.

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Gal. 5. 26.
Let vs not be deſirous of vainglorie, prouoking one another, enuying one another.

¶ To the godly Reader.

IT VVERE BVT A NEEDLESSE labour to make any particular recitall of those poyntes of doctrine vvhich this Church of Englande at this day dothe holde and maynteyne, for they be at large set out in sundry English bookes, and especially in the Apologie of the Churche of Englande, and the Defense of the same: summarily also collected togither in the boke of Articles agreed vpon in the Conuocation at London Anno. 1562. &c. this I dare boldly affyrme, that all poyntes of Religion necessarie to saluation, and touching eyther the mysterie of our redemption in Christ, or the right vse of the Sacraments, and true manner of vvorshipping God, are as purely and perfectly taught, and by publike authoritie established in this Church of England at this day, as euer they vvere in any church sithence the Apostles time, or novv be in any reformed Church in the vvorld: the vvhich to be true, those that be learned (euen among the myslikers of this present state) can not, nor vvill not denie.

Likevvise, that all Heresies, all corrupt doctrines, all superstitious and Papisticall opinions, haue beene, and be by the Prince and the Realme banished, by the learned Bishops and Preachers in vvord and in vvriting confuted, vvho is so blynded vvith malice, that he can not see, or so frovvarde and vvilfull that he vvill not confesse?

VVhat shall vve then think of those men, that are so farre from acknovvledging this singular and vnspeakeable benefite proceeding from the meere mercy of God, so farre from beeing thankful for the same, from desiring the continuance of it vvith harty prayers, that by all meanes possible they seeke rather to obscure it, and to deface it, bicause in certayne accidentall poynts they haue not their fantasies and proper deuises. If this be not to set themselues agaynst God, and to trouble the peace of the Church for externall things (vvhich is fantasticall) let the quiet and godly Christian, iudge. Hovv much better had it beene for them to haue proceeded in teaching necessarie poynts of doctrine, and exhorting to obedience, to concorde, to godly lyfe and conuersation, than thus vvith no small reioycing of the vvicked, great offence of the vveake Gospellers, maruellous grief of the Queenes Maiestie, and other that haue the care of gouernment, frovvardly to disquiet and disturbe the Church, trouble the happy peace of the cõmon vveale, and hazarde the vvhole state of Religion, they shall one day (if not to late) vvell vnderstande.

Furthermore it behoueth all godly mynds, that vvyll not be caryed avvay vvith rash and ouerhasty iudgement in this cõtrouersie, to cõsider not only that that I haue before spoken of the truth of doctrine publikely receyued and cõfirmed: but also circumspectly to vveigh the circumstances of time, place, person, and the vvhole state of things, novve in this Church and Realme of Englande. The regarde vvhereof in mine opinion, must needes cause in all discrete heades a staye of iudgement, in comparison that the things themselues barely considered, vvould doe. The state of this Church of Englande at this day God be thanked, is not Heathenish, Turkish, or Papisticall, in vvhich cõdition many things might be done, that othervvise are not to be attempted: but it is the

ſtate of a Church reformed: and by authoritie and conſent ſeeled, not onely in truthe of doctrine, as before is noted, but alſo in order of things externall touching the gouernment of the Church, and adminiſtration of the Sacraments. VVherefore the controuerſie is not vvhether many of the things mentioned by the platformers, vvere fitly vſed in the Apoſtles time, or may novv be vvell vſed in ſome places, yea or be cõueniently vſed in ſundry reformed Churches at this day. For none of theſe braunches are denyed, neyther do vve take vpon vs (as vve are ſlaundered) eyther to blame or to condemne other Churches for ſuch orders as they haue receiued moſt fit for their eſtates. But this is the vvhole ſtate of our controuerſie, vvhen vve of this Church, in theſe perillous days, do ſee that vve haue a great number of hollovve hearts vvithin this Realme that dayly gape for alteration of Religion, and many mightie and great enimies abroade, buſily deuiſing & vvorking to bring the ſame to paſſe, & to ouerthrovv the ſtate both of Religion and of the Realme: vvhether ſeeing vve haue a ſetled order in doctrine and gouernment receyued and confirmed by lavve, it maye ſtande vvith godly and Chriſtian vviſdome (vvith diſobedience to the Prince and lavv, and vvith the vnquietneſſe of the Church, and offence of many conſciences) to attempt ſo great alteration as this platforme muſt needes bring, and that for matters externall onely, and vvith ſuche egernеſſe and bitterneſſe, that they deface & diſcredite the vvhole ſtate of this Church vvith all the Preachers and Eccleſiaſticall gouernours of the ſame, as remayning in horrible corruptions and Antichriſtian deformities, and thereby fill the mouthes of the aduerſaries vvith greater matter of obloquie to deface the Goſpell, than euer of themſelues they had beene able to deuiſe.

Surely I could neuer reade, but that they that ſhould ſo doe, vvere rather to be eſteemed troubleſome and ſchiſmaticall defacers, than zealous and godly reformers.

I knovv that no Church can be ſo perfect in all poynts of externall gouernment and ceremonies, but that ſuche as be diſpoſed, may picke ſome occaſion of quarelling thereat, thoughe vniuſtly: therefore the true members of the Church muſt not be too light of credite, nor too ready to followv contentious captaynes. For S. Paule ſayth: *Si quis ſit contentioſus inter vos. &c.* If any be contentious among you, we haue no ſuche cuſtome, neyther the Churches of God &c.

Agayne vvhen any thing is amiſſe, it muſt be conſidered vvhether the faults be in the things themſelues, or in the perſons: for vve may not vvith partiall and corrupt iudgement impute the faultes of the perſons to the things, vvhether they be offices or ceremonies, for then ſhould vve continually be altering the ſtate, and neuer ſtande ſtedfaſt in any kynde of gouernment: therfore in ſuch caſes vve muſt ſeeke to reforme abuſes in men, vve muſt not pull avvay the ſtates and offices, or the things themſelues, bicauſe they be abuſed by ſome men.

But to let this paſſe and come to the purpoſe: this Replie of T. C. (vvhich is of ſome counted ſo notable a peece of vvork) conſiſteth of tvvo falſe principles and rotten pillers: vvhereof the one is, that vve muſt of neceſsitie haue the ſame kynde of gouernment that vvas in the Apoſtles tyme, and is expreſſed in the Scriptures, and no other: the other is, that vve may not in any vvyſe, or in any cõſideration, receyne in the Church any thing that hath bin abuſed vnder the Pope: if theſe tvvo poſtes be vveake, yea rotten (as I haue proued them to be in this my Defenſe) then muſt the buylding of neceſsitie fall. Touching the

first,

firſt, it is to be vnderſtanded, that there is a double gouernment of the Church, the one ſpirituall, the other externall: Chriſt onely and alone other by the operation of his ſpirite & direction of his vvord ſpiritually gouerneth his Church, and reigneth in the conſciences of the faithfull, guydeth their myndes in all matters of deuotion, fayth and holyneſſe: and this is the ſpirituall kingdome of Chriſt, ſo much ſpoken of in the Scriptures, and ſpecially in the Prophetes: of this kynde of gouernment I meane not. The externall gouernment hath both a ſubſtance and a matter aboute vvhich it is occupied, and alſo a forme to atteyne the ſame, conſiſting in certaine offices and functions, and in the names and titles of them: the ſubſtance and matter of gouernment, muſte in deede be taken out of the vvorde of God, & conſiſteth in theſe poinctes, that the vvorde be truely taught, the Sacramentes rightly adminiſtred, vertue furthered, vice repreſſed, and the Church kept in quietnes and order. The offices in the Church vvhereby this gouernment is vvrought, be not namely and particularely expreſſed in the Scriptures, but in ſome poinctes left to the diſcretion and libertie of the Church, to be diſpoſed according to the ſtate of tymes, places & perſons, as I haue further declared in my Anſvvere and Defenſe followving. Of the ſecond principle I haue alſo ſpoken at large there, ſo that I ſhall not needе to trouble the Reader any further in theſe matters.

The proofes that T.C. vſeth in this his Replie are grounded only vpon vntrue allegations and interpretations of the Scriptures, vaine and childiſhe reaſons, falſifying the authorities of Doctors and other vvriters, vntruly aſcribing that vnto them, vvhich they vvrote not, as ſhall be euidently declared in this Defenſe, by the grace of God: and ſurely I haue not redde many bookes vvherein ſo many groſſe vntruthes are to be found, or vvherein there is ſo many manifeſt argumentes vttered, to proue the ignorraunce of the Author, and lacke of reading auncient and learned vvryters.

Touching his manner of vvriting I ſhall not needе to ſay much, for any man of iudgement, that readeth his boke may eaſily perceyue, vvith vvhat hautines of minde, vvhat contempt and diſdayne of others, in vvhat ſclaundrous and opprobrious manner it is vvritten. hovv oft doth he repeate *M. Doctor*, in contempt either of the degree, or of the perſon? 370. times is the leaſte: vvhat other ſpeaches of diſdaine and reproch doth he vtter? but I do nothing at all maruayle at it, for I conſider it hath benethe vſuall practiſe of ſectaries and diſquieters of the Church. It is true that S. Auguſtine ſayeth, *Lib. 1. contra Donatiſt. cap. 11. Nulli ſchiſmata facerent ſi fraterno odio non excecarentur.* None would make ſchiſmes, if they were not blinded with hatred of their brethren. And againe: *An num eſt in ſchiſmate odium fraternum? quis hoc dixerit, cum & origo & pertinacia ſchiſmatis nulla ſit alia, niſi odium fraternum.* Is there not hatred of brethren in ſchiſmes? who would ſay ſo? ſeeing that the beginning and continuaunce of Schiſmes proceedeth from no other cauſe, than from hatred of our brethren. I muſt therefore ſaye vvith M. Zuinglius: *Scio quibus conuitijs & quantis furoribus illorum hic me exponam.* I knowe to what reproches and to howe great rages of theirs I make my ſelf ſubiect. And I vvil conclude vvith him. *Quamuis miris conuitijs nos perſtringere, & nouis quotidie clamoribus mordere non deſinent &c.* Although they maruelouſly ſlander vs, and dayly with newe clamors, reuile and backbite vs, yet will I neuer leaue of the defenſe of the truth before their contumacie be made knowne to all men. VVho ſo peruſeth ſuche learned authors as had greate experience of the like kinde of men, he ſhall finde that their eſpeciall grace both in ſpeaking and vvriting, hath bene in bitter inuectiues agaynſt other vvhom they haue enuyed and hated for ſome ſpeciall cauſes. M. Zuinglius in an Epiſtle that he vvriteth before his booke *de Baptiſmo*, ſpeaking

Aug. li. 1. contra Donatiſt.

Lib. de Baptiſ.

Eodem.

of the Anabaptiſtes ſayeth thus: *Hypocritica illorum humilitas illis ſatis nota & perſpecta eſt: qui cum his aliquando ſermones contulerunt, quàm ſcilicet ſit illorũ oratio omni felle amarulentior.* Their hypocriticall humilitie is very well knowne to thoſe whiche haue had conference with them: how that their talke is more bitter than gaule. And in his boke *de Baptiſmo*, he earneſtly proteſteth that he neuer found any thing in them, *quàm ſaturninum quendam & melancholicum ingeniorum contumacium, &c.* and in his booke againſt Balthaſar he ſayth that by diſprayſing and reuyling others, they ſeeke to wynne credite vnto themſelues. How this qualitie agreeth vvith ſome of our men, and eſpecially vvith the author of this Replie, I am content that other men iudge. If I my ſelfe haue in vvryting, and in this Defenſe ſpoken ſomething more ſharpely, it muſte be imputed to myne infirmitie, and yet am I therevnto greatly prouoked: but herein as in many other matters, I ſubmit my ſelfe to the iudgement of thoſe that haue authoritie to iudge, and of thoſe that be learned: for I am content ſtill to make this the foote of my ſong: *Errare poſſum, hæreticus eſſe nolo.*

To thoſe that be in authoritie I only ſpeake as M. Zuinglius did to the magiſtrates in his time, vpon the like occaſion: *Quòd ſi hoc cuiuis hominũ impunè facere licebit, vt quæ priuato ſuæ rationis conſilio adinuenit, in vulgus ſpergat, inconſulta, imò reſiſtente etiam vniuerſa totius eccleſiæ authoritate, breui plus errorum, quàm fidelium & Chriſtianorum in eccleſia erit cernere.* If it be law full for euery man to publiſh abroade among the people thoſe things which he hath deuiſed of his owne head, before he hath conſulted with the Churche, nay againſt the authoritie of the whole church, in ſhort time we ſhall ſee moe errors in the Churche, than there be faythfull men and Chriſtians. And againe, *Si enim hoc permittamus vt capitoſus quiſque & male feriatus homo, mox vt nouum aliquid & inſolens animo ſuo concepit, &c.* If wee ſuffer euery headie and brayneleſſe fellow, ſo ſone as he hath conceiued any new thing in his mind, to publiſhit abroade, gather diſciples, and make a new ſecte, in ſhort time we ſhal haue ſo many ſectes and factions, that Chriſte whiche ſcarce with great payne and labour, is brought to vnitie in euery church, ſhould be deuided agayne into many partes. VVherfore as you haue ſingularely and vvith great vviſedome and labour, already reſtored the true religion of Chriſte, and baniſhed all ſuperſtition and erroneous doctrine: So likewiſe (as the ſame Zuinglius ſayeth) in thoſe perillous tymes, wherein Satan ſeeketh ſo buſilie to entrap vs (ſo that with new contentions about externall things, he goeth about to trouble thoſe whome the ſworde of perſecutiõ eyther moued not, or terrified not) looke wel about you, note the craftes and ſubtilties of them: take hede of the peſtilent windes of diuers doctrine, let none trouble the goſpell amongſt you, or ſet you at ſtrife and variaunce. And remember that as the ſtreame that commeth dovvne from the highe mountaynes beyng cauſed by much rayne and ſnovve, taking euery thing that it meteth vvith, before it, the further it goeth the greater ſtrength, and the more aboundance of vvater it gathereth, and firſt remoueth out of their places ſmall ſtones, after vvith greater violence, caſteth dovvne ſtrong bridges, yea huge and mightie rockes, and encreaſeth to that ſtrength, that nothing, be it of neuer ſo greate force, can reſiſt or vvithſtand it: and in the end leaueth nothing elſe behinde it *quàm inutilem lui fluminis, quæ vaſtas inundes, & miſeram deflatorum agrorum & ſegetum formam*: but vnprofitable mourning, vaine complaintes, and a miſerable forme of the ſpoyled fieldes: euen ſo, *contentionum peſtis, & impia hæreſis, eadem modo progrediens, non quicquam aliud quàm tumorem & calamitoſam rerum faciem, in florentiſſimo autè eccleſiæ agro, poſt ſe relinquit.* The plague of contention, and wicked hereſie proceding in like manner, leaueth nothing after it but a miſerable and pitifull face and ſhew of thinges in that place, which was before the flouriſhing fielde of the church. Conſider vvhat the vviſeman ſayeth Prouerb. 17. the beginning of ſtryfe is as one that openeth the waters. It had bene vvell if the beginning had bene vvithſtanded: but ſeing that vvas neglected, & rather by ſome furthered than ſtopped: yet novv

In Eccleſiaſt.

Lib. de Baptiſ.

In his epiſtle before his boke de Baptiſmo.

it is tyme to make vp the breache. This is sufficiet to you, vvhose vvisdome and carefulnesse is vvell knovvne to all those that be not vvith sinister affection blinded.

Those that be in the Ecclesiasticall state (and desirous to kepe the peace of the Churche) I haue onely to admonishe, that they be not discouraged from doing their duties, bicause of the slaunderous reportes, and vnchristian taunts and contumelies, that our vnquiet brethren lade them vvith; knovving that it hath bene the vsuall practise of all sectaries and especiallie of Anabaptistes, vvho counte them all as vvicked and vngodlie, as vvorldlinges, and men pleasers, as idle and slouthfull, that conspire not vvith them in their confused platforme. I maye vse the same exhortation to you that M. Zuinglius vsed in the like time, *Nec quicquam vos moueant, atroces illæ calumniæ. &c.* Let not those bitter reproches and railing speaches, (wherewith the Anabaptistes and others, studious of contention and discorde, oppresse you) moue you any thing at all, bicause you rather followe Christ, than them: for although they cal you wicked, and infidels, yet your (elues best know what your cõfidence in God is, and what is your meaning and purpose. So that so often as they accuse you of impietie, or of infidelitie, so often do they minister manifest proofes vnto you, that their spirite procedeth from the father of lyes. And marueile not at those bitter contentions: you knovve it to be true, that the same Zuinglius also sayeth: *Nec enim aliud est communis illius hostis nostri ingenium. &c.* This is the subtilitie of our common enimie, this is his manner, hereunto doth he bend him selfe whollie, and sleepeth not: that as soone as the lord hath reuealed the light of his worde, he also by and by soweth darnell: this do almost all the Epistles of S. Paule teach vs, wherein it is manifestlie declared that there hath bene alwayes some men *Pertæsi simultatores potius quàm cultores*, rather feyners of holynesse than embracers of it, who for certaine externall and vnprofitable things, doubt not to laye (as it were) greeuous stumbling blockes, to the doctrine of the gospell. Onlie let vs be diligent in our vocation: earnest against all kinde of enimies: feruent in prayers for the preseruation of the Queenes maiestie, and for the peace of the Church, vvith the good successe of the Gospell: and vigilant that errors be not published vvithout controlement: and, God vvill ere it be long, (if our sinnes deserue not the contrarie) giue peace to this Church, as he hath done to other disturbed in like maunet. To conclude, I do charge all men before God and his Angels, as they vvil answvere at the daye of iudgement, that vnder the pretence of zeale, they seeke not the spoyle of the Church: vnder the colour of perfection they vvorke not confusion: vnder the cloake of simplicitie they couer not pride, ambition, vayneglorie, arrogancie, vnder the outvvarde shevve of godlinesse, they nourish not contempt of magistrates, popularitie, Anabaptistrie and sundrie other pernicious and pestilent errors. The Lord make vs thankfull for his infinite mercies and singular goodnesse bestovved vpon vs in thus long continuing his gospell: perseruing our most gracious and louing Queene: and ouerthrovving all the conspiracies and deuises that the diuell hath hitherto inuented to molest this state and Church.

Zuinglius in Eutych.

¶A note of such dangerous pointes of doctrine as are auouched by T. C. in his Replie: and quoted as they are to be founde in this Booke.

He sayth that Ceremo of the thinges which we handle vpon are suche as if euery heare of our heade were a life, we ought to abyde them for the defence of them: whereby he inuolues insinuats that this Church of England doth mainteine some vnlawfull doctrine. pag. 44.

2 He sayth, that if the Church be considered in the whole and generall gouernment and outwarde policie of it, it may be pure and vnspotted: whiche smelleth of an Anabaptisticall familie. pag. 50.

3 He affirmeth, that many thinges are both commaunded and forbidden, of which there is no expresse mention in the worde, which are as necessarily to be followed or auoyded, as those wherof expresse mention is made: which foundeth to the confirmation of the very foundation of all Papistrie. pag. 77.

4 He holdeth, that the doctrine of free will is not repugnant to saluation: and yet is it a doctrine cleane contrarie to free iustification by Christe. pag. 82.

5 He sayth, that all the commaundements of God and of the Apostles, are necessarie for our saluation: which is a notorious error. pag. 103.

6 He vtterly denyeth, that any magistrate can saue the life of blasphemers, contemptuous and stubborne Idolaters, murtherers, aduulterers, incestuous persons, and such like, whiche God by his iudicial lawe hath commaunded to be put to death: whereby he bindeth the ciuill Magistrate to the obseruing of the Iudicial lawes of Moses, and condemneth this state & gouernment (now vsed in this realme of England) of manyfest impietie. pag. 120.

7 He affirmeth, that in the Churches of Christe, there be no drunkardes, nor whoremongers, at the least, which are knowne: which assertion tendeth to Anabaptisme. pag. 176.

8 He sayth, that what soeuer apparell the magistrate commaundeth the minister to weare, the commaundement can not be without some iniurie done to the minister: which is to debarre the Magistrates from appointing any kynde of apparell to Ministers. pag. 265.

9 He sayth, that those ministeries without the which the Church is fully builded & brought to perfection and compleat stature, are not to be retained in the Church: which is a very daungerous assertion, and may giue occasion of diuers errors. pag. 307.

10 He holdeth that it were more safe for vs, to conforme our vnnecessarie ceremonies to the Turkes which are farre of, than to the Papistes which are so neare: whiche can not be so, for the Turkes vtterly deny Christ, and be voide of all Christian ceremonies. pag. 475.

11 He affirmeth, that not only the dignitie, but also the being of the Sacrament of baptisme dependeth vpon this, whether he be a minister or no, that doth the minister it: whiche if it be true, then be there millions not baptized, that are supposed to be baptized, & it must of necessitie follow, that they ought to be rebaptized, which is plaine Anabaptisme. pa. 518.

12 He sayth, that vnto what vnlawfull man may offer themselues to the prayers and hearing of the worde of God, they may also offer themselues to the Lordes Supper: which is a palpable error. pag. 532. And pag. 604. he affirmeth directly to the contrarie.

13 He denyeth, that the church or any man, may restraine the people from bodily labor, in any of the fiue dayes: which is to withdrawe from the Magistrate his lawfull authoritie, and to giue carnall libertie to the people. pag. 541.

14 He sayth, that the life of the Sacramentes dependeth of the preaching of the worde: which if it be true, then is the Sacrament of baptisme not to be ministred to Infants, bycause they can not heare the worde preached, and indeede this is the ground of Anabaptisme. pag. 566.

15 He doubteth, whether he may call him minister or no, that can not preach. whiche being ioyned with his former assertion, that the minister is of the being of the Sacrament, it will fall out, that he counteth all those not baptised which haue bene baptised by any other, than by preachers. pag. 568 and. 582.

16 He seemeth to be of this iudgement, that only those which be of the familie of God ought to be baptised: which is a daungerous error, for not all that be baptised are of the familie of God. pag. 621.

17 He

17 He secludeth the Children of excommunicate persons, and of professed Papistes from the Sacrament of baptisme, vntill they be able to make a confession of their fayth: which smelleth very strongly of Anabaptisme, and it is a manyfest error. pag. 622.

18 He sayth, that Princes must remember to submyte themselues vnto the Churche, to submit their Scepters, to throwe downe their crownes before the Church, and to licke the dust of the feete of the Churche: and by the Churche he meaneth the presbyterie and Eldership: so that he would haue Princes in as great bondage to his Seniors, as euer they were to the Pope. pag. 645.

19 He sayth, pag. 646. that the gouernment of the common wealth, must be framed according to the gouernment of the Church, euen as the hangings to the house: and he affirmeth that the gouernment of the Church is Aristocraticall or popular, and therefore his opinion must nedes be, that no gouernment of any common wealth ought to be Monarchical, but either Aristocraticall or popular: which is a dangerous error, and springeth of this, that he doth not distinguish betwixt the essential points of the gouernment of the Churche, and the accidentall pointes of the same: for the essentiall pointes of ecclesiasticall gouernment, may well agree with any lawfull state of common wealth, and ciuill kinde of gouernment: as the Gospell may be truely preached in them all, the Sacraments rightly ministred, discipline duely executed, and such like: but the accidentall points of gouernment (as the manner of electing ministers, the kinde of discipline, accidentall ceremonies, and other suche like rites and circumstances) may be varied according to time, place, and persons, and are so to be framed, as they may best agree with the state and gouernment of euery common wealth. The ignorance of this distinction hath led T. C. into a great and perilous error.

20 He doth ioyne with the Papistes, in taking from the ciuill Magistrate authority in ecclesiasticall matters, and also in confirming that error by their arguments, and none other. pag. 694. &c.

21 He affirmeth, that the reading of the Scriptures without the preaching cannot deliuer a man: no nor the Scriptures themselues from destruction, &c. wherein he is also contrarie to himselfe. pag. 784.

¶ A note of certaine vntruthes, and falsified authorities conteyned in the Replie of T. C. and are to be founde not in this Booke, according to the quotacion.

HE sayth, that it appeareth in the eight chapter of the booke of Nehemias, that the feast of Tabernacles, which was commaunded of the Lord to be celebrated euery yeare, was not celebrated from the dayes of Iosua the sonne of Nun, vntill the returne of the people from their captiuitie: which is a manyfest vntruth, as it is euident. 1. Esd. 5. and it is also against the opinion of all the interpreters. pag. 8.

2 Iosias is alledged for Ezechias. pag. 10.

3 This worde (especially) is added to the texte. Cap. 10 pag. 16.

4 He opposith Ignatius and Tertullian, to Ambrose and Augustine, as though Ambrose & Augustine should write as to Iouian & the Emperor, & the other two should write the contrarie: whereas Ambrose and Augustine fully agree with Ignatius and Tertullian in that matter. pag. 55.

5 He mangleth S. Augustines wordes, both before, behinde, and in the myddle. pag. 107.

6 Pag. 144. he falsifieth the wordes of S. Paule. 1. Tim. 3. and vntruely translateth them.

7 He sayth that the Israelites when they worshipped the Calfe lake, that they would haue holy day to the Lord Iehoua: which is not true. pag. 191.

8 He citeth a place out of Iustinians code, which cannot as yet be found there, neither both he faythfully reporte, but subtilly suppresse the wordes which explane the matter, as they be set downe by Illyricus of whom he borowed them. *Pag.* 184.

9 He sayth, that Platina writeth, that Lodowik the second commaunded the Romaines to chuse their owne Bishop: which is not true, for he only commended them for so doing, he did not commaunde them. *Pag.* 186.

10 He sayth, that those which write the Centuries suspect the Canon of the Councell of Laodicea, which forbiddeth the election of ministers to be committed to the people, and doubt whether it be a Bastarde or no: which is vntrue, for the Authours of the Centuryes make no such doubt. *Pag.* 188.

11 He sayth, that Hierome willeth that the people should have power and authoritie to chuse their elders & other ministers: which is not so, for Hieron willeth no such thing. *Pag.* 203.

12 He alleageth Pascasius his wordes in stead of Jeromes: and that which onely Pascas. sayth in his common places, he ascribeth to Jerom in his epist. to Nepotian. *ead.*

13 He sayth that Nazian. (in an oration that he writeth at the death of his father) confuteth those reasons, that seeme to hinder the election of Ministers by the Church, and yet is there no such thing to be founde in that oration. *Pag.* 205.

14 He referreth the Reader to the 6. and 7. booke of Eusebius, for examples of elections of the people & Clergie confirmed by the Christian magistrate, namely in the Bishop of Rome Anatholie: and yet is there no such examples, in those bookes, neyther any mention of any Bishop of Constantinople. *Pag.* 207.

15 He gathereth a manifest vntruth vpon Eusebius. lib. 6. touching Origens admission into the ministerie. *Pag.* 209.

16 He leaueth out the wordes of the Councell of Chalcedon, that open the meaning of the Councell. *Pag.* 222.

17 He againe ascribeth Pascasius his wordes to Jerome. *Pag. ead.*

18 He denyeth that Chrysostome maketh a distinction betwixt Bishops and Elders, when as his wordes be plaine. *Pag.* 226.

19 He doth vntruly and corruptly alledge Theodoret. *Pag.* 268.

20 He sayth, *Pag.* 280. that the two treatises called the Admonition, were written by diuerse persons, the one not knowing the others doings: the contrarie whereof is manifestly declared.

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21 He citeth Nicephorus corruptly. *Pag.* 316.

22 He falsifyeth a place in the first of John, by a false interpretation, to make it serue his turne. *Pag.* 302.

23 He sayth that the Centuries alledge a place of Ambrose, out of his booke *de dignitate sacerdotali*, to proue that the office of an Archbishop was not then come into the Church. Which is vntrue, for the Centuries alledge no suche place out of Ambrose for any such purpose. *Pag.* 337.

24 He sayth that Hierome and Augustine speake of Archedeacons, in those places where they onely speake of Deacons. *Pag.* 346.

25 The wordes of Socrates are falsified. *Pag.* 319.

26 He vntruly reporteth the wordes of Cyprian. *Pag.* 327.

27 He falsifieth the meaning of Tertullian, alluding that to Ceremonies, that Tertullian meaneth of matters of faith and of saluation. *Pag.* 379.

28 He iniurieth back the wordes of Theodoret that explane his meaning. *Pag.* 412.

An vntruth conderning Irenæus, vnouched out of the fifth booke of Eusebius. *Cap.* 27. 4. *Pag.* 416.

30 He peruerteth the wordes of the Greeke scholiast. *Pag.* 419.

31 He vnoucheth an vntruth of Theodoret. *Pag.* 419.

32 He vttereth a verie vncharitable vntruth of the worthie man M. Jewel, Bishop of Sarisburie. *Pag.* 422.

33 He sayth, that in the Councell of Antioch it appeareth that the Bishop of the Metropolitane seate called Synodes and pronounced the matters which were to be handled, and that it was his office to see, that the Bishops kept themselues within their owne Diocesse, and he quoteth the 9. Canon where no such thing is to be founde. *Pag.* 435.

34 He

34 He both addeth and detracteth from the .34. Canon attributed to the Apostles. *Page.* 439.

35 The .17. Canon of the Councell of Antioche is vntruely alleaged. *Page.* 440.

36 He should saye an Epistle of Pope Zachary to Boniface, and he sayth an Epistle of Zachary to Pope Boniface, In the whiche Epistle he saythe that this cause *scil.* Least they should lose vile, through the multitude is alleaged why there should not be a Bishop in euery village or little cities which is vntrue: for there is no such cause alleaged there. 443.

37 He alleadgeth the 51 Can. *Concilij Tyronnes.* for that, that cannot be found in it. *Pag.* 446.

38 He sayth, that another councell (quoting the Councell of Afrike) decreed that the Christians, should not celebrate feastes on the birth dayes of Martyrs, because it was the manner of the heathen: which is a manifest vntruth, for there is no such decree in that councell. 479.

39 He sayth That Tertullian would not haue the Christians to spet after they had prayed, because the Idolaters did so: and he quoteth his booke *de anima*, where there is no such thing written. *Page. eadē.*

40 He fathereth an vntruth of Augustine touching Baptizing by women or in priuate houses. *Page.* 522.

41 He alleageth M. *Beza* in his annotations for that which cannot be founde in the. *Pag.* 584.

42 He saith, that if we will take the nature of the sacrament so straightly as Augustine doth, that there be no sacramentes but when as to the element there commeth the worde, the circumcision can be no sacrament, which is a grosse vntruth, for in circumcision there is both the word and the element. *Page.* 618.

43 He saith that the eldership was most flourishing in Constantines time, but he noteth no place, where we may finde his saying to be true. *Page.* 651.

44 He is greatly deceiued about the excommunicating of Apollinaris, and sheweth manifest tokens, that either he hath not himselfe read the story, or that he hath read it very negligently, as it is plainely declared in the Defense. *Page.* 669.

45 He falsifieth Ambrose. *Page.* 670.

46 He alleageth a place of Tertullian very deceitfully. *Page.* 673.

47 He saith that Augustine in his bookes *de Bap. contra Donatist.* doth teach that if the most of the people be infected with the fault which is to be punished, that then no excommunication ought to be attempted, for because a sufficient number of voyces will not be obteined for the excōmunication, whereas these wordes, for because a sufficient number of voyces. &c. are not to be founde in these bookes of Augustine. *Page.* 675.

48 He maketh an vntrue report of the .10. Canon of the Councell of Antioch. *Page.* 682.

49 He alleageth that for making Ecclesiastical lawes and ceremonies, which is ment of building and repayring of Churches, out of *Euseb. lib. 2. de vita Constant. Epist. ad Eusebium.* *Page.* 698.

50 He affirmeth that this practise continued still in the Churches of God *scil.* that nothing was broughte into the Church to be read, besides the word of God, whereas the contrarie is manifestly proued of the same time whereof he meaneth. *Page.* 718.

51 He saith that S. John in the Apocalips reprehending the ministers of diuers Churches, did not put to his name vnto his booke, whiche is a manifest vntruth, for he addeth his name both in the beginning, and in the end: thrise in the first chapter, and once in the last. *pag.* 806.

I here omit his manifest wresting of the Scriptures: his wrong collections: bolde assertions contrarie to the practise of the Church and truth: and notorious vntruthes affirmed by him of the Answere to the Admonition, with sundrie other grosse ouersights, because I haue noted them in the margent, and plainly detected them in my Defense to this Replier, and are (for the most part) noted also in the Generall Table vnder these 3. titles. Falsifications of the Replier. T. C. charged with vntruth. T. C. chargeth the Answere falsely. Men may erre and be deceiued: but either to speake nothing truly, or often to fault in vntrue dealing, cannot be a token of the spirite of truth: the which spirite of truth, God for his Christes sake, graunt vnto all those that haue a hartie desire to know the truth.

FINIS.

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¶ Theodosius the younger his Edicts. 413
¶ Theodosius the younger his Edicts

To the Churche of Englande, and all those that loue the truth in it.

T. C. wisheth mercie and peace, from God our [illegible]

[illegible] parting the furniture for the Iewes: [illegible] of a brothers flatterie that courage, and abetteth that carefulnesse which he should be bestowed in defense of the truthe. But seeing the truthe ought not to be forsaken for any mans cause, I entreate you (brethren together of the Churche vnder Iesus our Lorde) that you do not [illegible] of hoping ouercome, and flourishinge in others, I should not, considering that wicked [illegible] purchase some credite to lying [illegible].

An Answere to the Epistle dedicated by T. C. to the Churche of Englande. &c.

[illegible] doth not appeare by the [illegible] that there remayneth any [illegible] you, as you [illegible] [illegible] you could not [illegible] [illegible] this your [illegible] [illegible] is well, for nowe such as before haue thought that you had bene *sine felle*, [illegible] and that butter would not melt in your mouth, may perceyue that all is not butter that hath been reported of you. But what would they further thinke if they should perceyue (as before you [illegible] that T. C. (that you be) [illegible] this your god will vttered throughout your whole booke verely you might haue answered as well as you haue done, and had better regard both to your selfe and to your brethren. But to let that passe, I doubte whether you meane good faith or no, when you would make vs beleue that you take vp the matter thus sincerely that doth not appeare either by the first or 2. admonition, or by this your booke, if a man consider the fiercenesse and fyrie heat, almost in euery line of them, vttered against vs. In the second admonition [illegible] speaking of the Bishops which he notes, & their confederates [illegible] 2. Adm. fo. 3.

[illegible] dalyances, [illegible] [illegible] brother flattery that courage and abetteth that carefulnesse, where there be [illegible]

B. [illegible]

sense of the truth. In deede it ought to have abated your outrageous and disorderly speaches, if olde rancour and desire of revengement, had not gotten in you the vpper hande. For whether you deale with me like a brother, or like an hetter enimie, let the indifferent Reader iudge.

What truth you have on your side: and how it is oppugned and ouerthrowen by such as you meane, shall (I trust) appeare, when your Replie is diligently compared with my Answere. If you had ment the truth in good earnest, you shoulde have delt more plainly in replying than you have done: you woulde have set the matter by peeces, as I have done the Admonition, that the Reader might have compared the one together: and not have mangled it, hepsamed it, falsified it, and wilfully confounded it as you have done: and almost nothing else, as (God willing) shall appeare. God graunte that it be not layde to your charge that you have hindred Truth, flattered the good, gaue the common aduersaries occasion to speake euill of it.

T.C.

And as vnto other parties of the Gospell, to whome as the Lorde openeth any dore to enter in, there is for the most parte great resistance: So as their parte concerning the gouernment and discipline of the Church, which is the order which God hath left, as best to make the preaching most effectuall, and to giue as it were a sharper edge vnto the preaching of the worde, as also to be a shall to keepe it, and make it continue amongst vs, I see there are sundrie lettes, which doe as it were with weapons, stande vp to stoppe the passage, and to hinder that it shoulde not be stricken amongst vs.

Fo. Whitgifte.

It is true that there is greate resistance to some as the Lorde openeth any dore to his Gospell, and that by sundry meanes, and diuers kindes of men, as the Rulers of the Churche from tyme to tyme declare, and daily experience teacheth: it is also true, that many vnder this pretence of right gouernment, and reforming of ministers, seeke to disturbe the Churches wherein the Gospell is sincerely preached, and the Sacraments rightly ministred, for further proufe whereof, and answering of certaine other matters, I referre you to Maister Bullinger *Lib. 6. cap. 10. aduersus Anabaptist.* To Maister Calvine *aduersus Anabaptist.* To Maister Gualter in his Epistle dedicatorie before his commentaries vpon the first to the Corinthes. Wherefore this pretence of reforming the right gouernment of the Churche, with so great disquietnesse of the same, is but a couer to hyde the further purpoles of Satan the enemie of the peace and quietnesse of the Churche.

The pretence of reforming the right gouernment, but a cloake for further mischiefe.

T.C.

Which the behoofe effect I will let hande to hande in this booke, yet hadde we not vs for all vnwise to weepe at the cup of vntruth, that we do not make stumble at blockes, which others must lape in our temperance. Of sentences we gather lettes vnto our salues in framing a resolute against the truth: I thought good to note shortly what these stumbling blockes are, not doubting I should remoue them, yet to giue warning of them, and to bende my hande to the weaker and simpler sorte to helpe to ouerthrowe them.

Fo. Whitgifte.

What these stumbling blockes are, and howe you will helpe the weaker and simpler sorte to ouerthrowe them, we shall see in the discourse that followeth.

The Epist. of T.C. Sect. 2.

The offences which are taken herein, be either in respecte of the truth, which he seeke to defende, and promote the cause. The cause to shutte vp the doore against strangers: then all matter of confusion, and of hinderance, and lest of all occasion to giue offence vnto straiers, and common hearkners. For the first, beeause that it is no sufficient challenge, to say it is mine owne, and strange, there is no cause why it shoulde be counted newe, which is confirmed of diuers, which also maintayne it, to have been for the most parte vsed in the Apostles times. nor why it shoulde be thought vnfit

To. W. bitgifte.

The Epist. of T. C. Sect. 3.

Ende of confusion and diuision is to put away learning accused. For either may he as well accused for being learned, as for a doctrine, for learning or diuision, whose whole learning is to preach one, that nothing he done out of place, and that is vnreasonable from the commaun of every mans calling but hearers which perteyn the people in subiection vnder their gouernours, the gouernours in obedience to their Prince, and the Prince to Christ, and to preach another, that all these degrees be confounded, and that the Prince be subiect to the Pope, the gouernours to the people, and the people to their owne lustes, and that the Church be gouerned by a popular, and confused forme, where some Churches are with the gouernment of a Prince, some with the gouernment of the Nobilitie, some with the gouernment of the Clergie, some with the gouernment of the people, and all these formes of gouernment are confounded in one Church, and that the Church be gouerned by a confused forme of all these formes of gouernment, and neither by the one nor by the other, that pretende learning, because it is not learning, but ignorance, and confusion, and destruction of the Church, to haue learning, and one gouernment of the Church, and another gouernment of the Church, and to haue learning and gouernment of the Church, and neither learning nor gouernment of the Church, because learning and gouernment of the Church be contrarie the one to the other, and destroy the one the other, and neither learning nor gouernment of the Church can stande, where learning and gouernment of the Church be confounded, and ioyned together, and learning and gouernment of the Church be confounded, and ioyned together, where

women, ciuill or Ecclesiasticall persons, whatsoeuer they ought to be or no, to be shut, whether other according to the Statute shall substitute thereof, be ordered or no; I shall haue farther occasion hereafter to discusse. For the rest remaining, it is no

The Epist. of T. C. to the

Son of mynde, the outwarde aide of the bodie, yea the bodie it selfe, and all that it hath, of nature is required, are to be prefered, for the defence of the Prince, and for their seruice, for the which the Prince shall vse them vnto, for the glory of God, and vpholdement of the Common wealth.

Fo. Whitgifte.

These be but glorious wordes. The truth vnder hed shall appeare, when we come to the more particular declaration of the seuerall poyntes: and if with a rude tongue, but plaine, fast and feruent no traine, take your Rhetorike and pride to an hazarde, and bring vs to our triall. In which the doctrine of the Gospell, which is the doctrine of saluation, hath bene, as euer since it pleased God to plante and gouerne his Church, so now it is a stone to Prince and Magistrate, yea though they persecute the same: But you haue not yet proued your doctrine now in question, to be that doctrine of the Gospell of saluation. Whose absence would well inough haue spoken of the Gospell against Quadrantibus, Iouinianus, Pompeius, but you haue nothing to that doctrine of life, which you commende with the high name of God, and condemnation of holie gouernement, and the bonds of gouernment, whether all liuing gouernall thinges, whether not mainly will meete them to be of necessitie vnto saluation: you haue fayre leysure inough for your doctrine, but that which the Arrians, the Pelagians, the Papistes, the Donatistes, yea Antichrist himself will say of theirs: the mayne ayme of the Antichristian conflicte, that Magistrates be necessarie, but yet not to be lawfull for Christians to be Magistrates; and for proofe thereof they vse diuers of the selfe same places that the Admonition hath alleaged (and you allowed) against superioritie in the Clergie. And (except I be deceyued) you come very neere to them, for you will haue the Ecclesiasticall and ciuill gouernment so distinct, that they can by no meanes concurre in one, and the selfe same persons: whereby you take from the ciuill Magistrate authoritie in Ecclesiasticall matters, and by that meanes speake him of the one halfe of his iurisdiction. Of this matter more at large hereafter as occasion shall be ministred by you. In the meane tyme, I admonish the Reader to beleeue your woordes no farther, then he shall finde proofe of them.

T.C.

If it be asked of the Common people the Prince, and inferiour Magistrate, it answereth that all obedience is due, to be performed: and if it come to passe, that any other be offered, which refuseth that it disobeyeth not in performing obedience to the great God, before that subiecte is to be giuen to mortall man. If it remaine, that it humbleth the proud and gentle of spirit that professe it, to abide that iudgment God hath giuen them to their call.

Fo. Whitgifte.

All this is truly spoken of the doctrine of the Gospell, but not of the doctrine in controuersie amongst vs: and verily this is not plaine dealing, to make the Reader beleeue that we doe not admitte the doctrine of the Gospell, when we daily reuile your confusions about ecclesiasticall matters, whereby the doctrine of the Gospell is peruerted, and the Churche of Christe ouerthrowen.

T.C.

T. C.

And if it be thereto, that this is necessary for the Church, it can not be but profitable for the common wealth: now the profite of it may easily appeare, for that by the censures and discipline of the Churche, all they are in this booke described, men are kept backe from committing of great delinquents of stealing, adulterie, murther, &c. besydes all the smaller faultes of lying and deceitfully dealing, of harde and choleryke speaches, which the magistrate doth not commonly punishe, he correcteth.

Fo. Whitgifte.

If it be necessarie for the present state of the Churche, it is also profitable for the present state of the common wealth: for I perceiue no such distinction of the common wealth and the church, that they should be counted as it were two seuerall bodies governed with diuers lawes and diuers Magistrates, except the church be linked with an heathenish and idolatrous common wealth. The ciuill Magistrate may not take vpon him suche Ecclesiasticall functions as are onely proper to the Ministers of the Church, as preaching of the worde, administring of the Sacramentes, excommunicating, and such like, but that he hath no authoritie in the Churche, to make and execute lawes for the Churche, and in things pertayning to the Churche, as Discipline, Ceremonies, &c. (so that he do nothing against the worde of God) though the Papistes affirme it neuer so stoutely, yet is the contrarie most true, and sufficiently proued by men of notable learning, as Master Iewell Bishop of Salisburie, Master Horne Bishop of Winchester, Master Nowell Deane of Paules, in their bookes written against Papistes holding your assertion, to whose paynefull and learned writings I referre the Reader, for the auoyding of too much prolixitie.

(What ecclesiasticall functions the ciuill Magistrate may not take vpon him.

I do not well vnderstand what is meante by these wordes, Where the profite of it may easily appeare, for that by the censures and discipline of the Churche, as they are in this booke described, men are kepte backe from committing of greater delinquents, as stealing, adultery, murther, &c. besydes the smaller faultes, of lying, deceitfully telling, of harde & choleryke speaches, which the Magistrate doth not commonly punish, he correcteth: Doe you not thinke the punishment for stealing, and murther, to be sharpe enough? or do you thinke that the feare of the Discipline of the Churche will more terrifie men from theefe vices, than the feare of death? Or do you doubte whether the Ciuill Magistrate hath Authoritie to appoynt any other punishment for these and such like crimes, than is prescribed in the Iudiciall Lawe of Moses? For this is nowe called in controuersie, and beginneth to be table talke: or are you perswaded, that the Ciuill Magistrate either may not, or will not correcte lying, vnmerely telling, harde and choleryke speaches? Or that if these were punished by the Discipline of the Churche, men would rather be terrified from the greater crimes, than they will be if they be punished with ciuill correction? Truly I thinke that the ciuill Magistrate hath sufficient authoritie to prouide remedies for all such mischiefes, without altering the state, either of the Churche, or of the common wealth. But let the iudicious Reader iudge, whether you go about to wring the sworde out of the Magistrates hand or no: or at the least, so to order the matter, that he neuer drawe out to punishe vice, but with the counsel and at the appointment of you and your Seigniorie.

T. C.

And wonderfully, seing that the church and common wealth are so vnlyke, and differ one as other, that they be like vnto Hypocrates crowes with a head twoo bodies ioyned together, & both vnprofitable, vnlesse they be ioyned together, and therefore the one can not be hurte or helped but the other must needes feele the same: Therefore it is to be feared, that the common wealth shall hurte the Church by infection.

Fo. Whitgifte.

All this I graunte, and God be thanked for it, for shall we therefore the state of the Church, which the flourishing estate and good gouernement of the common wealth, (for that being in greate quiet, the Church is the better) must we therefore thanke vnto God for the same, and most humbly beseech the continuance thereof.

I do not say that the Churche is without fault, for then should I affirme an impossibilitie, but I thinke the faultes that are, rather to be in the persons, then in the lawes, rather in the gouernours, than in the kinde of gouernment: neither would I haue men (either Puritanes, Donatistes, or Anabaptists) to dreame of such a Church, as Plato did of a Common wealth, Aristotle of felicitie, and the Stoicks of their iuste man: much lesse to make contention in the Churche, or deuide themselues from the same, if al things go not according to their fantasie: for then shall they neuer be quiet with any Churche, no not long with that Church, which they themselues do present. In best lyke of. Surely if this rule be certaine, that the Common wealth shall not flourish vntill the church be reformed, then this may be a good token vnto vs, that this Churche of England is reformed, because the Common wealth doth flourishe. Neyther do I speake this to flatter the Magistrates, and to serue quilliions vnder their elbowes (as it pleaseth some to reporte) but I speake it before God, I speake it as I thinke: and the rather I vtter it, to deliuer both the state of the Churche, and also of the common wealth of Englande, from the vnthankefull, vnnaturall, and slanderous tongues of such as seeke to deface and depraue them both.

The rule of T.C. returned against himselfe.

I will not defende the vice, the negligence, the securitie of any man, I shall be as bolde and as readie to tel euen the best thereof in time and place (as occasion is ministred, and my dueties shall require) as any of those shall be, whiche would seeme to be farthest from all kinde of flatterie.

T.C.

And it is also certayne, that as the Church shall euery day more and more decay, vntill it be made euen with the grounde, whilest the walles be vnpiked, & the ruines repayred: So the weight of it (if it fall) will either quite pull downe the Common wealth, or leaue it suche as none whiche feare God will take any pleasure in it. For seeing Salomon sayeth, that by Iudgement (whiche is the worde of God) Kings doe gouerne, and Princes doe beare rule: it can not be, but as that Iudgement is either contemned, or neglected, or otherwise abridged of his free and full course, so Princes and Magistrates, and consequently their common wealthes, either goe to wracke, or decay, or at the least, want so muche of the flourishing estate, as there wanteth of that worde of God which he hath appointed to be their stay. And howsoeuer (before the comming of our Sauiour Christe) amongst the Athenians, Lacedemonians, and Romanes, and since his comming in diuers places where this Iudgement hath not ben heard of, there may seeme to haue ben some shewes of either flourishing or tollerable common wealths, yet neyther haue those endured, but according to the prophecie of Daniell, haue bene broken all to peeces: so that there is not so muche of them left, as a sheard to fetche fire in: neyther yet can those kingdomes whiche haue the knowledge of the Gospell reuealed vnto them, looke for that long suffering and patience of God towardes them, wherewith those ignorant kingdoms haue bene borne with. For as the benefite is greater towardes them, than towardes the other, so is the Iudgement likelier against them, than against the other: if that great benefite was not offered vnto them (being offered vnto them) be refused, and made light of. And in deede especially is, and shall be fulfilled that whiche the Prophet Esay sayeth, that it shall be in the later dayes that euery nation and kingdome, which shall not serue the church, shall be destroyed. As of the other side, the full and whole placing of our Sauiour Christe in his throne, as the perpetuall stay, and Prince perpetuate of all Princes in their seates.

To Whitgifte.

All this is true, for if any nation shall refuse the worde of God offered vnto it, or not suffer Christe wholly to be placed in his throne, no doubte God will poure vpon that nation his plagues, as he hath done vpon al other that haue runne into the same contempt. But would you make your Reader beleeue, that because this Churche of England doth not admit your kinde of gouernment, therefore the walles of it be broken, the worde of God contemned, and Christe not suffered wholly to be placed in his throne? Was euer the Gospell wholly, and in gouernment the Magistrates take vpon them no office only proper to Christ, neither yet any authoritie which is not by the worde of God limited vnto them. These wordes might aptly haue bene spoken if you had written against the state of the Churche in Fraunce, or any such like kingdome as refuseth the Gospell offered vnto it, and vnlesse cruelly persecuteth the true professors of the same. I do not accuse such in the Churche of England as contemne the worde of God, neither do I iudge the whole Church for not receiuing the Gospell offered, by bringing forth the fruites thereof as it ought to do. But I exhort euery man, from the highest to the lowest, euen in the behalfe of Iesus Christe, to haue a better

regard

regard thereunto, leaſt it be ſayde vnto vs, as it was vnto the Church of Epheſus *Apoc. 2. Sed habeo aduerſum te, quod charitatem tuam primam &c.* I haue ſomething againſt thee, becauſe thou haſt forſaken thy former loue. *Apoc. 2.* *Heb. 6.* For the earth whiche drinketh in rayne that commeth often vpon it, and bringeth forth herbes meete for them by whome it is dreſſed, receyueth bleſſing of God: But that whiche beareth thornes and bryers, is reproued, and is neere vnto curſing, whoſe ende is to be burned. For ſurely euen theſe contentions ſtirred vp in the Churche where the Goſpell is truely preached, are arguments that we be voyde of loue and peace, the chiefe and principall tokens and fruits of the Goſpell.

T.C.

And therefore if this booke ſhall come into the handes of any that haue acceſſe vnto his Mateſtie, the head of this common wealth, and vnto his moſt honorable Counſayle, the ſhoulders thereof, my humble ſuite and hearty requeſt in the behalfe of God in, that conſidering on their callings will ſuffer them, they ſhall geue them to remembrance of their charge: which otherwiſe they knowe better then I, and that they would ſet before them the example of Moſes, who was not contented to haue brought the people out of Egypt, (*) but would very fayne alſo haue conducted them into the lande of Canaan, that is, ſhould gladly haue ſeene the vnitie and ſafetie of the full and whole deliuerance of the people. And ſeeing that the Lord doth offer them this honour which he denied vnto his ſeruant Moſes, that they would not make them ſelues guiltie of ſo greate vnthankfulneſſe, as wyll followe of the forſaking of ſo inconparable a benefite. That his Mateſtie eſpecially, and his moſte honorable Counſayle, would ſet before them the example of Dauid, who although he made a great reformation of thoſe things which were defects by Saule, yet he was not content that the Arke of the Lord ſhould dwell vnder a Tabernacle, and therfore he ſayde marueilouſly that he might builde the temple vnto the Lord. And ſeeing that the Lord hath graunted vnto them whiche he denied vnto his ſeruante, that they ſhould not be ſtraied into ſtraighte in themſelues, ſeeing the Lorde openeth the treaſures of his goodneſſe ſo largely vnto them. That they would ſet before them the zeale of Zerubabell, who although he had (after the returne out of captiuitie) abolliſhed idolatrie, layde the foundations of the Temple, and ſet vp an aultar vnto God, whereupon the morning and euening ſacrifice was duely made: yet hauing ſtumbled by the Prophet Aggey, that God would not be pleaſed, vntill the Temple alſo were fully builded, and (all feare of the Nations round about, and other difficulties beſide) ceaſed forthwith, and with all poſſible ſpeede to be made an ende of. Finally, that it ſhould pleaſe them to conſider the examples of Joſias, Ezechias, and Jehoſaphat, who are their aboue, to their euerlaſting commendation prayſed of the holy Ghoſt, for that they made haſte and thoroughe reformations, where as the honour of other ſome (albeit they were otherwyſe good) is ſtayned, and carieth the marke of their imperfection by this and like exception, that although they did ſuche good things, and ſuch (*) yet they left all ſuche and ſuche vndone.

(*) T.C. maketh greater account of the gouernment than of the Goſpell in ſelfe, for he likeneth the ſtate of this Churche, to the wandring in the wilderneſſe.

(*) That is, they ſuffred manifeſt Idolatrie: wherwith you can by no meanes charge this Churche of Englande, and therefore your application is vaine.

Fo. Whitgifte.

And why is not his Mayeſtie the head of this Churche alſo, as well as of this common wealth? For I muſt giue the to vnderſtande (good Reader) that T.C. maketh the Church, and the common wealth two ſeuerall bodies, as muſt of neceſſitie haue diſtinct and ſeuerall Magiſtrates and gouernours, and that the Ciuill Magiſtrate hath not to meddle in Eccleſiaſticall matters, except his ayde be required by the Paſtor and Seigniorie, as ſuche like cauſes, wherein he fairly ſoyneth with the Papiſtes, who ſay, that the ciuill Magiſtrate hath only *Poteſtatem facti*, and not *Iuris*, that is, authoritie to execute ſuche things as they decree, but not authoritie to make any lawes in Eccleſiaſticall matters. And leaſt you ſhould thinke that I layne this, conſider the whole ſcope of his booke, and particularly his words before mentioned in this leafe, where as he accuſeth the gouernment of this Church now in vſuale, of confuſion, becauſe Ciuill matters are handled by Eccleſiaſticall perſons, and Eccleſiaſticall matters by thoſe which be Ciuill, alſo that which he ſpeaketh of this matter, fol. 144. and 154. and eſpecially that which the ſeconde Admonition hath, fo. 8. 9. 57. 60. I know not how he could haue made a greater differēce betwixt the Churche and the common weal[th] in thoſe places where the Princes be members of the Church. In deed true it is, that in the Apoſtles time Princes did not meddle in cauſes eccleſiaſticall, except it were to puniſh euiles, &c. For they were then Infidels, not Chriſtians, perſecutors, not profeſſors: And therfore if all ought of neceſſitie to be reduced to the formes of gouernment vſed in the Apoſtles time, Chriſtian Princes muſt be debarred from that, ſure, and be contented to forgoe that portion of their authoritie. But hereof more in the

T.C. ioyneth with the Papiſtes concerning the authoritie of the Ciuill Magiſtrate in eccleſiaſticall matters.

Sect. 3. Fol. 144. ſect. 1. Fol. 154. ſect. 1. 2. 3.

one place, this I only here note, that you may the better consider the same in the perusing of his booke.

The rest of that which is conteyned in this parte, may have some vse, if it be rightly applyed: for godly Princes have to follow suche godly examples, and to be diligent in reforming such things as are to be reformed, either in substance, circumstances, or persons.

T.C.

Which I doe not speake, as though we had not already, by his Maiestie especially, and afterward by their honours hands receyued a singular benefite, but that we hauing the sooner, wherwhile haue our hearts and mouthes filled with the prayse of God, & continue the possession of that whiche we haue, which otherwise for our vnthankfulnes shall be taken away. Wherein as we haue especial regard that the name of God should be magnified, not by vs alone, but by our posteritie vnto the worldes ende: so is not the smallest part of our care, that his Maiestie and your honours, to whome we are so deeply bounde, and of whome we haue receyued so singular benefites of peace, and preaching of the Gospell, mighte with your successours continue and flourishe amongst vs for euer: But the desire of reformation, and feare of Gods heauy iudgements vpon vs, hath carried me further heerein than I purposed. I will therefore make an ende of these points, considering that the vntruth of these accusations of newenesse and straungenesse, of diuision and confusion, of beeing enimie to Princes and common wealthes, shall better appeare in the discourse of this booke.

Io. Whitgifte.

These be smooth woordes to win credite by: but they agree not with the rest of your booke, wherefore I doubt not but that they will be considered of accordingly. I would to God that you did in deede acknowledge that singular benefite that you haue receyued by his Maiestie & your honours, then truly would you haue shewed your selfe more thankfull than you haue done, neyther would you haue maynteyned libels wherby seeke vtterly to deface all that is done, as I will manifestly hereafter by further examination appeare. Whatsoeuer accusations haue bin made of your doctrine, if they be not iustified, then let the authors of them suffer the shame. Surely you haue as fiercely answered these accusations hitherto as may be.

The Epistle of T. C. Sect. 5. 6. 7.

Amongst the offences taken by occasion of those which preferre the doctrine, that is the chiefest that comparison being made betweyt those excellent men, both in vertue & learning, which suffered for the testimonie of the truth, and betweene vs of the one side: Also betweene the Archbishops, Bishops, Deanes, and Archdeacons, which now are, and vs on the other side: it seemeth vnto many that it is not like to be good, which was not found out by those excellent personages, and which being now propounded by men of no great shew, is either mislyked, or at the least, by no open approbation allowed of those which carrie greater countenances, and be in greater dignitie.

Vnto the first although answere is made more at large in this booke, yet I will adde thus much, that as for my parte, I confesse my selfe to be a great deale inferiour vnto the least of them: so the omitting of these necessarie things ought to be no more preiudice against them, or against those that preferre them, than the omitting of the celebration of the feast of Tabernacles, for many hundreth yeares, by so many good high priests, in the reignes of so many good kings, was preiudiciall vnto the monthes which tooke it to be celebrated when the people returned out of their captiuitie: for it appeareth in the booke of Nehemias, that the feast of Tabernacles, which was commanded of the Lorde to be celebrated euery yere, had (*) not celebrated from the dayes of Iosua the sonne of Nun, vntill the returne of the people from their captiuitie. And yet were there in this space, diuers holy Iudges and kings, both prophets and prophets singularly zealous and learned. 8. Chap.

(*) This is vnmanifest vntruthe, as shall appeare.

Wherefore the omitting of so necessarie a thing by so many hundreth yeres, by such godly, zealous, learned persons, could not bring any prescription against the scriptures backe of this necessary discipline by the space of. 30. yeres, though the ouersight of a few (if they be compared with that multitude) ought not to be alleaged to keepe it out of the Church.

Io. Whitgifte.

Surely the inequalitie of the persons, and great differences betwixt them, both in godlynesse, zeale, learning, experience, and age, (though it leaue a small mislike to some) yet it ought to be well considered: for it is well knowne, that the first sorte of men here mentioned, did excell in all these forenamed qualities, and haue laboured in the same euen to the death: and the latter for many of them singular in learning, zeale, godlynesse, and experience, hauing also knowledge of other Churches reformed

more

The booke of Tabernacles hath not the name.

The true interpretation of the place alleaged out of the 2. of Esdras. Pellican. in 8. Nehe.

2. Esd. 23.

2. Chro. 30. 26.

1. Esra. cap. 3. vers. 4.

The Epistle of T. C. Sect. 8.

1. Cor. 2.

1. Chro. 29. Iosu. 2. Chro. 30. Chap.

Fo. White fol.

Esay. 49.

this place doth thus expounde it: He speaketh of the first calling especially wherein si- Pul. in 1. Co. 1.
[illegible] of the Church. For no man can
[illegible] Christ was crucified, the holy Ghost instructed the
[illegible] the preachers sanctified that Christ was to be received for Messias, the wise men
of the Ephesians to serue him with gifts. [illegible] I pray you let not the word by
calling, as signifie to which you thinke the holy, peculiar, the elect, & the singular and
proper meaning of the phrase, that God in his secret counsell, but to signifie
respect to nobilitie, learning, riches, or any such thing.

I might here againe tripe you for alleaging Aelius in stead of Cyprian, and
say that you had not read the Scriptures, in that you vse other names notes, and so
daily with you, as you vse to do with others: But I will leaue such kind of glees to
babbling sophisters in the Schools, & thinke that it was some haste amongst, & the
in such a case may sometimes happen to vse that is most circumspect.

Your obiection vpon that place, 1. Chro. 29. and. 30. I can not as yet answer, be-
till I be better instructed therein: for whereas you say that it is there mentioned
that the Leuites were a greater number the Priests were more expert in sanctifying
then the Priests themselues, and the people more earnest and more desirous then either the
one or the other: I can not tell how you can gather any such thing out of either of these
two chapters: for if there be any sentence to gather it of in the 29. chap. it is the 34.
verse: which although in some translations it seeme to insinuate some such thing, yet
if credit may be giuen to those that be notable learned men, and very well seene in the
Hebrue tongue, the meaning of that place is nothing lesse. Pelicane translateth the Pel. in 2 Chro.
words thus: *Leuita enim pro sacrificiis cuncta sanctificanda citius sanctificabat.* For the Leuites were 29.
sooner or easier sanctified than the Priests: which he expoundeth more plainely in his
commentaries, saying: *Inter agitur sacerdotum numerum sanctimoniam fuisse etc.* It is to be
vnderstanded that the number of the Priests was diminished which should haue sufficed
for to prepare the sacrifices, and therfore they desired the helpe of the Leuites, that al things
might be done more diligently: there was also another cause of the Leuites helpe, for the
sanctifying of the temple, and the preparation of the sacrifice was so sodenly commaun-
ded, that many of the priests had not tyme to sanctify themselues according to the Iewes,
which required a certayne space for the same, and the Leuites might be sanctified with lesse
adoe, and in shorter time. Thus surely vseth the very circumstances of the place both
proue this to be the true vnderstanding of it: for there be the words that immediate-
ly go before: How the priests were too few, and were not able to flay all the burnt offrings, 2. Chro. 29. 34
therfore their brethren the Leuites did helpe them, vntill they had ended the worke, and
vntill other priests were sanctified.

Your second assertion, that is, that the people there yet were vnsanctified, and were willing that
either the Leuites or the priests. I thinke is grounded vpon the 15. verse of the 30. Chap- 2. Chro. 30. 15.
ter, which is this: Afterward they slew the passeouer the fourteene day of the second mo-
neth: and the priests and Leuites were ashamed, and sanctified themselues, and brought
the burne offrings into the house of the Lord. Truly I do not know you can collect any
such thing out of these words: I know that some do gather such a note of that place,
but I doe not vnderstand the reason of it. Howsoeuer it be, and howsoeuer you abuse
the scriptures to iustifie your selues, I doubt not but that a great number of those,
whome you contemne and seeke to deface, do presently, and vntill their liues ende,
shew the true zeale of religion, that diligence in their calling, that watchfulnesse in ex-
ercising which becommeth them, and which they are bound alwayes pleasingly God:
neyther do I in so saying condemne the godly zeale of any, but I admonish it to take
heede of a preposterous and affectionated zeale: such as is spoken of in the 30. page of
the seconde edition of my Answere to the Admonition.

The Epistle of T. C. Sect. 9.

And I humbly craue, and most earnestly beseech of God, which onely knowes the se-
cretes of all hearts, that we may be in good charity one with another for the exercise of the true
zeale, and sincerity of the people, so they would suffer themselues to be put in remembrance of their
[illegible]

Ioh. Whitgifte.

Ioh. Whitgifte.

The Epistle of T. C. Sect. 10.

(*) This is glorious talke, buylded vpon a false grounde.

Ioh. Whitgifte.

The Epist. of T. C. Sect. 10.

[illegible]

Io. Whitgifte.

They vrg not onely prepostrous it out of time, (after the Parliament was ended) but out of order also, that is in the manner of a libell, with false allegations and applications of the Scriptures, opprobrious speaches, and lasciuious: not to reforme, but to destroy the Church, and to confounde all. The 10. in this part is Petitio principij, the petition of the principle, for you take that as confessed & true, which will not be graunted vnto you, as shall more at large hereafter appeare.

The Epistle of T. C. Sect. 11.

It is further sayd, that the ministers reporte of this cause are contentious, and of spitefull quarrelling: that is, as to the 33 articles of discipline, the religion, and to the booke, of ordering. But if it be founde, to be both true (which is pretended) and a thing necessarie, whose subscription ought to tende, then hath this accusation no ground to stande on. For to seeke to commende to vs, with theire consciences, a vile or doubtfull matter, I leave it to your selues. Which not to do, to contende for the truth, but can doe nothing against it, but fight. It is a prophane saying, of a prophane man: that an hayre of an, is better then a full knyfe. It is a godly saying of an brethren: καλὸν ἀγωνίζεσθαι ὑπὲρ τῶν καλῶν: It is good to contende for good things. The Papists haue no matter of reioycing, seeing they haue greater and sharper controuersies at home, and sing this tendeth both to the further opening of their shame, and thrusting out of their remnants, whiche yet remaine among vs. The Gentiles may not be offended, considering that (euen in the Churche of God and among those of the Churche) there hath been so great varieties of iudgementes, as there are. For whose diligence can reconcile such contrarieties as can there be, to be together? we shall rise against vs all, whether circumcision hope not rather to be reformed of those whiche beleeue? And yet the first hope is amongst the Churche of the Galathes, the other was first in Hierusalem and Antioche and after in the Churches of Galatia, and yet they the Churches, and that the true religion hath there profession.

Rom. 12. 2. Cor. 10.

These were offences, but not of the authors.

Io. Whitgifte.

It is here true and sufficiently proued in that Answere to the Admonition, that the Authours thereof be contentious, and giue occasion to the Papistes of slandering the Religion professed, and to the weake of offence. For whosoeuer troubleth the peace of the Churche, or deuideth themselues from the Churche for externall thinges, they be contentious: but these men doe so, therefore they be contentious: the minor proposition is grounded vpon the speeches of Saincte Paule 1. Corinth. 8. 9. and 10. but especially vpon these wordes of the 11. Chapter. If any lust con-

contentious, we haue no such custome, neyther the Churches of God. Where as he purposely speaketh of such, as be generations for externall matters: wherevpon that is grounded that Bullinger saith: That these be contentions, which trouble and deuide the church for externall things. And that also worthy Zuinglius in his name deriueth, speaking of contentious minds and spirits, saying: They go about innouations of their owne priuate authority, as in deede Churches are to the Gospell is onely sought and that in externall things. And in his Counsell also he calleth them authours of contentions, and troublers of the church, which stirre about externall matters. Are not these an euident token that the accusations be true, because they and their companions (for the moste parte) make contention where soeuer they come, and especially in those places where the Gospell hath with moste diligence ben preached, as experience sufficiently proueth. Furthermore the time and matter of publishing their pamphlets against the same is worthy to be noted.

Bulling.

Zuinglius de baptis. Zuingl. in ecclesiast.

The truth and certaintie of these things for the moste they confesse, is yet in triall. Surely if they be matters necessarie to saluation, then is there iuste cause of breaking the peace of the Church for them, but if they be matters of no such weight, then can you not excuse either your selfe, or them.

In deede the Papists haue no iuste matter of reioycing, for they do daily see more in vs, & also in far greater matters then these be, euen in the chiefest points of their religion: but this is no sufficient excuse for vs, we may not disagree in truth, because they disagree in error. Neither ought the weake to be offended, because such contentions haue ben small in the Church, as I haue also shewed in mine Epistle dedicatorie to the Church of England. But yet woe be vnto those by whom such offences come.

T. C.

And it is to be remembred that these contrarieties for the most part are not betweene vs and [illegible] of those things which are complained of in the answere to the admonition, haue (as I am perswaded) ben fauourers of those especially, which are of any graue & sounder iudgement in the scriptures, and haue desired to read of the gouernment and order of other Churches: to that ende (the father of that answere excepted) that they might continually, & to purpose, rather vnite the Brethren, then with those that mislike the Gospell as we do.

Io. Whitgifte.

Certainly I do not willingly defend any thing against the worde of God, or mine owne priuate perswasion, but I haue either sufficient warrant of the worde of God, or some godly learned and zealous authours iudgement for the same. If I haue ben otherwise I trust I shall newes of it in this booke for I am fully perswaded that all men of graue and sounde iudgement, iointe with me in these matters, and such especially as haue had the best experience of the order and gouernment of other reformed Churches: for proofe whereof, I referre you to the wyfest, godlyest, and best learned among the Clergie in this lande.

T. C.

And where as last of all it is sayde, that this proceedeth of enuie, of singularitie, and of popularitie, although these be no sufficient reasons ageynst the truth of the cause, whiche is neyther enuious, singular, nor popular, and although they be such, as might be iustly, by great likelyhood, a probabilitie reiected: yet because the knowledge of these things, pertaineth only to god, which is the searcher of the hearte & reynes, and for auoyding of so much to myselfe, I will rest in his iudgement, sorry for the day wherein the secretes of hearts shall be made manifeste. And yet all men do see how vniustly we be accused of singularitie, which propounde nothing that the Scriptures doe not teach, the wryters both olde and newe for the moste part affirme, the examples of the Primitiue Churches, and of those which are at these dayes confirme.

Notable vntruthes, as will fall out in triall.

Io. Whitgifte.

Whether it proceede of enuie or no, let the manner both of their, and your writings declare. Popularitie, you can not anoyde, seing you seeke so great an equalitie, committe so many things to the voyces of the people, and in sundrie places so greatly magnifie and extoll them, than the which those what can be more popular? It is Singularitie to deuide youre selfe from that Churche, whiche both possesse the worde of God truely, and is not to be touched in anye poynte of doctrine

Popularitie.

Singularitie, and the properties therof

The Epist. of T. C. Sect. iii.

Io. Whitgifte.

The Epistle of T. C. Sect. iv.

Io. Whitgifte.

The Epistle of T. C. Sect. vii.

Io. Whitgifte.

This doe I in like maner defyre with all my heart, and to the latter ends of it, I

say Amen. The subscription of two witnesses shall not be required, for avoiding further

T. C.

The Author to the Reader.

He defieth those which (as much as lieth in him) he hath fought vnto him.

IT is the custome of my aduersary (gentle reader) that when he cannot sufficiently answere the matter, he will yet seeme to haue answered, and by right, and that euery man may better vnderstand the truth of the cause, I haue in a manner altogether omitted his friuolous and vaine words, which I wish (if it were possible) might neuer appeare, which thing as I cannot be sure of through the whole booke, so I beleeue it may be done in the greatest part, where the reader shall not be able to vnderstand what we speake of me, vnlesse he haue my. D. booke before him. The cause of this my determination is this, that I haue purposed to set downe the answere before my replie, as he did the Admonition before his answere. What aduersary soeuer (hauing any learning) shall read the Admonition, and then my answere, and after that my replie, will (I doubt not) be ashamed of his former folly, and will confesse that I haue iustly reproued him. Now if I should haue set downe his whole booke, and my answere, and my replie, the booke would haue growen to such a bigge volume, that few would haue had the patience to haue read it ouer. Wherefore I haue gathered the chiefe matters of his booke, and haue answered them, and haue left out many friuolous things, which I thought not necessary to be answered. Now if any shall obiect against me, that I haue not answered all his matters, I will herevpon take occasion to affirme, that I haue left vnanswered, as the ende that it might the best appeare, wherein I haue gotten ouer any weight of his reasons: wherein, had it not been for these causes aforesaid, I haue before alledged, my earnest desire haue, to haue set his answere before my replie: wherevnto I add this, that I am to intreate, before I begin to answere, that the reader will vouchsafe to pardon me, if I vse any bitternesse of speech against this man, for I am forced to vse it, or else I cannot be sure to driue him from his friuolous cauils.

To Whitgifte.

YOu haue tried yourselfe (by the iudgement of Walter Haddon) whether your replie, or his answere, were more learned, and so whosoeuer shall peruse them both together, except they haue no iudgement at all, will easily iudge that your replie is more learned, then his answere was. Now if you had not been ouer hasty with me, done me great iniurie, & not performed that towards me, that you before required of me in one of your postscripts, and do now againe require of me in the end of this booke: What wise and learned man will haue cleped me ouerhasty, if it shall please them to peruse this booke with some diligence? Or what iniurie haue you done me, if they be compared with your doings, and blasphemies, or with either of the Admonitors, will seeme I am sure very modest. Yet notwithstanding you should haue set downe some examples of some of them, if there had been such as you would make the reader beleeue. But in your booke be manifest the blasphemies of your spirite, whether that any qualities be found in me or no, which Zuinglius in his booke called *Amicus amico Amice* and in his booke *de baptismo*, & *contra Catabaptistas*, and Bullinger in his booke *de origine Anabaptismi* do lay as chargis to the Anabaptists, that is to say, the quarrelers of the people, and much more bitterly so many against them (if they withstand their errors) than against the papists. Truly if you should haue written against the beggerly Papist, or the pestilent Heretike that euer was, you could not haue inuented, how in more spitefull maner to speake against him, then you haue done against me. Concerning the conclusion, it is manifest that you haue omitted any thing, I doe haue failed in the matters aforesaid, but proue your faults to be plainly apparant, & I shall by the grace of God, make satisfaction for omitting the same in my replie. Be more sober minded, I beseech you, and remember your selfe better, for I am sure you will confesse, that you haue committed many faults, & that in an other manner of sort then the Lord requireth of you. Truly if you had spared your superfluous blasphemies, cut off your vain words, & kept in your lothsome and opprobrious speaches, which I reprehended in my protestation, I haue told you before what you should haue done, and you should haue had no iust occasion to haue

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The true causes why T. C. hath not downe the answere.

Zuinglius.

Bullinger.

To his louing Nurse, the Christian Church of England. Io. V.

Cor. 14.

extreuall peace of the Churche, as may be vnto no large seene in Eusebius lib. 4. eccl. hist. cap. 6. lib. 5. cap. 24. 25. &c. lib. 8. &c. Likewise in Ruffinus lib. 1. capit. In Gregorium lib. 6. ep. 4. In Basilius Magnus ep. 61. ad fratres & epist. canonicas in prooemio, & ep. 63. & in sundry other auncient and learned hystories and writers. As the second point I was satisfyed: for I thought, that, that could be no slaunder to thys Countrie, [illegible] whose lawes were practised in all [illegible] the abolishing of Christ.

Thirdly, when I perceaued that thys Interpreter whom I vnto [illegible] layde lastly the whole Parliament in defacing the state of Religion, [illegible] the Queenes Maiestie, the Counsell, the Nobilitie of Englande, and that in as opprobrious and contrall manner as the aduersaries vse: Yet I thought, that there could no preiudice growe to the Gospell of Christ, which is preached in this Realme

An answere to the whole Epistle

A charitable figure.

(a) A manifest peruerting of the wordes and meaning of the Epistle.

(b) Slaunderous and curssed speeches, be not the generation of Christ.

Ierem. 9.5.

Esay. 53.8.

Matth. 3.7.

Io. Whitgifte.

1. Cor. 4.

Gallus in his booke *Arcadie & Arcadius Antichrist*. Zanchius in his booke called *Ecclesi*. And Bullinger in his booke *contra Anabaptist*: as I haue by letting go into their very wordes more at large declared in the seconde edition of my answere to the Admonition. But graunt that for the loue of peace, and hatred of contention, and earnest zeale that I beare to this Church of Christ in England, and assured affection to my Countrey, I haue sometymes [illegible] other speeches, I hope [illegible] you [illegible] obserue. That of both your speeches, your manner of writing, [illegible] that other men haue which shall read our bookes therein, it is not [illegible] you to accuse, but to excuse. God graunt vs both the spirit of meekenes and humilitie.

In my fourth reason, by backbiters, I meane all such as are [illegible] still, and seeke to cull of all men that be out of their compasse, [illegible] continually to misuse them especially those [illegible] which [illegible] Christian religion (which yet [illegible] to a great [illegible] I could name (some to be gon from place to place for that purpose especially, although [illegible] other pretences) I [illegible] with the Shunamite: but many appeare plainly in the [illegible] greatnes, contempt of the [illegible] which [illegible] wherein I [illegible] for that [illegible] I [illegible] among you, that [illegible] I do not blame in this people, I would other [illegible]

As for the good that you are euer [illegible] in this booke, where you do [illegible] you may [illegible] goe, and some others (if you conferred your [illegible] ion to whisper of me in [illegible] me to deale so [illegible] me. This shall [illegible] it be time [illegible] this your booke, [illegible] not be concealed. But to all reproches I will answere, as they come in order, and proclayme defiance against you, for any thing that you can iustly charge me with.

I intende not to maintaine any corruptions of this Church, I will be for [illegible] as farre as you shall, and more ouerly, and therefore I trust [illegible] ernally. But I neither can, nor may further that which is lawfully [illegible] der established, vnlawfully and out of order by you to be [illegible] This your pretence of clensing the Church from corruptions, is but the [illegible] of the Donatists, Donatists and Anabaptists, as you know [illegible] and therefore before you condemne me to be a [illegible] of the corruptions of this Church, you must first [illegible] them to be corruptions: and when you haue [illegible] you must also [illegible] such corruptions. As before this time and [illegible] for themselues there haue [illegible] corruptions in the Church [illegible] Corinthes: and yet the Apostle greatly [illegible] for [illegible] as [illegible] to conformitie to the [illegible] in [illegible] you imperfections in the Church, especially in externall [illegible] and yet such as therefore [illegible] of it, [illegible] to be contentious, and condemned as [illegible]: [illegible] writers

writers before of me mentioned in the Index against the Anabaptists.

As I haue written, so I say again, that if any man, by any thing which you say I haue written or spoken, can take hold vpon me (the aduise of God) he proclaimes at the standard in Cheape, so distinctly (so it be done publikely that I may answere it, and not in corners as it hath been) and if I faile in my purgation, let me sustaine the paine due for the same. If after all this, I feare no accuser, I refuse no indifferent Iudge, then if you haue any thing to say against me, doe it boldly, as it becomes you, not in corners as you doe. Doe I desire you to beleeue my testimonie before God in that which I haue written of my selfe more then I doe in any other, because I haue written little more then I know and can tell (but whose man, in writing any matter of learning, is not in many or the greatest part?)

I do not accuse you all, for I know of many among you, as any man els can tell me any such like thing of my bookes: God grant you may vse your learning to better purpose, then to the disturbing of the Church, and stirring vp of contentions, where the Gospell is truly preached. What is but a slender collection to say that therefore I accuse you all of vntruthfulnesse; because I say that I greatly lament the slaunderous reports of Sclaunderers, and of the vntruthfull tongue. Surely there be many honest and vnspotted Christians among you (as I doubt not but there be) that will testifie with me, that I accuse not all for these faults, but this imperfection in some sleepie, or the more of God amongst vs. But if it be a fault, [illegible]

[illegible] Mat. 7.

[illegible] them both requyred of me, and wherein my hart in this behalfe: and I cannot but that therein I haue done good seruice to the Church. Your iudgement of me I am not greatly regarde, & long as you are ignorant of me, you are. I will not rather then [illegible] I beginne to [illegible] that [illegible] I am fully yet [illegible] I haue [illegible] in [illegible] hartely of you, and I will [illegible] [illegible] [illegible]

A briefe Examination of the reasons &c.

To W. Wigifte.

Will, in that booke the scripture is most vnmercifully abused, and vnlearnedly applyed, altogether only to their purpose to delude both such, as for lacke of learning cannot, and such as either for slouthfulnesse or some preiudicate opinion, will not examine the same: as I haue particularly declared in my answere following.

T. C.

An answere to that which is called a briefe examination of the reasons vsed in the Admonition &c.

Vaine shifte to colour the vnapt allegations of scriptures by the Admonition. Charitie doth not cloke open and notorious faults.

(*) Thege kinde of such aduantage taken.

(*) Scriptures alledged for proofe of the plaine.

The abusing of scripture is to be mantayned in none.

Charitie doth not so couer open and notorious sinnes, that it suffereth them to be vnreprehended, but it remitteth priuate offences, it doth not publish secrete sinnes at the first: neither doth it allowe all things that it knoweth to the defamation of a brother, when he may be otherwise reformed. But this kinde of theirs in abusing the scriptures is publike, printed in bookes, in euery mans hand: vsed to discredite and vnface this Church of England: which no true member of the same ought to suffer. Wherefore in detecting this vntrue dealing, I haue not broken any rule of Charitie, but done my bounden duty.

If there be [illegible] &c. I trust you shall see me handle them as occasion is offered hereafter, where you have done in verie fewe places, and in those wherein you have done it, you have done it verie slenderly, as shall appeare. I take verie little or no aduantage at all of the Printer, but value that as much as I can: and whereas you say that where the Admonition (quoteth the scripture, not only to prooue the matter, but expresse the place from whence the phrase of speech is taken &c. that is a verie feeble excuse, and farre fetched: for to what purpose [illegible] in Printing, vnder so great a volume as yours doth be, that they have to vouche their allegations? such argueth that you had not purpose to alledge any fault, be it neuer so manifest. And therefore little hope there is of any amendment. And whereas you also say, that the Admonition for the shortnesse which it professed to be, that neuertheless it is, and saith that it is to [illegible] in every place of them, to which places the reader may be referred to that purpose for the which they were quoted. In such matters men ought to have such regarde vnto the time, that they abuse not the worde of God. That I have (as you say) otherwise applied their quotations then they were in deede, I thinke you will let me have leaue of it, when you come to those places, and then shall I shewe you an answere.

Whose purpose it was to haue their bookes be perfited with such exact quotations, but onely to let me the better, and to make you beleeue that all things there were ouerpast of the apostle the eye of God where things be open and manifest, the eye of man may iudge, though he can not be the conference of him of whome he iudgeth. As for Parentheses they be quite so vsuall and common in euerie matter, and the iequele so many times contrarie to the same, that it is hard for a man to giue credite at all times vnto all persons, yea though there is experience of it. And I could alleadge examples, if I were required.

But let me request you as you can, and spare it not: but take heede least in so doing you do the part left vndone, and that in those things especially wherein you seeme most to complaine of my preamble.

A briefe examination &c.

Secondly their proofes consist especially of these arguments. The first is ab eo quod est secundum quid, ad id quod simpliciter est, as such and such things were not in the Apostles time, Ergo, they ought not to be nowe. Which kind of argument is verie deceitfull, and the mother and welspring of many both old and new schismes: of old, as of them that called themselues Apostolicos, and of the Aërians: of new, as of the Anabaptists, who considering neither the diuersitie of times concerning the externall ecclesiasticall politie, nor the true libertie of the Christian religion in externe rytes and ceremonies, in matters neither commaunded, nor forbidden in Gods lawe, nor the authoritie of Christian magistrates in the Christian congregation, concerning the same, haue boldly enterprised to stirre vp many and heinous errours: For if these reasons should take place: the Apostles vsed it not, Ergo it is not lawfull for vs to vse it: or this either: they did it, Ergo we must needes do it: then no Christians may haue any place to abide in, they may haue no Christian Princes: no ministration of sacraments in Churches and such like: for the Apostles had no place to abide in, they had no Christian Princes to gouerne them, no Churches to minister sacraments in, &c. Likewise we must haue all things common: we must depart with all our possessions when we be conuerted to the Gospell: baptise abroade in the fieldes: minister the communion in priuate houses only: be alwayes vnder the crosse and vnder

Argu. à secundum quid ad simpliciter.

Acts 2 & 4. Matth. 19. Acts 8. Act. 2 & 20.

Tyrants

Tyrants, and such like. For the Apostles had all things common, departed from their possessions, baptized abroade in fieldes, ministred the communion in priuate houses, were allwayes vnder persecutors and Tyrants. &c.

Fo. Whitgifte.

To this kind of argument and that whereof he here speaketh T. C. make he no answer at all in this place, what he doth hereafter he shall vnderstand when we come to it.

A briefe examination. &c.

Ab authoritate negatiue.

Another kind of argument is muche like vnto this, and is taken ab authoritate negatiue, whiche in matters of salvation and damnation holdeth when we reason ab authoritate scripturæ, from the authoritie of the scripture, but not elle: For this argument (it is not commaunded in the scripture to be done, nor there expressed, Ergo it ought not to be done) is so farre out of the way and so erroneous, that it is not tollerable: for it taketh away the most part of all our circumstances, without the which either after one manner or other, the very institutions of Christ cannot be obserued: For how is it possible to receyue the holy communion, but either sitting, standing, kneeling, walking or lying: either at one time or other: in the morning or at night: before meate or after meate: clothed or naked: in this place or in that place, &c. and yet none of these circumstances are in Scripture commaunded, or by necessarie collection may therof be gathered: the same is to be saide of the obseruation of tymes, of common prayers, and other cõuenient and necessarie orders in the Church. If this argument were good, then all good lawes and ordinances made for the aduaunceing of true religion, and establishing of good orders were to be abolished, which were the very root, and welspring of stubbornesse, obstinacie, sedition, disobedience, and confusion.

T. C.

For the argumentes themselues, they shall be seene what they be in their places, it shall alle that be answered, which Mr. Doctor bringeth here, for the confutation, being straight way after, and in sundrie other places repeated in this booke. I will touch that which is not repeated, and that in that Mr. Doctor maketh it an indifferent thing for men and women to receyue the supper of the Lord, clothed or naked. This sauoureth straight of the fact of the Anabaptistes.

(a) A wrangling cauill.
(b) Superfluous proofes.
(c) Where found you these words?
(d) It is lesse honestie, in charging Mr Doctor falsly.
(e) A digression from the matter to the person.
(f) Where be they called fallacions? you cannot deny them to be false argumentes.

(b) S. Paule which commendeth y preseruation of godlinesse a peace, hate the cauill magisterne, doth alle commende vnto him the ordering, that honestly be kept, and Mr. Doctor maketh it an indifferent thing. (c) to come either naked or clothed vnto the Lordes table: verely there lacketh (d) small honestie in this. And if the heathen which knewe not God, did account it a filthie thing for a stage player, to come vpon the stage without a shyrt, how much more filthie is it for a Christian to come naked vnto the Lordes table? And the reason is therof, (as necessarily collected of the scripture necessarily shewing that Mr. Doctor saieth otherwise. (e) They which haue heard Mr. Doctor reade in the scholes can tell, that he being there amongst learned men, vsed this to reproue the contrarie arguments of the aduersaries, in the places of the fallacions, and yet that was the fittest place for him to haue shewed his knowledge in, because there they should haue beene best vnderstoode: now that he professeth himselfe to be a Doctor of the people, which because they haue not learned these things, cannot vnderstand them, he vtterly out his Logicke: what may he probably gathered hereof. I leaue to euery mans consideration: this is certaine, that circumstances of place and persons, which he so often vrgeth, are not well obserued of him, when Logick speaketh in the Church, and is vsed in the scholes: when things are handled more learnedly amongst the people, and more popularly amongst the learned. It is truly saide, Καλὸν ἐστὶ τὸ καλῶς λεγόμενον τυγχάνειν τινός. A good thing is euill, when it commeth out of season. But to returne to that here is shewed. I would gladly know what place of the (f) fallacions either an argument Ab authoritate negatiue is, or of negation by comparison. Aristotle setting foorth places, whereunto all fallacions may be called, maketh no mention of these, & if these were fallacions, & were such as he imagineth them, they should be referred

[illegible]

Touching my reading in the Schooles (which you here oppose strongly against me) though I know that the Universitie hath a farre better opinion of me, than I deserved, and that there were a great many whome were in all respectes better able to do that office, than my selfe, yet I trust I did my duetie and satisfied them, in that course I offered to my Lectures, and before I read, I referre to their judgements: who surely if they iudged me to haue continued in that place, and permitted the reading to my fellowes, who were so desirous to haue me still the readers in that function (reading is vnlawfull, as you terme it) I would neuer haue vndertaken the same, I would neuer haue entered into any publike action, or haue had any thing to doe with the Schooles, but haue liued priuately in the Colledge. Well, I will not speake that which I might, for the publike preseruation of peace: for I assure either that we beginne, as a Christian manner of combatting, to fall from the matter to the person, (which graunt that we both may to knowe our selues, and our infirmities, that we may remember them to be the cause and ground of the diuision of the Church, not the aduancing one of an other) [illegible]

[illegible] C. both.

both. And bycause all, or the moste part of your proofes, consist of these or the like kynde of argumentes, I thought it conuenient to set before a mans eyes them before my booke, and that for the learned sorte, whome I do not repent me, neither do I thinke that it commeth out of place.

Arg. ab authoritate negatiue.

Arg. of negatiues by contraries.

Arg. à petitione principij.

Fo. Whitgifte.

A briefe examination &c.

The thirde kynde of argument is called *petitio principij*, to whiche is when a man frameth vnto him selfe principles of his owne heade, grounded neither vpon authoritie, neither yet vpon substantial reason, and then vpon the same will constitute his purpose: whiche is a very erroneous kynde of reasoning: as there is not to be found a greater in all the whole worlde. And this is it that you haue done in bring these two false principles: the one, when you say that to be inuented by an Antichristian Pope, whiche was not so: the other, when you say that nothing may be vsed in the Church of Christe, whiche was inuented by the Pope, or vsed in the Popes Churche, whiche can not be true, as in diuerse places of the booke I haue declared. The selfe same reasons moued the Arians to forsake

forsake the order of the Church and to commaunde their disciples to do the contrarie of that that the Churche did. We borrowe good lawes of the Gentiles: and we vse the Churches, Belles, Pulpits, and many other things vsed of Papistes. &c.

The fourth kinde of reasons is, of negatiues by comparison: as this, Pyrrhus and Winchester are to be knowne by their learning, not by their apparell: Ergo, they ought not to haue distinct apparell from other men. This argument followeth not, for negatiues by comparison are not simply to be vnderstanded, but by the waye of comparison; And therefore of the former sentence thus we maye conclude, that the apparell is not to be esteemed as a note of difference in comparison of learning and doctrine, and yet a note. As when Paule sayeth, that Christ sent him not to baptize, but to preach the Gospell, 1. Cor. 1. And God by his Prophete, I will haue mercy, and not sacrifice. Ose. 6. and Mat. 9. *Arg. à negatiuis per comparationem.*

The fifte is *à non causa pro causa*, when that is taken for the cause of any thing, which is not the cause: As when they condemne the booke of Common prayer, a peculiar forme of seruice, because (as they say) it maynteyneth an vnlearned (as they terme it) a reading ministerie, when as the booke is not the cause of it, neyther yet a prescript forme of prayer, but either the parties them selues that be vnlearned, or they that do ministre them, or else both. This kynde of argument is vsuall in the Admonition. *Arg. à non causa pro causa.*

There be other learned and bolde full reasons vsed in this booke, which may easily be discerned, vnto all children. And therefore I here omit them.

Thus much I thought good generally to touche, which being duly considered, the booke it selfe needeth no other kinde of confutation.

Io. Whitgifte.

To all this T. C. answereth nothing: but onely to that of negatiues by comparison, whereof I haue spoken before.

T. C. Fol. 1. Sect. 1.

And to the ende the pithe and weight of M. Doctors argumentes maye be the better knowne, I will likewise giue the reader a say of them, noting the places of the sallacions, whereunto they be referred. Which I doe against my will, and contrarie to the rule M. Doctor prescribeth, that a learned man maye make his reader beleeue, that those whom thinke not as he doethe in these matters, are not onely vnlearned, but also voyde of good iudgement. Whereby there is no great learning in these small things and rites of the Church, which should be a great blame vnto vs, if we were not able to giue some good reason for the same. &c.

Io. Whitgifte.

And how vnlearned he hath shewed himself in the handling of Doctor Whitgifts argumentes in the former forme that he hath vsed them, vnder the reader better may iudge of your collections: but you were to blame, for that you haue spoken either your selfe or by others vnlearned, & els your bookes should haue cost you all the paines, I feare to sell for more, and consequently you had not bene driuen to the shifte, which I doubt not but the learned will espie in your dealing, that should be ignorant of them. Thus I craue leaue to be briefe, both in speaking, writing, and reasoning.

T. C. Fol. 2. Sect. 2.

And the rather I am driuen thereto. The worthines and learning of them with whom I haue to doe, doth require a solide and substantiall answere, and not a light and friuolous confutation. For although he that shall answere a childe, shall learne: yet it followeth not that he which is to answere a Doctor, shall learne any thing. &c. *An vnlearned answere vnlearned.*

Io. Whitgifte.

My wordes in that place be these: If they that fynd some want of learning in themselues, or that be crepte into the ministerie vnlearned, eyther of their owne accord, or by commaundement of their ordinarie reade and learne godly and learned Catechismes, they are to be commended, and so is he that prouoketh them therevnto.

That Catechisme which you in derision quote in the margent, is a booke fit for you to learne also: And I knowe no man so well learned, but it may become him to reade and learne that necessary booke. But some arrogant spirites there be, that thinke them selues of all men best learned, and disdayne to learne of any.

That place of the fourth Chapter of the first to Timothy doth not forbid a man to learne. He that is a good and modest preacher will not disdayne as well to be taught, as to teache.

Nowe howe any man can gather of these wordes any such argument as T. C. frameth vnto himselfe, Let the Reader iudge. He might well haue thus concluded: Ministers that finde some want of learning in themselues, &c. ought to reade & learne such bookes, as may better instruct them, *Ergo*, they may reade and learne godly and learned Catechismes. And againe, If Nowell his Catechisme, is godly and learned: *Ergo*, godly and learned man may reade and learne it. Last of all, a godly & modest preacher will not disdayne as well to be taught, as to teache: *Ergo*, he will be as well content to reade other mens bookes, although they be Catechismes, as he will be to haue other men to reade his. Now I pray you iudge of the sequele of these reasons: and compare them with T. C. his owne collection, and tell me truely whether he vseth simply, or no. It is true, that although a man must learne, it follows not that he must of necessitie learne a Catechisme, because there be other bookes, besides Catechismes to be learned, whereby a man may be instructed: but this is also true, that if a man must learne, he may learne Catechismes. Surely T. C. is driuen to a horse shift, when he is thus constrayned to seeke fallacies where none are.

T. C. Pag. 1. Sect. 3.

Another forged argument of T. C. his owne framing.

In the. 55. page he reasoneth, that for so much as the ciuill Magistrate may appointe some kinde of apparell, therefore he may appoynt any, and so the popishe apparell: which to ab eo quod est secundum quid, ad id quod est simpliciter, as vnlesse he haue answered also, that a man may baptize, and preache, because such a one, and such a one byd: And the ministers execute ciuill gouernment, because Elias and Samuel did.

Io. Whitgifte.

The wordes in that page be these: Why not therefore christian Magistrates, in Christian common weales, for order and decencie, appoynt a seuerall kinde of apparell, as well to Ministers, as to other states of men? Iudges, Sergeants, Aldermen and Citizens, are knowne by their apparell, and why may not the Ministers be so like wise? are they not vnder iurisdiction, & subiect vnto ciuill lawes and ordinances? ought they not to obey their gouernours in all things not against the worde of God? Now whereas T. C. to haue set a good colloring to his matter, hath added the first section of the. 54. page, vnto the fourth section of the. 56. pa. my drift is to proue that ministers may vse such or other like their apparell, & that they may haue a distinct kinde of garments from lay men, and that the ciuill magistrate hath authoritie for order & decencie to appoint a seuerall kind of apparel to ministers. Now if he would haue gathered truly, he should haue framed his argument thus: christia magistrats haue authoritie in christia comō weales, for order & decency to ap-

to appoint a speciall habite of apparel to ministers, by which ministers may either be knowne from other by their apparel: or whether that the civil magistrate may appoint them to weare such apparel as was worn in the Popes time or no, that I humble at large, euen from the [illegible] section of the [illegible] page to the portion of the Admonition in the 62. [illegible] of which number [illegible] not [illegible] that [illegible] Reader by such seuerall collections of my arguments.

Touching the other examples of baptizing by women, and vsual elders in ecclesiasticall persons, because he hath not quoted the page (learned as ought he knowne not where to find them) or that he is loth the Reader should be troubled to peruse his corrupt dealing in the gathering: I will referre the answering of them, vntill I come where they, or any mention of them may be required. But the seuerall time with the first he compareth me withall, from the [illegible] I [illegible]

T. C. Fol. 1. Sect. 4.

In the 100. page he saith I pretend breaking of the order of the Church, because I [illegible] at the communion. [illegible] breaking of the Sacrament, but onely about an honest but reuerent, with the fashion of the communion at diuers communion times. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] not of that kynde, as shall appeare afterwards. [illegible]

*It is proued sufficiently in the treatise of archbishops.

Io. Whitgifte.

Although Cyprian were but [illegible] of the [illegible] Archbishop, except he expresly [illegible] name, or as though the circumstance of the place may not declare, that he speaketh of [illegible] an other. But [illegible] I am here charged with a manyfest [illegible] of a principle. I shall haue better occasion to declare, when I come to answere the manyfest cauill which T. C. vseth, touching that place of Cyprian.

Now also in diuers places, speaking of the Archbishop. I [illegible] about to declare my Maister saith the [illegible] (which is onely [illegible] in this place without any manner of proofe, as any one [illegible] shall [illegible] appeare, and I come to answere the [illegible] touching that matter, [illegible] it will [illegible] call one, that T. C. is greatly [illegible] in that he [illegible] the Archbishops and [illegible] in diuers [illegible] to other, [illegible] sure, especially [illegible] [illegible]

T. C. Fol. 1. Sect. 4.

In the 139. page he reckoneth that he is [illegible] the [illegible] [illegible] therein, the cause [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Io. Whitgifte.

Io. Whitgifte.

Io. Whitgifte.

Bysshop of Rome ouer all Churches, but againste the insolencie of

Other vntruth.

Another vntruth

Vntrue.

An Exhortation to such as be in authoritie and haue the gouernment of the Church committed vnto them,

Vntrue.

and horrible heresies, to the intent that your understanding the same, may the rather in time take heede to such as proceede in like maner: least they being suffred too long, might not so worke the same effecte. I accuse none, onely I suspect the authors of such conuenticles, and their fautours: what cause I haue so to do, I refer to your selues to iudge, after that I haue set forth here to you the Anabaptisticall practises, euen as I haue learned in the writinges of suche famous and learned men, as had themselues experience of them, when they first began in Germanie, and did both personally reason with them, and afterwardes very learnedly write against them: neyther will I in this point write one word, which I haue not my authors to be to.

Allowed not.

An answere to the Exhortation to the ciuill Magistrates.

T. C. pag. 1. Sect. 1.

IT is more than I thought could haue happened vnto you lately to admitte into your minde, this [illegible] of Anabaptisme, of your brethren, which in the [illegible] had it in as great detestation as [illegible] against it as much as your selfe, both of the [illegible] and [illegible] of it, as much as your selfe. [illegible] that you haue not [illegible] to [illegible] Among [illegible] to [illegible] and [illegible] and therewith (in such sort as you hereby [illegible] to call for the [illegible] and [illegible] is giuen for their maintenance and [illegible] that, as it is [illegible], to speake, I verily haue thought, that it could haue fallen into such [illegible] the countenance and name of a profession of the Gospell, much lesse of a Doctrine of Anabaptisme. But that you will ioyne forth with me in this confession [illegible] together [illegible] to me, in the name of the Anabaptistes, to the end you might [illegible] both professe a free liberty for [illegible] are [illegible] as you [illegible] (as it seemeth) the [illegible] of your pen might [illegible] so happily your [illegible]

Bigge words.

[illegible] A charitable iudgement, and yet before he reproued the like.

[illegible] matter to beare out and to [illegible] 1. Cor. 13. 7

To Whitgifte.

THere is no cause why you should so maruaile at the matter, all things well considered, neyther do I think that the Anabaptistes do so greatly detest & hate the, as you would make us beleeue. I do not accuse them of the doctrine of Anabaptisme (as you your selfe in the end of this section acknowledge) but I declare that I greatly suspect them, because they come so neare vnto the qualities & practises of the Anabaptistes, & till the time be giuen to trie whether this my suspition be true or no I refer it to the iudgement of others. If the grounds be so vncertain, let them take their lawfull remedie against me, that if they be found [illegible] them it is conuenient that the Magistrates haue vnderstanding thereof. [illegible] so not answer the matter. I speake not for [illegible] of any [illegible] Neyther is there any cause why I should [illegible] the truth hath alwayes a plentifull defence, whereas error and falshood is constrained to vse [illegible] and [illegible]

[illegible] other T. C. hath [illegible] complaints of such [illegible] to speake in [illegible] I haue much more cause to [illegible] and [illegible]

sentence, that it is not for want of grace both, that I vse not certain termes of Antiquitie, as it not lawful for me to suspect, and is it lawful for you to condemne? Put backe this one, you to response me before for iudging, and can ye fail to finde into it your self? The Barbe charitable and laborious without fault and lawful cause: but whether the cause be such or no, let their iudge to whome it hath especially appertained.

Io. Whitgifte.

The first article. pag. 2. Sect. 1.

Dal. aduerſus Anabap. fol. 1

First Anabaptisme tendeth to this end, that (in those places where the Gospell hathe bin for a tyme preached, and where Churches be reformed) the Gospell may be hindred, the Churches disquieted, the simple brought to doubt of the Religion that hath bene taught them: contentious and inquiet mynded may haue matter to worke on, the preaching of the Gospell become odious: finally that Magistrates and such as be in authoritie, may be contemned, and despised of their subiectes and inferiours.

T. C. Pag. 7. Sect. 1.

The cuſt is nay thing lyke.

It is all true you heare obiected of the Anabaptistes: God be praised there is nothing of it true in vs. If through their malitious meanes, the Churche be disquieted, the subiectes vnfaithfull in their obedience and sincere loue towardes their gouernours, or not reformed: you know it is not through our meanes, but by hindring from whom they, by labouring the reformation of abuses preached, and by teaching as our callinge hath suffred. If all those are to be counted to be sory to Anabaptistes, which would condemne their opinion, that the Gospell is preached: (*) then might they iudge that the Churches where to be preached here, where as the most of the best learned Byshops (whether they preache the Gospell) throughout all realme, are to be counted the sore of Anabaptistes. Neither doth that grandame that accusation seeme not peculiar vnto Iebusites, when as a great number of Christians at the first thought it necessary, (*) that Aquiter Iewishnes, and Ouerlooke many fonde fancies of Anabaptistes, which seeme chiefly to be reformed before thinges, whiche do offend the weake. If anie one thinge be not reformed, that I mentioned, I doubt not but godly heades considered, it may be amended: if anie thinge be not well vnderstanded, it may be declared: if anie thinge be not well interpreted, that I vnderstand not, it may be corrected: if anie thinge be not iustly reproued, that I haue vttered, it may be reuoked: if anie thinge be not truely reported, that I haue written, it may be recanted: if anie thinge be not orderly placed, that I haue set, it may be altered: if anie thinge be not sufficiently proued, that I haue affirmed, it may be supplied: if anie thinge be not charitably spoken, that I haue vttered, it may be mended: if anie thinge be not reuerently written, that I haue penned, it may be amended: if anie thinge be not modestly vrged, that I haue required, it may be qualified: if anie thinge be not grauely set downe, that I haue published, it may be corrected: if anie thinge be not learnedly handled, that I haue treated of, it may be supplied: if anie thinge be not agreeable to the truth, that I haue taught, it may be reuoked: if anie thinge be not sincerely ment

The admonitors vtterly accused of contention.

hath any of them settled themselues in, but in such, wherin the gospel hath bin wel planted before: or in what place haue they for any time remayned, wher they haue not with contention and factions troubled not that place only, but the whole countrey rounde about in like maner? Surely if they preached doctrine necessary to saluation (that is the Gospell) and in those places wherein the Gospel is not receiued, then if contentions should arise, the cause were not to be ascribed vnto them, but vnto their hearers only: but seing they cannot teache the Gospell more sincerely than it is taught, & seing the matters they contend for, be not of suche necessitie, that ỹ Churches should for them be disquieted, seing also that they seke reformation (as they call it) neither in due time, due place, nor before mete persons: And finally, seing contentions are rayled by them in those places wher the Gospel is receiued, I se not how they can auoid the iust accusation of contentious persons, and disturbers of the peace of the Church. And if you alke of the time: the Admonition was published after ỹ your L. met (to the which it was dedicated) was ended. If you speake of the place: it was not exhibited in Parliament (as you got to haue bin) but spred abroade in corners, and sent into the countrey. If enquire of the persons: it came first to their handes who had least to do in reforming. Likewise your sermons of these matters: when preach you them? surely euen in this troublesome and tumultuous time, when there is especiall occasion to moue men to prayer, to vnitie, and to the embracing of the substance of Religion, which by all meanes is sought to be ouerthrowne. Where preach you them? euen where they do least good and most harme: in places where the Gospell hath bin alreadye planted, yea and often times in secret conuenticles and conuents, which the truth neuer seketh, but vpon extreme necessitie: and before whome preach you not before such as haue authoritie to reproue, but before the common people, who (although some of them be godly and sober) yet for ỹ most parte be greatly delighted with nouelties, loue fond scholemasters as teach libertie, and obstinately inueigh against superiors. All this being true, as you can not deny it to be true, ther is no cause why you should be offended with the setting forth of the first article.

To preach the Gospel is a thing necessary vnto saluation: to preach that circumcision & suche like ceremonies be not matters of saluation, is a necessary doctrine, & of the substance of Religiō. Zuinglius & Oecolampadius and other diuers frō Luther in some matters of substance, and yet no they orderly and lawfully with ỹ consent of their magistrates proceed in these matters: wherfore these examples help you nothing for ỹ matters you contend for, be not of ỹ same nature, neither do you proceede in like maner. The same answer may be made to al other like examples, that you can vse in these matters. But because I wil not leaue only to mine own iudgement in this cause, let it not greue you if I set downe M. Zuinglius opinion touching the same, who in his booke called *Archeteles* speaking against the Anabaptists saith in this sort. If they were sent of God, & endued with the spirit of God, they would haue continued in the best part: these externall things, which he now as yet rightly reformed, they would haue become all things to all men, that they might winne all to Christ. &c. M. Caluine also in his booke against ỹ Anabaptists saith, that whensoeuer the colour of zeale of perfectiō, we ei beare no imperfectio, either in the body or in the members of the Church, it is the deuill which puffeth vs vp with pride, and seduceth vs with hipocrisie to make vs forsake Christes flocke.

Zuingl. in archet.

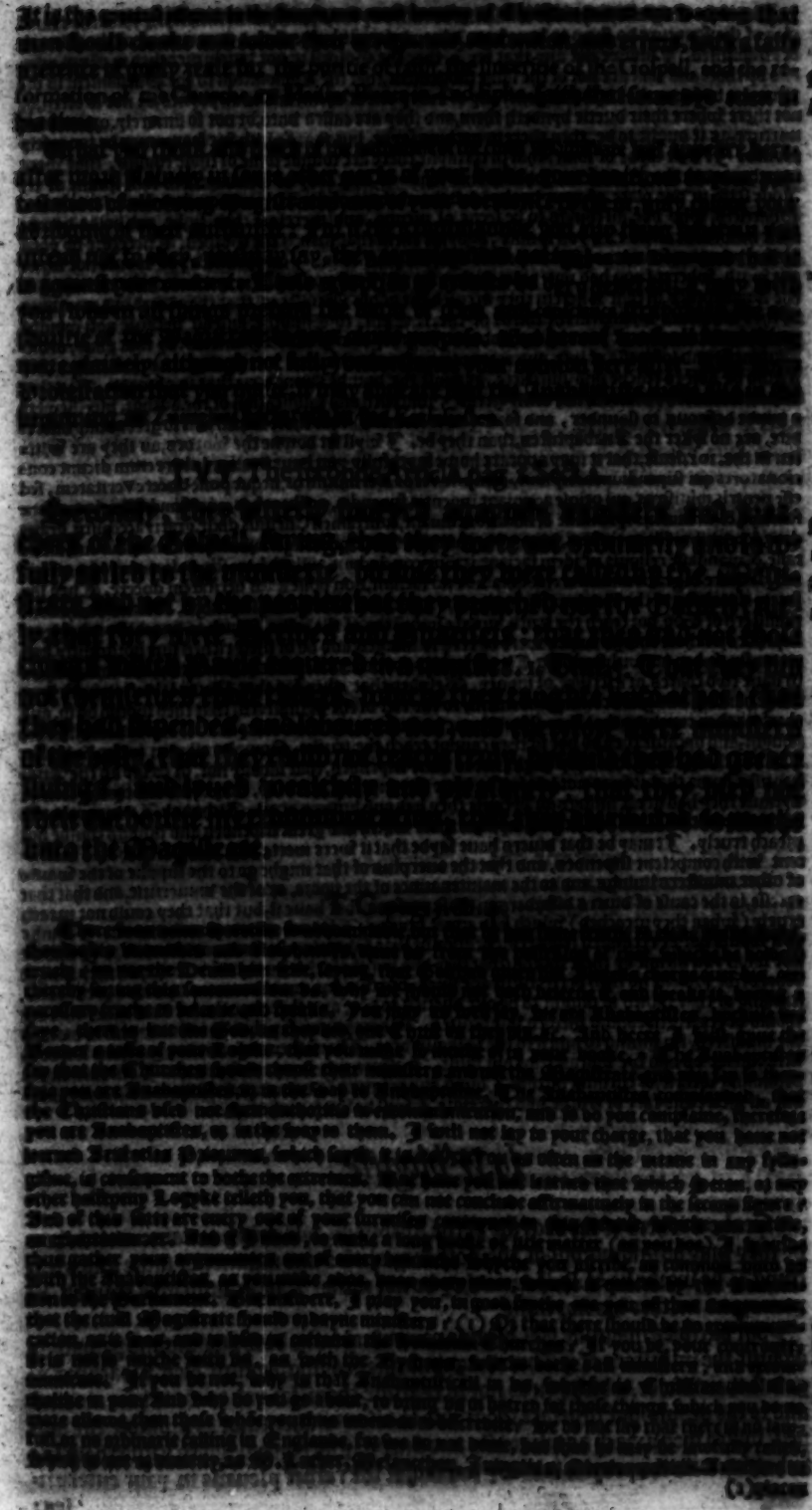
Caluin aduersus Anabap.

T. C. vseth the same defense for hys contentiō, that the Anabaptists do.

Zuing. in ec.

The sworde which Christ sendeth is not betweene the faithfull.

But whereas you alleage for the leuying of your seditious doctrine out of Iohn. 10. ver. 24. ỹ same for the Anabaptists vse for their excuse also, as Zuinglius fully sheweth in his *Archeteles*, his words be these. Their doctrine bringeth forth nothing but contention & tumults, in the defense whereof they alleage that Christ said, I came not to sende peace but the sword: to whō we answere, that had ỹ word bin no place among the faithfull: for it deuideth the faithfull frō infidels, but they make confusion and braulyng among the faithfull, and therfor external things. Hitherto Zuinglius: which is sufficient answere to you also, being ỹ same cause, & meaning altogether in like maner and matters. The same sense haue the words of Christ. Luk. 12. ver. 51. for the Gospel is a sworde that deuideth the faithful frō infidels, but not the faithful among themselues. It



(s) By what authoritie presume thoſe parithes ſo to doe ?

(t) What Scriptures, or whereof will you not quote one ?

(u) This is verie

(x) If it be not ſo, what may be ſaid of you ?

What other thing is affirmed in the ſecoude article ?

of ministers, to the 87. and 88. leaues of that booke.

Anſwer communication to the 233. and 234. leafe of the ſame booke.

Fyrst Admonition page 9. to T.C.

You saye, that you saye, there is no lawfull or ordinarie calling of Ministers in England, whiche is a strange hearing to me: for howe farre then extendeth all that which is written in your bookes touching the electing and calling of Ministers? & that whiche is written in the first Admonition Folio. 9. where they saye in playne termes, that we have neither a right Ministerie of God, nor a right government of his Churche? And Folio. 34. 35. 36. &c. Folio. 157. where they saye, that their publique Booke of Service taken in their Churches of England maymeth or mangleth all: so that whyche is so bytterly spoken against the Booke of ordering Ministers and Deacons, whiche they call the Popishe? What you saye that he might be lawfully called, but is not ordinarie. I wolde have you to speake playnely. Is not calling to the Ministerie here in England lawfull, but not ordinarie? If it be lawfull, then is it not against the worde of God, neyther is there any Lawe in the Scriptures to the contrarie, as you wolde make us to beleeve. But truely I thinke that you were not here well avised, as elle have you some subtile meaning, but you shewe immediatly, that there be places in England where the Ministers are called by their Parishes, &c. And that I suppose you meane, that in some parishes of England, there is a lawfull calling of Ministers: if it be so, then is it materiall arising greatly hereof, that you devise the manner of calling Ministers in this Church of England to be lawfull: for that manner of calling is not to be observed in this Churche, which is vsed in some conventicles and secret congregations, but that which is allowed by publike and common authoritie.

Lawfull is ordinarie in a Church established.

Your distinction of lawfull and ordinarie is not simply good, for whatsoever is lawfull in a Churche established, that is ordinarie: I thinke that even very common reason doth teache this to be true. Wherefore certainely if our ministerie be lawfull, it is ordinarie. If any Parishe in England hath elected or call their ministers otherwyse than the orders and Lawes of this Churche bothe permitte, I can not believe that Parishe can excuse it selfe of schisme, and I thinke verily, that suche Parishes ought to be looked to in time.

I doe not well understande what you meane by theis wordes, in suche sorte as the examples of the Scriptures doe showe to have been done; before the Ordership and government of the Churche be established. What examples be theis? you quote no places where to finde them. Do you meane the governmente of the Churche and Ordership established? If you had more playnely expressed their time of change, we might have the better understande your meaning. But whyche Parishe doe not call their Ministers in all poyntes according to the rule that you would have prescribed, and therefore you make an Interim of it, tyll your government be fully finished. This is your meaning to allowe of all things done out of order: yea though it be against your owne order, so that it tende to the derogation of publike and common order.

The Admonitors denye the Gospell to be truly preached in England. (Seconde Admonition, pag. 6.)

Whether they say, that the Gospell is not truely preached in this Churche of England, or no, looke in the whole discourse of their booke: and in the seconde Admonition page. 6. where you may finde theis wordes, I saye that we are so farre come to the outwarde face of a Churche reformed, that although the same truthe be sincerely taught in the Churche of God, as it is commanded and taught in the Churche of Christe, suche penalties, suche ministeries, suche Presentations, suche Articles, suche Lawes Canons, suche maintenance, ghostlynesse, that in manner a bodie has prepe out from behinde the vayle. But what say you to theis wordes, how can you salve them?

Whether they generally call all the Ministers of the Gospell whiche be not on their sorte Pharisees, or no, lette the whole discourse of bothe the Admonitions judge, and that playnely enoughe. For conclusion to the Reader he shall desire him, that if any answere be made to this pamphlet, I praye that this name playnely and simply may serve for the Authors thereof, and suche light, than to the Admonitioners and other Ministers, because they so often call by that name, may so evidently compare them together as that place.

I would

Bull. adverſus Anab. fabric. lib. 1. fol. 102.

Zuingl. in Eccl.

Bull. fol. 9. 18.

To the Reader.

The 3. Article. Pag. 2. Sect. 3.

Therefore the whole reformation that was then in the Church of England, as we have ſhewed (through Gods mercy) for the Sacraments, being ſuch (as they ſay) that truely miniſtred, things were not reduced to the Apoſtolike church: eyther miniſtration not rightly bſed, no amendment of lyfe appeared ſince the preaching of the Goſpell: therefore the Church then reformed, no more the true Church of Chriſt, than was the Papiſticall Church.

T. C. Pag. 4. Sect. 1.

Fo. Whitgifte.

What is thought by some of you of the reformation of this Church, let before the Admonitious and your bookes alle beare witnesse. The seconde Admonition doth call it a perfumed reformation. I will say no more of that matter in this place for our whole controuersie is about it. You and yours take to deface and abolish this reformation as much as in you lyeth; and surely you doe but colourably serue in parte to allowe of it here. For your so farre forth may include and exclude what pleaseth you: for howe, if you thinke that it is no reformation, except it be agreable to the worde of God. The controuersie is, what parte of it is agreable to the worde of God, and what is not: also what it is to be agreable to the worde of God. But of this more is to be spoken hereafter.

Bernie the answere fol. 37.

The differēce betweyte the complaints of godly preachers and of Anabaptistes.

It is true, that godly Preachers haue alwayes complayned of lacke of amendement of lyfe, where the Gospell hathe beene preached: But the Anabaptistes vse this as a reason to deface the Churche of Christe, and to condemne it: as it maye appeare in that place of M. Bullinger, euen so late vnto the Authors of the Admonition.

Wothe the Admonitions speake slaunderously of the Churche of Englande. Seconde Admonitiō, fo. 6. Fol. 38. Fol. 42. Fol. 43.

Though they haue not spoken so slaunderously of your Churche of Englande in the very same wordes, yet haue they done it by circumstance. For whereunto tende so many bitter taunttes against the state of it in bothe the Admonitions, and in your bookes also? Bothe the Admonitions saye, that it is farre come in the outwarde face of a Churche rightly reformed, and the seconde Admonition addeth, that the truethe in this Churche dothe (in a manner) but peepe out from beynde the Screene. Fol. 8. And Fol. 38. it sayth further, that there be vnreformable abuses in the Communion booke, and bothe there before it almoste from the beginning euen to the ende. And Fol. 42. that the Sacraments are wickedly mangled and prophaned. Fol. 43. that the worde of God is neglected, fantastically, mophanicly, and heathenishly preached, and the Sacraments wickedly ministred. Euery lyne of that booke is almoste nothing else but suche vntemperate speaches of the whole Churche of Englande, and euery thing therein vsed. I omit to recite the particular phrases of the first Admonition, and your modest speches of this booke: Because I haue already in my Answere layde out the one, and the other I intende not to omit, as occasion is offered. Nowe therefore I doe boldly affirme that of the Authors of the Admonition, which before I did but set downe of the Anabaptistes, that they vse witty as spiritfull worldes, and bitter speaches concerning the Churche of Englande, as they doe the Papisticall Church, nay trouly, I thinke they haue no learned so outragiously spoken against that Church, as they haue done against this, many outragiously I am sure they can speake against nothing.

Fo. Whitgifte.

The. 4. Article, Pag. 3. Sect. 1.

Bull. fol. 9. a. 77.

Fourthly, they had their priuate and secrete conuenticles, and did deuide and separate themselues from the Churche, neyther would they Communicate with suche as were not of their secte, eyther

eyther in prayers, Sacraments, or hearing the worde.

T.C. Pag. 5. Sect. 1.

*It ridech your good name in hande to bring them out.

(a) Schismatical meetinges are ofte called and accounted.

Schismatical assemblies not tollerable.

Augustī de vnitate eccles.

Ibidem.

Fol. 17. b.

Io. Whitgifte.

I vnderstande what the Anabaptistes doe: and I vse M. Bullinger as myne author: If it please you to applie it vnto your selfe, or to some of your companie, whiche be more pure, I can not let you. But this I saye, that this worde Conventicle, is softe inoughe for suche meeting in corners: and I further adde, that suche schismaticall assemblies be not tollerable in a Churche reformed, and that these persons, whiche so separate themselues from the Churche, if they be not Anabaptistes, they be of some other suche lyke sects. Wherfore Austen in his booke *De vnitate Ecclesiæ*: that although a man agree with the Scriptures in the cheefe and principall poyntes of doctrine, yet if he deuide him selfe from the vnitie of the Churche, he is not a member of the same.

The worde of God is oftentimes preached, & the sacramentes ministred in the conventicles of the Anabaptistes, and other heretikes: and yet as August. sayth, *Qui vnitatē non habet non habet Deum*: Those that breake the vnitie and peace of the Church, are not in the Church.

If there were eyther in many thynges men, as mainteyners of the contention, as there be of the sorte of the Puritanes, or if they were mainteyned and assisted by vs, as the other be by you, there shoulde you happely finde cause to laye their errours, vnto the reason is not lyke. Your Admonition to vse softe wordes, woulde haue become any man rather then you, whe so vnchristianly abuse both your tongue and pennes.

Io. Whitgifte.

The. 5. Article. Pag. 3. Sect. 2.

Fiftly, they counted all them as wicked and reprobate, whyche were not of their sorte. *Fol. 5.*

T.C. Pag. 5. Sect. 2.

I answere as vnto the last clause of the three Article.

Io. Whitgifte.

Also I referre my selfe to that whiche I haue answered there, and to the whole discourse of bothe the Admonitions, and also to this your booke. But especially to the 35. Page of the first Admonition.

Io. Whitgifte.

The 6. Article. Pag. 3. Sect. 3.

Bullin. fo. 10. Fourthly, they pretended in all their doings the glory of God, the edifying of the Church, and the puritie of the Gospell.

T.C. Pag. 5. Sect. 3.

We pretende it not, but we presume it, and herein we call God to witnesse against our owne soules.

Io. Whitgifte.

We seeke not the glory of God, that pretend so to do. I wil not let you to applie things to your owne fantasies at your pleasure. *Volenti non fit injuria.* I set that of the Anabaptistes vntouched, to this ende that men may better vnderstand not all those to seeke the glory of God. &c. which pretende it: because the Anabaptistes haue those pretences, and yet they seeke nothing lesse. That the Anabaptistes, and suche lyke disturbers of the Churche haue those pretences, not only M. Bullinger in those places by me quoted, but other godly and learned men also do testifie. Zuinglius in his *Ecclesiast.* sayth that they boast that whatsoeuer they speake, they speake it of zeale, beeing moued with the spirite. Castius sayth in his booke *De gravibus & gravioribus catabaptistarum dissidijs*, that vnder the pretence of zeale, they subuert whatsoeuer other men haue buylded. Bucer in 4. *ad Ephes.* sayth, that Satan couereth and cloketh arrogancie, falsehood, enuye, and hatred, with a false pretence of godly zeale for the puritie of fayth, for the sincerity of Christes doctrine, and for the saluation of the Church. It is expedient for men to knowe this, else might they through simplicitie easily be deceyued.

Zuinglius in Ecclesiast. Castius. Bucer.

Io. Whitgifte.

The 7 Article. Pag. 3. Sect. 4.

Bul. fol. 11. 17. They earnestly cried out against pride, gluttonie, &c. They spake much of mortification: they pretended great grauitie, they sighed muche: they seldome or neuer laughed: they were very austere in reprehending: they spake gloriously. To be shorte, *Mens & vultus erat hypocrisis*; they were great hypocrites, thereby to winne authoritie to their heresie, among the simple and ignorant people.

T.C. Pag. 5. Sect. 4.

If you doe name these things (but the Lord we trust will rather doe them) with the Anabaptistes, than leane them vndone with you. Of our simple heart and meaning in these behalfe we haue protested. In the meane season we will patiently abyde, vntill the Lorde bring our righteousnesse as the light, and our iust dealing as the noone day. Touching our sighing and seldome or neuer laughing, you giue occasion after to speake of it, vnto the which place I reserue the answere. Psal. 37. ver. 6.

Io. Whitgifte.

I doe not write this of them because I would haue men abstayne from reprouing vice, and vrhorting to godlynesse, but to let it be vnderstande, that these be no certayne proofes of the veritie of the doctrine, being commonly vsed in most vehement sort of the heretikes and sectaries to allure the people vnto them, and to winne credite vnto their opinions.

Io. Whitgifte.

The. 8. Article. Pag. 3. Sect. 5.

Bul. fol. 11. If they were at any time punished for their errors, they greatly complayned that nothing was vsed but violence, that the truth was oppressed, that innocent and godly men which would haue all things reformed according to the word of God, could not be heard, nor haue libertie to speak. That Zuinglius stopped their mouths, & defended his cause, not by the word of God, but by the authoritie of the magistrate.

T.C.

T.C. Page.3. Sect.5.

title are no Hotshes, that we should not be greeued with the feeling of our greefes. If our complaints be excessiue, shew them and we will abridge them. What errours we defend, and how you maynteyne your parte by the Worde of God, it lieth chiefly in the discussing of your Booke.

Fo. Whitgifte.

And yet your complaint in this point, as it is without iust cause, so is it common to you with the Anabaptists, and therefore no true note of the veritie of your doctrine, nor any sufficient cause why you should therefore be more gracious vnto the people. The chiefest thing that the common sorte haue to say in your defence is, that you be persecuted, put from your liuings &c. Which if it were altogether true, as it is farre ported, yet your complaint is no other, than the Anabaptists is, and therefore no more to be alleadged for the iustifying of you, than the like is for the iustifying of them.

Io. Whitgifte.

The.9. Article. Page.3. Sect.6. Ba. fo.10.114

They found great faulte with the baptising of children, and ceremonies vsed in the same: But afterward did vtterly condemne it.

T.C. Pag.5. Sect.6.

Their finding fault without cause, in the ceremonies of baptisme, cannot barre vs from finding faulte where there is cause. We allowe of the baptisme of children and hope through the goodnesse of God, that it shall be farre from vs, euer to condemne it. Mark the wo- delfie of the rule
But to let your slaunderous tong go, all the strings wherevnto ye seeme to haue lotd, that it may the more freely be thrown out, and walke against the innocents: where in the moderate you require in other, of not entring to iudge of things vnknowen, whiche dare insinuate to the Magistrate, that it is like they will condemne childrens baptisme, which do baptise them, seeinge they shoulde be baptised, and whiche did neuer by visible letter, or countenance, mislike of their baptisme?

Io. Whitgifte.

Can you denie any thing to be true that I haue spoken of the Anabaptists in this article? or can you denie but that your selues also mislike the ceremonies vsed in baptisme in this Churche you and the same that they vse? what followed in them is manifest: what will follow in you God knoweth: I iudge not. Yet but be my suspicions as declared in my answere to the Admonition, which if you haue truly taken away I am satisfied: but I am afraid the contrarie will appeare in your bookes.

Fo. Whitgifte.

The.10.11.12. Page.3. Sect.7. Bal. Fol.19.

They taught that the ciuill Magistrate hath no authoritie in Ecclesiasticall matters, and that he ought not to medle in causes of religion and faith.

Page.4. Sect.1. Bal. Fol.19.95 142. Fol.178.

That no man ought to be compelled to faith and to religion.

That Christians ought to punishe faultes, not with imprysonment, not with the sworde, or corporall punishment, but only with excommunication.

T.C. Pag.5. Sect.7.

I answere as vnto the fifth, and for further answere, I will referre the reader to those places, where occasion shall be giuen to speake of these thinges againe.

Io. Whitgifte.

And I referre my selfe also to the Admonitions, and to your other bookes, and to my seuerall answers which shall be made touching these matters.

Fo. Whitgifte.

The.13. Article. Pag. 4. Sect. 3.

Fol.11.242. **They complayned much of persecution.**

T.C. Pag. 5. Sect. 3.

This is a breach of the eyght, and much for nothing els but to make vp the tale.

Io. Whitgifte.

Yet a worthy note, if it should not have been so often repeated, not only of Bullinger, but of other godly men also, as of Zuinglius, Gallus, and others.

Fo. Whitgifte.

The.14. Article. Pag. 4. Sect. 4.

Fol.11. **They bragged that they would defend their cause not only with wordes, but with the shedding of their bloud also.**

T.C. Pag. 5. Sect. vlt.

We feare no shedding of bloud in the maintenance of that which we hope we shall be able to prove out of the word of God, and wherein we agree with the best reformed churches, but certaine of the things whyche we haue vpon vs are such, as that if euery heare of our head were a life, we ought to aduenture them for the defence of them. We bring not of any the least abilitie of preferring vs to the fauor of God, but hope of the assistance of God his holy spirit to abide, whatsoeuer euer he shall require good to vse vs withall, either for confession of this, or any other his truthe whatsoeuer.

Io. Whitgifte.

Thanks be vnto God, there is no cause why you should feare. But wherefore do you then beate any such suspition into the peoples heades? or why do you boast of that that you know is nothing neere you? and whyche no man once goeth about to offer vnto you? what meane you in the 50 page of the second Admonition to say that there is a persecution of godly Christians, and the professours of the Gospell, suffered, not long paste, in the five articles, which crafty heades deuised, and brought the king for some respect vnto, to vse? would ye for mischiefe sake? Can any thing be spoken more vntruly, more slaunderously, may I iustly say, more seditiously?

Second Admoni. Fol. 59

The state of the contentiō altered by T.C.

If there be such things in controuersie betwixt vs, that require to seale euen vnto death, yea and that if euery heare of our head were a life, we ought to aduenture them for the defence of the same, then truly is there greater matters in hand, than euery body doth consider of. Hitherto it hath bene the common opinion, that our contention was but about trifles, about externall things, such as might admit alteration, and were not of the substance of religion: but if this be true that you here set downe, belike a great sort haue bene hitherto deceyued. Truly if the matters be of such weight that they require so dere a life, you are much to blame that haue not hitherto made the better matter. I trust we shall in this behalfe vnderstand what they are. In the meane time the foule bragges that are vsed by some, might well be spared: but we haue oftentimes seene great cloudes and small rayne, and heard great cracks of thunder, sure (thanked be vnto God) neuer the worse. Neither are you more to be credited for these braggings, than were the Anabaptists for vsing the like.

Io. Whitgifte.

The.15. Article. Page. 4. Sect. 5.

Fol.17. 77. **Their whole intent was to make a separation and a schisme, and to withdraw men from their ordinary Churches and pastours, and therfore most odiously they inueyed against such pastours, & sought by all meanes to discredite them.**

T.C.

T.C. Pag. 5. Sect. 1.

We make no separation from the Church, but go about by reforming to procure that others in the Church, to the end that we being added to the sincere truth of the Gospel, might all meet as in the same house of truth, be more surely and closely united together. We esteeme that every Church having a standard publyshed, subscribed to also in holiness, all persons that enter as their proper Churches, whereon towards, whereby they grow in their duties appointed, even upon the same knowledge in the grace & love are here [illegible] as members of [illegible] as the [illegible] as [illegible] as [illegible] as

cie: they were hoy ward and fro wards: without all humanitie, they iudged and condemned all other men.

T.C. Pag. 4. Sect. 3.

Io. Whitgifte.

Because the answere to this Article consisteth of [illegible] and dependeth especially of the [illegible] I refer the [illegible]

Io. Whitgifte.

The 18. Article. Page. 4. Sect. 8.

Fol. 78. They laughe to shame common weales, and states of gouernaunce.

T.C. Pag. 6. Sect. 4.

(*) This seemeth to be contrary to that which he hath. Page. 35. [illegible] (*) [illegible] from the same to an vnmete to the gouernement, that God hath instituted.

Io. Whitgifte.

Zuinglius Eccles. So do the Anabaptists in our time, as it appeareth by these words of Zuinglius [illegible] from magistrates, yet shortly after we should haue seene [illegible] haue bene disobedient to all lawes of magistrates, if ones they had increased to that number, that they might haue trusted to their owne strength. But what your scorning [illegible] (because you are ashamed [illegible]) I will [illegible]

Col. 1. Num. 10.

Io. Whitgifte.

The 19. Article. Page. 4. Sect. 9.

Fol. 79. They gaue honour and reuerence to none, and they lyked to speake to none of note in authoritie without any signification of honour, neyther vnciuile they call men by their titles, and turn bonnetes [illegible]

T.C. Pag. 6. Sect. 5.

(*) Where nothing is mentioned of it, but it is referred (by like) to this place, and from hence posted ouer thither agayne. [illegible] (*) [illegible]

Io. Whitgifte.

In deede the Anabaptists in the first raigne of authoritie of superiours, refused to giue vnto them their due titles and reuerence, yet when they had for a time obtained their owne desire, they [illegible] which they refused to giue at other [illegible] in all [illegible] but in the contempte

…ment of the State Ecclesiasticall, you may compare both these to the Hierarchie that you will vp in the roome touching the civill magistrate (if you do agree your selues) I will not determine, but leaue it to the discretion of those as shall perule these our bookes of such controuersies.

Io. Whitgifte.

The 20. Article. Page. 4. Sect. 10.

They attributed much vnto themselues, and pleased themselues very well, other men they contemned, and therefore their mindes were full of pryde and contempt.

T.C. Pag. 6. Sect. 6.

…such a boasting of our owne holy liuing and conuersation, that we did not stick to take vpon vs both Christ himself, and the Apostles also, who doe with griefe complaine of the arrogancy of the Pharisees, that condemned all men but themselues, and despised them in their hearts: but we desire not to preach ourselues, but the Lord our God our brethren, you all know in that behalfe we speake. We commend other men vnto you, as we desire the commendation of them, vnto the Lord also we speake. Therefore we beseech you for the Lords sake that you would not receiue any accusation against your brethren, but vnder two or three witnesses. And this we speake, that you may be ready to answere for your selues, if any man shall charge you vnjustly with your vnseemly boasting.

Fol. 5. b.

Io. Whitgifte.

…will fit the right application of this Article, I will go no further then to this your owne Text. Surely if the rest of your fellowes bare the same port in, there were neuer Anabaptists in these qualities to be compared vnto you. But I thinke better of some of them, so vnworthy I haue been of you all, if I had not found the contrary in you, euen sithence our first acquaintance, but especially, sithence the time, wherein vpon iust occasions, I began to stirre you: and to see matter answerable to your Riddle, you take very arrowes of yours to this article, wherewith the Father so hath pierced you, which in this 20. Article is attributed to the Anabaptists.

Io. Whitgifte.

The 21. Article. Page. 4. Sect. 11.

Fol. 22.

They went not to preach in such places where the Gospell was not planted, but onely they insinuated themselues into those places, wherein the Gospell had been diligently preached: and where there were godly and quiet men: there they made a faction, they raysed vp factions and diuision among them.

T.C. Pag. 6. Sect. vlt.

How happeneth it then that so many of you flocke together at London? when called you it,

…hath that it lawes ministring part in churches and some place before he hath preach, but as such hee hath he his charge of others. It doeth not be ordained not himself but chosen a lawfull calling and charge of the congregation agree to his place to their office, which can not be without, both preaching & ministring the sacraments, before the ministers were preferred and admitted as now he is.

Io. Whitgifte.

…doth what time you first became diuers such places to minister and preach the Gospell, &c. before the Gospell was planted you, and before your eyes were opened? I pray haue you there any of those places wherein the Churches were before the time of reformation? Or else calling haue you not in those places, where you might not haue by the selfe same meanes as in other places also, where the Gospell is not so well planted? If any this vnto is so common to all Anabaptists, and so notorious, that I should here stay long vpon vrging against the Anabaptists, behold an epistle of Zuinglius against the Anabaptists, wherein he writes to Zuinglius, and of them in his Booke against Anabaptists, and his Epistle to Farellus, and Capito, Gallicus, Haberlin, in his Booke de ecclesia or some other of his Bookes against the Anabaptists, they should not be, if there were not a more manifest to be seene.

Zuinglius.

Gallicus.

amiable praise towards all you to haue inflamed your selues to please (which please you) both so you there called thereunto. And I am of that iudgement, that a man may lawfully so do, if he desire to haue any to profite. As S. Paule saith. 1. Tim. 3. *Qui Episcopatum.* &c. If a man desire the office of a Bishop, &c. which place by the iudgement of al the interpreters that I haue read, doth signifie that a man may offer himselfe with a mind to do good, so that he go not intrude himselfe, or seeke by vnlawfull meanes to obtaine that which he desireth for, then it is like that he seeketh not to profite other, but to profite himselfe.

A man may offer his helpe in the ministerie in some respect. 1. Tim. 3.

If there be any rouing or wandring ministers it is meete, if you know where to number vp and downe, from place to place to the contention, that you doe certifie reporte suche as mislike your proceedings. Any other that may seeme to be of this sorte called rouers and wanderers I know none.

Io. Whitgifte.

The 22. &. 23. Articles. Pag. 4. Sect. 1.

Fol. 95. They ought to be free from all labors, sute or vse whose they liue.

Fol. 11. They were animated by crafty & subtle Papists, whereof did seeke the ouerthrow of the Gospell, and the reflorishing of Papisme.

T. C. Pag. 7. Sect. 1.

I referre you to the 8. 9. and touching the 11. I refer the reader to a further answere in the place where occasion is offered to speake of the same.

Io. Whitgifte.

And by this application of the 11. Article I referre you to the 60. and 61. Items of the second Admonition, where I desire you consider what their meaning is by that *Premise*, that they would haue for the ministers, and by that *exemption* that they require to haue from the iurisdiction of the Bishops, Iustices of peace, &c. It is not amisse also to weigh what the equalitie meaneth, that they seeke for among the Clergie, and the state of the Seignorie, where the Pastor must be the chaffe of what degree soeuer the rest of the seruice be, whether Earles, Barons, &c.

Io. Whitgifte.

The 24. Article. Pag. 5. Sect. 1.

Fol. 11. To be short, the people had them in great admiration because of their hypocrisie, and streightnesse of life, and for that they vse of contentious natures ioyned with them, and commended their doings.

T. C. Pag. 7. Sect. 2.

Whosoeuer is blind as he that will not see.

Io. Whitgifte.

An exhortation &c. Pag. 5. Sect. 4-5.

These were the manners, customes, practises and proceedings of the Anabaptistes in Germanie, before they hatched their seditious and monstrous heresies.

T.C. Pag. 7. Sect. 2.

simple theyr neighbour, and yelt at them in their absence at tables, and in corners, and ding them behinde their backes, least they bee vnable to answere for themselues: Such vsers and Scorpions (I meane not you)

An Exhortation &c. Pag. 5. Sect. 6.

Donatistes.

T.C. Pag. 7. Sect. 4.

The Donatistes compared with the Donatistes.

Second Tome. fol. 179.

Augustin hæres. fab. ad quod vult.

Lib. 4. de fab. Donat.

Apoſtolicall Churches in the Apoſtles tymes

Eccleſ. 10. ver. 13.

(*) And yet in diſſenting and depraving this church of England they fully ſoyne with them, and ſo doe not I.

Act. 13. b. 6 2. Cor. 11. b. 12. 1. Cor. 9.

(a) I ſay, that neither Chriſt nor Paule ioyned either with Gentile, Phariſee, or falſe Apoſtles againſt the church

To W bitgifte.

The ſame Salomon ſayth, that (a) the multitude of the fooliſhe is the roote of pride &c. Even ſo it falleth out with you: for (b) delyted with ſuch proude wordes you Pro. 14.

(b) Even of contrarie iudgementes ioyne together againſt the truthe.

Chriſt: Even ſo they, though they

Ioh. Whitgifte.

An exhortation &c. Pag. 3. Sect. vlt.

Yet the papistes affirme that we are not the true Church, no, that we have not so much as the outward face and shewe of the true Church, and so be there very earnest in that and plaine termes.

T. C. Pag. 3. Sect. 1.

Ioh. Whitgifte.

Io. Whitgifte.

Secondly the papistes say, that we haue no ministerie, no Bishops, no pastours, because they be not rightly and canonically called to theyr functions: the selfe same do these men affirme.

T. C. Pag. 8. Sect. 2.

Io. Whitgifte.

Then haue I answered the same therevnto.

Io. Whitgifte.

An exhortation, &c. pag. 6. Sect. 2.

Thirdly the papistes say that our Sacramentes be not rightly ministred: and so say they likewise.

T. C. Pag. 8. Sect. 3.

This is also answered in the rest.

Io. Whitgifte.

That is, you haue often alleaged: but not proued this to be true. But that the reader may vnderstand that it is most truely answered of vs, let him peruse that which is written in the seconde Admonition, fol. 41. where they saye, the Sacramentes be lawfully ministred, as in the first Admonition, &c. and that also that followeth in the same booke. 2. Admon. fol. 41.

Io. Whitgifte.

An exhortation, &c. Pag. 6. Sect. 3.

Fourthly the papistes do not only condemne our booke of Common prayer, set out by publike authoritie, and the whole order of our seruice in that poynt do they also ioyne with them also, for they condemne it wholy, and that not vnmeet bitterneſſe.

T. C. pag. 8. Sect. 4.

I answere, that they do not condemne it wholy, for some leaue saith it as in some poynctes disagreeing saith the word of God.

Io. Whitgifte.

For the proofe of this article, reade the first Admonition fol. 5. 36. &c. 148. &c. the seconde Admonition fol. 9. 10. 38. 39. &c.

Io. Whitgifte.

An exhortation, &c. pag. 6. Sect. 4.

Fiftly the papistes would not haue the Scriptures read in the Church to the people: no more would they. For they saye, reading is not teaching, but as fruitfull as playing on a stage and worse to.

T. C. Pag. 8. Sect. 5.

Io. Whitgifte.

It is well that you confesse it to be good, it will appeare when I come to that place, that the authors of the Supplication, both write and thinke farre otherwise, except they write one thing and thinke another.

Io. Whitgifte.

An exhortation &c. Pag. 8. Sect. 5.

Sixtly the Papistes desire the Magistrate to haue no authoritie in Ecclesiasticall matters, and so doe they.

T.C. pag. 8. Sect. 6.

() Where you haue not spoken one word of it.

I haue answered in the (*) tenth article of the Supplication.

Io. Whitgifte.

Your answere is there very confuse, and vncertaine: but for the proofe of this article, I referre the reader to certaine notes which haue been collected out of your bookes touching this matter in this my defence.

Io. Whitgifte.

An exhortation. &c. pag. 8. Sect. 6.

To be short, the Papistes refuse to come to our Churche, to Communicate with vs in the Lordes Supper: and these men would not haue them by lawes and punishments compelled thereunto.

T.C. Pag. 8. Sect. 7.

[illegible] that Dens before he knew that Dauid came to Abimelech, feyned nothing but truth, and when they that accused Christ did lye, whereof the matter, and not the wordes I will bring it to my purpose, proue nothing but that our Sauiour Christ sayde. But yet Dens shall remember, and the other, false suborning [illegible] of minde to hurte, and the other beforehoode it of another temple then our Sauiour Christ meante: so although you be so perse to pharisie their woordes, yet taking them contrary to their meaning (which might easily appeare by the circumstances) I see not how you can keep him from the sentence, because it be done ignorantly, which I doubte whether true or no. And here I shall desire the gentle reader to marke diligently what manifest lyes these men deuise, that they are ashamed and confounded hardly the papistes against all Church. The ground or reason of the Booke of common prayer to be vsed in the Church, because it is framed from thence almost wholly, and in part in all places, that more is. And [illegible] more euidently to my purpose, nothing else, but that it is not of many [illegible] good learned men, that be more inclined vnto the Papistes, then vnto the Gospell, and yet they haue subscribed to the Booke, and vsed it, and do vse it, and will vse it, as they say, neyther in ceremonies, nor doctrine, nor gouernment, as they, [illegible] taking their doctrine, receyue part of their ceremonies, & almost their whole gouernment: but as, they that separate themselues, by three shelues, as by one, they that [illegible] be parted by the bredth of a hayre from them, as which hitherto be deemed by the more part, [illegible] they may vnder a benefice as vnder equitie, and displace the truth of the Gospell, as they haue done in times past: They that [illegible] and onely vnhorse the Pope, but also take away the stirrope, [illegible] he should neuer get into the saddle againe: as they that hoping cannot [illegible] that, that be vnhorsed, leaue his ornaments and his gouernment [illegible], as figures, [illegible] be more [illegible] Sabaoth, as [illegible] stretch. They that are content, onely to haue cut the armes and legs of Antichristianisme, as they which would haue stumpe, and roote all vp.

Io. Whitgifte.

Better it is to haue a bad excuse, then none at all. Their wordes and meaning is plaine, for that appeare when I come to the. I thinke to serue their meaning is, that they would not haue them of necessitie to come to our churches, and to communicate in the Lordes supper with vs, as it is now ministred: For it is well knowne, before they themselues refuse to do the same, and how they haue deuised both this Church, and the manner and forme of ministring the Sacrament: what they would do, if they might haue their wishe deuised reformation, and haue the law in their owne handes, I can not tell, but it is very like that they would be sharpe and seuere

though

[illegible] enough in compelling men to come. I speake of their opinion touching the compelling of men to come to our Church, which they count out themselues.

[illegible] Pag. 51.

[illegible] The Papists make a cloke for the Papists.

[illegible] Equality made a cloke for ambition.

[illegible] In the former opinion of the answere to the Admonition.

Fo. Whitgift.

An exhortation &c. Pag. 6. Sect. vlt.

Thereby it is manifest, that the Papistes and they iointly haue seeke to shake, nay to ouerthrow the selfe same foundations, grounds, and pillers of our Church, although not by the selfe same instrumentes, and engines. Wherefore it is tyme to awake out of sleepe, and to haue set the Gouade of discipline, to prouide that lawes, which be generall, and made for conformitie, touchyll of doctrine or ceremonies, be generally & vniuersally obserued, that those worthy accordyng to their conscience and duty exacte the, be maintained, and not discouraged. Either boldly defend the religion & kind of gouernment in this Realme established, or elle (if you can) reforme and better the same: for it cannot be but that this freedome giuen to men to obey and disobey what they list, to speake what they list, against whom they list, and where they list, to broch what opinions & Doctrine they list, must in the ende breed among some strange & dangerous effect. The Lord both graunt vnto you that be Magistrates, the spirit of gouernment, and to all other that be subiectes, the spirite of true obedience. Amen.

Note the mildenesse of the man in this section. A charitable saiynge.

Other smilitudes might have ben geuen you (which I forbeare) with

Fo. Wiclife.

Seruilis impietas dum nobilet quod reformatum est ad primitiuum Vigorem reuocare.

ing committed, whereof is destitute of a good answere, turneth her selfe to reproachefull wordes: but your heate of wordes, and vngratefulnesse of dede and conuersacion, I passe ouer with silence. The substance of things which I haue, I do enioye by lawe, and may returne (I thanke God) with a farre better conscience, than T.C. did one liuing for the space of certaine yeres, and would haue done still (with all his heart), if he might haue kept him backward, if trouble it were vnto him. My answere is very small, my answere vnto his obiection was but according to my calling, if it were mete for my profession I haue it not. My answere vnto his is very simple: I haue no lawes ioyned vnto it: peraduenture if you were kept to that diet, it would not be with you as it is. If my iurisdiction be vnlawfull, I am content (if he refuse not) it is according to the statutes of the Colledge where I am (to the which T.C. hath bene sworne) and to the lawes of the Realme. What I hereafter looke for, it is harde for you to iudge: But I must humbly thanke my heauenly father, that in all this flaming of yours, wherein you haue blowne out against me what you could possibly imagine, you haue only vttered your hissing stomache, and not touched vnto my thing. Whereof I ought to be ashamed, which surely you would haue done if you could.

The sworde of discipline necessarily called for.

I spake the sworde vnto you otherwise against you, than ciuilian charitie and the rule of the Church required. It is neither the sworde that taketh away life, nor are they contumacie the heresy, which I moue vnto, but it is the sworde of correccion vnto amendement, which may by sundry other meanes be vsed, than by the sheding of blood. But sworde of discipline, I call it still, and lye with Zuinglius: Which perswaded that euery man may freely chuse the religion and forme of abode in the Church: for there we shall be more certeine of our owne saluacion among Christian Churches, than we were among Infidels. And again, If euery man may without controlment preach among the people his owne priuate phansie and opinion, contrary to the determination & authority of the Church, it will shortly come to passe that we shall haue more errors than Christians.

In his Epistle before his bookes called Ecclesiastes.

If I haue accused any man vniustly, there is a lawe, where vnto I am ready: but your woordes are not of that weight, neither your reasons such, that (because they please so fewe) I will vse them, because you thinke them. If they can lay no more to my charge than you haue layd to me in this booke, they must remaine still in the same suspicion.

If there be any iust cause why you should haue the power to ouersee my preaching, graunt if you will come to the, and order it as required. I am sure you may haue it. But oh the mildenesse, the patience, and the quietnesse of this spirite of yours.

The

a
1. Thes. 5. 21
Iam 1. 19. 20
Iam. 3. 1.
b
Mat. 15. 13.
Luc. 16. 15.
c
Mat. 20. 25. 26.
Mat. 23. 8. 9 10
Mar. 10. 42 43.
Luc. 22. 25. &c.
d
Mat. 24. 48 49.
e
Math. 9. 37 38.
Ephe. 4. 11. 12.
f
Mat. 18. 15. 16. 17.
g
Pro. 19. 18.
Amos. 3. 11 12. &c.
Mat. 21. 33. &c.
2. cor. 11. 20
h
Mat. 10. 16. 26.
i
Esai. 59. 1.
k
Exo. 23. 1. 2.
Mat. 7. 1. 2.
Iam 4. 11. 12
l
1. cor. 5. 10.
1. cor. 7. 17.
m
Psal. 50. 15
Math. 7. 7.
1. tim. 2. 1. 2

To the godly Reader grace and peace from God &c.

¶ An answere to the Preface of the Admonition.

These two treatises contayned in this Admonition, as they be both of fourme learning, so are they full of blinde affection, and stuffed with vncharitable and seditious inuentions and phrases. Wherefore it is to be feared that they procede not of loue, but of hatred, not of zeale, but of malice, not of humilitie, but of arrogancie, not of members bestowing to reformation, but of domacues seeking to beholme and confounde that which is in due forme and order by lawfull authoritie established. For what charitable, sedicious, and humble speche is it to spitefully and slaunderously speake of their brethren, whose doctrine is pure, whose zeale is feruent, whose trauell long for the Gospell hath bene in sundry of their companions very many yeares, whose diligence hath not a little

Arrogancie and malice of the Admonition.

haue

haue also paynefully taught the worde of God in this Realme, and doe at this daye. And by whose ministerie also they haue taken roote, and is come to that encrease that nowe (God be thanked) ap-

pearethe. Surely I [illegible]

Pretended perfection.

[illegible] from the [illegible] this [illegible] of [illegible] [illegible] [illegible]

These Apostles in these places speake not of reyling Libels, but of hearing the worde of God, and iudging of matters of layth, according to the truthe, and not to the person. Scriptura loquitur.

To proue that tyrannous Iudgement hath no fauour with Christes kingdome, they alleage the 25. of Deuter. and Luke 22. The place in the 25. of Deuth. beside it is true: But he answered his owne wyfe when came to hym his Disciples, and besought him, saying: sende her away for shee cryeth after vs. In the fourteenth of Luke it is thus: Then he sayde vnto them, ye are they which iustifye your selues before men, but God knoweth your hartes: for that which is highly esteemed among men, is abhomination in the sight of God. I wolde gladly knowe howe they affection, and their two texts hang together. I affirme not tyrannous Iudgement to stande with Christes kingdome: But it maye well stande for many thing in these two places to the contrarie. Tyrannous Iudgement is not esteemed among men, but hated.

¶ The Replye vnto the answere of the Reader.

T. C. Pag. 7. Sect. 2.

IT maye be hoped hereby, that hereafter Brownists cannot iustly charge vs, as they haue vsed to do, that we [illegible] Pro. 17. b. 9

Though they be tyrants, yet some they alledged of them for certain proofes and scriptures accordingly conuerted. It is an vnlikely thing to alleage the holy scripture [illegible]

(g) What meane you then to perswade the worlde with your wit,

Pag. 10. Sect. 1.

Io. Whitgifte.

I thinke those that shall reade my booke, of indifferent iudgement, will saye that I haue performed my promise: and am as spare in words without matter, as conueniently I could be, and muche more sparing than you are, either in this place where you haue nothing but wordes, or in the reste of your booke. The value of my booke, and the vntruetruenesse of it, I refere to the iudgement of others. I haue done my duetie in it (as I haue perswaded) and fulfilled my promise.

I

I haue considered the contents of the Preface in the afterclause with diligence, that I might finde the cause of your reuoking: but I cannot. Before the particulers, vnto the Preface. I speake not of their late writinges and learning, whereof I refere to their bookes. If anywhere before them in other places, and especially my letter I haue vsed to your self yourself, and therefore I require the testimonie of those your owne bookes.

I would not of mine owne motion haue vsed any words of reuerence. (I thinke) to that

5. C. 11. 27

and therefore the doctrine thereof continueth in the same force, when as in these Scriptures be there as manifestly implied, and lustily vied as they be of the Papistes and Anabaptistes. And therefore though they were vainely alleadged of them, yet were they necessarily confuted by vs. M. Caluine in his booke against the Anabaptistes saith, That they which credite with those that be zealous, by cause they are in the number of Gods and haue it alwayes in their mouthe. And therefore though there be allegations be framed, yet notice be geuen vnto the hearer to vnderstand them: euen so say I, you pretende the worde of God in all things, and thereby you do ouerthrow the order of his Church: therefore it is expedient that your grounds be layed open, and declared to many be knowne before hande, and still fantasied you haue the better hande.

Cala. aduerſ. Anabap.

If you could haue proued your cry plaie, as many of the places, I dare say you haue, but surely I commende your Rhetorike. Those places that you wrested serue to giue some countenaunce vnto, bewray your lacke of abilitie to defende either them, or the reste. For you answere not one iote to the reasons, for the which I did followe them, nor to the true sense and meaning which I gaue of them. Truely if you had not been very desirous to haue gone, as in seeking you therefore haue your credit no greate gaine. And here you haue wilfully omitted, the 15. of Matthew, and the 16. of Luke. The one whereof though it be very plaine, yet it is in a maner as farre from the purpose as it could be: as it may appeare in the Additions and alterations, &c. of the same of the Bishops bookes, whose treasons in corrupting Scriptures, because they haue been plaine, I wholy omitte them. As I will also be in many other places, where I shall finde matters also, least I make this Booke longer than is conuenient.

Scripture wreſted. The true interpretation of the 20. of Matth. &c.

Whether Christ forbiddeth rule and superiorite vnto the Ministers. Tract. 1.

The true interpretation of the 20. chapter of Matthew &c.

Chap. 1. The first Diuision.

Answere to the Admonition. Pag. 13. Sect. 3.

Although you proue that they whose authoritie is forbidden by Christ, will haue their Clarkes to serue without their fellowe seruauntes &c. as is alleadged, Matth. 20. Mark. 10. Luke. 22. In the 20. Math. it is thus written: Ye know that the Lords of the Gentiles haue dominion ouer them, &c. In the. 23. of Matthew, Be ye not called Rabbi, for one is your doctour or teacher, to wit, Christe. The like is in Marke and Luke. In all which places, with that in the 16. of Matthew, the conclusion that is gathered of the premisses is very true: and no maruell though they should haue declared how they be that haue this authoritie forbidden, & what the authoritie is. Touching these places alleadged of the 20. of Matthew, 10. of Marke, 22. of Luke, Malcolus and others haue learned men thinke, that they extende not only to the Apostles or men of the Church, as the call them, but to all Christians. The common opinion of all Diuines is, that Christ hath not condemned superioritie, Lordeship, or any kinde of authoritie, but the ambitious

defyze of the same, and the tyrannicall vsage thereof.

T. C. Page. 10. Sect. 2. & 3.

To come therefore into the matter out of the places of the .10. .of Matthew and .20. of Luke, where our Saviour Christ, upon occasion of the ambitious request of the Mother of Zebedee, putteth a difference betweene the civill and ecclesiasticall function, he placeth the administration of them in three degrees, whereof the one is, in their office, the other is in their calling and duties.

"This is a note of your owne deuising.

The distinction of the office, he noteth, in these words, the kings of the Gentiles have dominion over them, and the Princes exercise authority over them, but it shall not be so with you. Whereupon the argument may be thus gathered, that whatsoever the Church ordaineth to differ from the Ecclesiasticall officer, both not agree to one minister over an other. Now the civil magistrate is severed from the Ecclesiasticall officer by bearing (b) temporall. Therefore bearing be-tweene both not agree to one minister over an other.

(a) Per tio principij.
(b) æquiuocatio.

Page. 11. Sect. 1. & 2.

Touching their names and titles, he putteth a difference in these words: And they are called Gratious Lordes, but it shall not be so with you. And so the argument may be framed as before, that inasmuche as they are severed in titles, and that to the Church neither agree the title of gracious Lordes, therefore in the Ecclesiasticall ministry the same words may agree. For as it is set, that they whose offices carrie an outwarde ministrie and pompe, should have names agreeable to their magnificence, so is it meete, that those that God hath removed from that pompe and outwarde throne, should be severed from those loftie titles, as we see that agree with the simplicitie of the ministerie: howbeit they seeme somewhat vntrue, that hee that hath the greater gifts, should not be preferred to those whiche have lesse, our Saviour Christ himself teacheth that the matter is farre otherwyse. For by how much euery man doth excell his fellowes in the giftes of the holy Ghoste, by so muche more hee ought to employ himselfe to the benefite of others: so that in a maner he should become (as it were) their seruaunt to do them good, whiche although it be in parte, common to the ciuill magistrate, with the minister of the worde, yet he vnder-neath lette bouche himselfe of honor, may chiefly his seruice apyher to the Churche of God, which, but that he doth, and ought to haue a greater reuerence to retayne that dignitie and countenaunce, with the markes and notes thereof, whiche his publicke estate doth requyre.

In the ende he propoundeth himselfe for example, in whome he setteth before their eyes a perfecte paterne of the ministerie. For seyng he being Lord of all, tooke vpon him to be a seruaunt: and beyng Emperour and King of heauen and earth, was content to beare all the paynes and shame of the worlde (his ministerie so requiryng) it should be great shame for them whiche were his disciples, chosen out for the ministerie, not to content themselues, but to aspire vnto such offices and dignities, as they dreamed of.

Jo. Whitgifte.

You say that Christe in that place putteth a difference, betweene the Civill and Ecclesiasticall functions, and that in euery degree, as they offer, and in their calling and duties: the distinction of the office (you saye) he noteth in these wordes. The kinges of the Gentiles &c. of their names and titles these: And they are called gracious Lordes. Whereupon you conclude, as though all were cocke sure.

Government not forbidden of Christe, but the kinde of government.

But I pray you tell me, what doe you gather that Christ maketh any such distinction here, either of offices, or titles? In deede he woulde haue a difference betwixte the authoritie of his Disciples and other Christians, and the dominion of Princes and Rulers: and also betweene them, whereunto in respecting the time: and likewise betwixte the expediting [illegible] of the Christian Church [illegible] any such distinction of offices as vnder the pope in the middle age [illegible] Christe. The Kinges and Princes of the Gentiles [illegible] Lordes: but [illegible] any further question: but seeing that [illegible] the Kinges and Princes of the Gentiles, it is manyfest, that he forbiddeth not ouerly to his Disciples, but to all Christian persons the tyrannicall Kinde of gouernment as the Gentiles vse, and not [illegible] and affection of the same whiche raigne in them. [illegible] these fond [illegible] as he doth in the [illegible]

[illegible] lubers

Two faults in the argument of T.C. The ciuill Magistrate may not take authority better from the Ecclesiasticall by vsurpation, then by election.

Diuers significations of the word Dominion.

Calvinus.

Howe the wordes, Vos autem non sic, may be referred to names.

to Bishops, that they shall not unjustly take away the possessions of the Temples, or unjustly and tirannously vse their authoritie, as they allowe many other Decrees to the which they both and ought to obey. Thus the Decrees being, there I agree with you. But if you will haue me to [illegible] being called ευεργέται, that is, liberall benefactors of the people, vnderstanding it not onely the wordes of the other Decrees [illegible] there I desire interpreter that I haue vsed.

Diuers kindes of names.

Names common to ciuill and ecclesiastical persons.

To your argument concerning names, I answere, as I saide in the former, some names and titles are proper vnto ciuill magistrates only, as the names of Emperour, king, Prince, Duke, Earle, and such like names are not pertinent to the Clergie in this Church: so are diuerse names and titles common to both, as magistrate, lord, Ecclesiastical persons, as certaine names of reuerence, respecte, title, and of office. The name of Gouernour also is a name of superiority of reuerence, according to the manner of the common vsage it is vsed, how these may well agree, either to the ciuill or Ecclesiasticall persons, I haue in many places aunswered, which are called by this name Lord, (which is in Latin Dominus) for seruants and ciuill office, which haue heretofore vsed to call their Lordes, Dominos, by the Latine, which is not proper to any ciuill magistrate, and therefore without the compasse of your argument. Thus shew you, that some titles are proper to the ciuill magistrate, some to the Ecclesiasticall, and some common to both, whereby your Maior is vtterly ouerthrowne. As for this worde hegemon, vpon the whiche you frame to grounde your argument, I so not take it may not be common to all men, that be ouerseeinge liberall and beneficiall.

There is no man ignorant but that there is, and euer hath been a great difference in the power and authoritie betwixt a Prince, and the state of an Ecclesiasticall person, both in Realmes and other dominions: and I thinke that he is verie blinde, that seeth it not to be in this Churche of England: yet may the Ecclesiasticall person vse his function vnder the countenance of his office, whereto he is called of God, by the Prince, and by the lawes of that realme whereto he is a subiect.

Ministers may execute some kinde of ciuill iurisdiction.

It is true, that an Ecclesiasticall minister hath much abstracted from a ciuill magistrate touching the ministery and spirituall callinge, yet in be not the subiectes, that by any exercise of such ciuill office subiected to may vse, are subiectes to vse to helpe by the Ecclesiasticall function. For the ciuill magistrate may in some thinges exercise iurisdiction Ecclesiasticall, and medle in matters of the Churche, so may the Ecclesiasticall person in some causes vse ciuill iurisdiction, and deale in matters of the common wealth, if it shall be thought expedient or necessarie by the ciuill Magistrates.

Caluine.

A temporall lorde may be a preacher.

M. Caluine in his Commentaries vpon this texte, thoughe in some poyntes he agree with you, yet hath he these wordes. Adde hereunto, that Christe did not so muche respecte the persons of men, as the state of his Churche, for it may so bee, that he whiche is Lorde of a village or citie, doe also (necessitie constrayning) exercise the office of teaching. Wherebye it is plaine, that a temporall Lorde (if necessitie require) maye together with his Lordship become a preacher of the Gospell. M. Brentius in his 48. Homilie vpon Luke, speaking of this matter sayeth, that Bishops whiche gloria themselues to be the successours of the Apostles, may not vnder the pretence of their Ecclesiasticall office vsurpe externall dominion ouer Kings and Princes, to make Kings whom they list, and to vnmake whome they list. And by and by he obiecteth and aunswereth as followeth, Therefore dudo while say, it is not lawfull for a minister of the Churche (whether thou calleste him a Bysshoppe or a preacher) to haue temporall dominion, and to gouerne the people committed vnto him by ciuill policie? I answere that it is not lawfull for a Minister of the Churche to vsurpe suche rule and dominion, vnder the pretence of the Gospell, and of his Ecclesiasticall Ministeries. Peter muste not therefore haue the iurisdiction of Antioche or Rome, by cause he is an Apostle, &c. But if temporall dominion or possession happen to the ministers of the Gospell, either by inheritance, or ordinarie Gyftes, or any other ciuill or lawfull contracte, &c. then maye he enioye these

Brentius.

What kynde of externall dominion is denied to ministers.

What kinde of temporall dominion a Minister may exercise.

exer-

externall thyngs. &c. Lyke wise S. Paule, vpon these wordes of Christe moue in question, he wryteth thus: VVhat shall wee then say to these thyngs? bycause Chryste sayeth: The Kynges of the Nations beare rule ouer them, and are called bountyfull, but it muste not bee so among you, shall it not bee lawfull for a Christian man to beare rule in a temporall kyngedome, and acknowledge the tytles of honoure, as of bountyfulnesse and clemencie, whyche are gyuen vnto Princes? Is it not lawfull also for a Bishoppe, to haue temporall dominion? Christe in this place dothe not thynke it vnlawfull for Christians, to bee Magistrates, neyther dothe hee forbidde Bishoppes to haue externall dominion. But he shewes a difference betweene the kyngdome of this worlde, and his kingdome: He teacheth, that the kyngdome of this worlde and his kyngdome are so distincte, that he which is a minister of his kingdome, muste not in that respecte vsurpe the Kyngdome of this worlde. For the Apostles thought, that bycause they were Apostles, therefore they shoulde possesse the kyngdomes of the worlde. And therefore Christe in this place condemneth theyr false opinion. &c. Christe dothe not condemne Magistracie among Christians. &c. No, he dothe not forbidde Bishops to haue externall dominion, if they come vnto it by inheritaunce, or by lawfull election. It is a verye harde matter bothe to preache the Gospell, and to exercyse temporall dominion, and yet is it not of it selfe vnlawfull together with the ministerie, to keepe and vse temporall dominion, if it come ordinarily and lawfully. For Christe came not to trouble ciuill lawes and the ordinarie gouernementes of the kyngdomes of this worlde, but rather that these beyng preserued, his Gospell might be preached quietly. *Hæc Brentius.* But of Ciuill authoritie in Ecclesiasticall persons, occasion shall be giuen to speake more at large hereafter.

Idem.

Christ forbiddeth not temporall dominion either to Christians in generall, or particularly to Bishops.

That vnto the Christe sayde, *Quicunque maior erit inter vos.* &c. VVhosoeuer will be great among you, lette him be your minister: though it may especially appertayne to the Apostles, yet it is also a generall rule for all Christians, and so is the sentence of Christe also, where he pronounceth vnto them, how vnto vnlike Malcolus they muste beare rule. Vnto this place M. Bucer agreeth, whyle he sayeth: The Anabaptistes thinke here that they are able to proue, that it pertayneth not to a Christian to beare rule, and that no man can be together a Magistrate, and a Christian, bycause Christe sayde here to his Disciples, *Vos autem non sic*, not considering that these, whiche godlyly and according to the will of the Lorde beare rule, *non minus quam ministri, ac seruiunt seruire, et tanto plenius, quanto plenius præsunt*, doe nothing lesse than beare rule in deede, yea verily doe moste of all serue, and euen vnto so many doo they serue, ouer howe many so euer they beare rule: (surely Christe wolde haue his Apostles to haue theyr authoritie in Churches, and they themselues dyd greately require to be obeyed: but bycause in that they sought nothing vnto themselues, but onely saluation and the glorie of God in those whome they ruled, they did gouerne the Churches: they had euerywhere the superioritie: they ruled suche as beleeued: they wolde haue the godly to bee obedient vnto them: *nempe ministrorum fructuosissimum munus, Paulo ut fuit notum*, And yet in the meane tyme serued all, and had dominion ouer none: So also in the Ciuill gouernement, he was euer in greater dignitie than Moses, or more to be feared for his authoritie and power: and yet who euer serued more diligently, and more humbly, whiche neuer sought any thing for himselfe, or tooke any thing vnto himselfe. &c. but day and nighte to the vttermoste of his power, sought for the safetie of the people. &c. If any now so beare office, and rule the workes of the handes of the Lorde, and gouerne the sheepe of his pasture according to his will, what doth he else but serue all those whom he gouerneth? And therefore Christe doth not here dehort from beareing rule, and beyng a Magistrate, but from seeking rule and dominion: for I had rather take this saying of the Lord in this generalitie, than to restrayne it to the Apostles onely: *Et quod omnino, pius Magistratus seruiat suis subditis, longe per se omnia seruitium præstet rectori dominoque tolerantissimo*: Bycause a godly Magistrate doth altogether serue, and not beare rule, and hath by himselfe all things agreeable to the profyte and exhoration of the Lorde. Thus yee see Bucers iudgement vpon these wordes of Christe.

Quicunque maior erit inter vos, etc. Thy pounde. Luke 19.20. Math. 20.

They which beare rule godlily serue.

The place of Math. 20. generall.

Chap. 1. the. 2. Diuision.

Answere to the Admonition. Pag. 14. lin. 11.

And it is the common opinion of all writers, that these wordes of Christe doe not condemne superioritie, Lordship, or any like lyke authoritie, but the ambitious desire of the same, and the tyrannicall vsage thereof.

T. C. Pag. 11. Sect. 3. & 4.

I gayne say this to be so, that the places be nothing els but condemnation ambitious desire, and tyrannicall vsage of authoritie: and both we haue the examples of holy men.

Then beleeue all these godly and learned men, before whose iudgement to graue, that the Pope, which vsurpeth iurisdiction to be an Ecclesiasticall person, ought not to haue eye vnto these places, but to diuerse other, handled farre otherwise then. If you require him, howe he should answere, that there is nothing forbidden but ambition and tyrannie, and in some this is the answere of all the papistes to that obiection.

The B. of Salisburie in his defense of the Apologie against M. Harl. pa. 653. alleggeth this place in allegeth this

Io. Whitgifte.

These places are rightly vsed against the Pope, notwithstanding this interpretation.

Those godly and learned men to haue vsed these places against the Pope, haue rightly vsed them, and if it had pleased you, you might haue vnderstood, that in the very next leafe following I say: that these places may be aptly alleaged against the pryde, tyrannie & ambition of the Bishop of Rome, which seeketh tyrannically to rule, and not to profit, but not against the lawfull authoritie in any state of men. Thus therefore I allege it truly, and yet you vntruly oppugne it, for the Popes dominion is false, as is in this place expressed, that is, vsurped and tyrannicall, because he hath not onely entred into the spirituall kingdome of Christe, and sought to reigne in mennes consciences, but also pulleth from Princes the power of earthly dominion, saying that he hath that immediatly from God, and the Emperours and Princes immediatly from him. Thus do the learned expounde this place, and it is their answere to the obiection of the Anabaptistes. I fully agree with my L. of Salisburie his allegation of this place, for Bishops may not be kings, nor haue any such ciuill dominion, as the Pope claymeth and vsurpeth.

The Popes dominion such as Christ here forbiddeth.

Chap. 1. the. 3. Diuision.

Answere to the Admonition. Pag. 14. Sect. 1. & Pag. 15. Sect. 1. & 2.

Musculus.

Musculus expounding these places sayth in this sorte: VVho so euer vvill be great among you. &c. He saith not, no man ought to be chiefe among you, vvhich he should haue sayde, if it had not bene lavvfull in the kingdome of God for some to be great and chief, or if it had bene necessarie, that al should haue bin in all things equal: the Celestial spirits are not equall: the Starres be not equall: the Apostles themselues vvere not equall: Peter is founde in many places to haue bene chiefe among the reste, vvhiche vvee do not denie. Therefore this is not Christes meanyng to haue none greate or chiefe among Christians, seing the very necessitie of our state requireth that some be superiours and betters, so farre is it from being repugnant to charitie. In a common vveale it is necessarie that some should excell other, so is it in a vvell ordered familie. In lyke maner there muste be in the Churche gouernours, presidentes, rulers, of vvhome Paule maketh mention Ro. 12. 1. Co. 12. Heb. 13. as there is also in the bodie some principal members,

some inferiour, &c. Then doth Christ not require that in his kingdome all should be equall, but that he doth not allow that any should desire to be great, or to be thought and counted [illegible]. Which interpretation must needs be so gross, that we may say that Christ in this place reiecteth not all inequality between Princes and people, Magistrates & the Gentiles, and also taketh away the name and office of Christs Stewards: which is false and blasphemous.

Likewise the same Musculus saith, that Christ teacheth in this place, what he ought to be to him that beareth rule over other, to wit, that he ought to be a seruant to other rulers, and he must be carefull (f) to profite other, and to feare for the commodity of others, though the name of a Prince and of a Lord be a name of honour, and dignitie, yet is it the office of a Prince and Lord to feare chiefly to be vnder them in gouerning of them carefully, and in procuring for their welth and peace.

T. C. Pag. 11. Sect. 4. &c. 6.

But Musculus a learned man in my iudgement, (e) Ioan. 13. Christ in setting out his vnto others office of that iudgement that I haue alleaged, that in no great matter an [illegible] repulse or reproch we therein for the reuerence we owe vnto [illegible] (f) This is a [illegible] [illegible] (g) A false collection vpon M. Musculus his words.

(h) Musculus may haue dominion ouer the people, but one of them must not be aboue another: Likewise may rule, but [illegible] be ruled.

(i) Examples of [illegible] (k) Incident not only vnderstand.

[illegible] this interpretation of M. Musculus (master Deane saith) must needes be true, to wit, Christ speaketh vnto seruants, [illegible] Magistrates, amongst both Christians and others. I grant that Christ speaketh to seruants and magistrates, amongst both Christians and others: therefore he doubtlesse speaketh to both is simply and altogether: as neere then the Lord speaketh to him that any stranger should be King of the realme, forbiddeth therefore that there should be no King of the realme. Otherwise you [illegible] Musculus teacheth, [illegible] he ought to rule subiects rightly, and subiect he ought to be. [illegible] [illegible] [illegible]

among you, let there be, &c. Now this is a direct treason that you can lurk answere) If you could but note it, you would not have flattered it off with a bayne confutation not of Musculus, but of your owne grosse corrupt argument.

Musculus his reason not answered but shifted off by T.C. Three examples of T.C. his grosse corrupt dealing. Answere to the Gr. Obj. 2. pa. 3.

3 Musculus his second reason is this. There is superiority in the kingdome of God, and one aboue another, there is in the celestiall spirites, in the starres and in other things. For Peter is found in many places to have been chiefe among the rest, and therefore this is not the meaning of Christ, &c. [illegible] among Christs [illegible]

His thirde reason may be thus gathered. [illegible] all in the Church of the Israelites, [illegible] the Lord saith, Deut. 17. to the 8. vers. 18. Deut. 19. and of the [illegible] a superiority of some here; and in the case thus he concludeth: Therefore Christ doth not require that in his kingdome all should be equall, but this he doth require, that [illegible] should desire to be greatest, &c.

To this reason you answere two things, but this is well by telling us, that [illegible] fals of Rome, &c. which be to no purpose, and make directly against you. For not only in a familie the master is aboue the servaunt, but one servaunt also aboue another, whereunto Christ himselfe alludeth Mat. 24. when he sayth, who is a faythfull servant [illegible] his master hath made ruler over his household, &c. In this manner not only the [illegible] to succor the house, but also in the same familie one brother is aboue another: [illegible] answere the scripture vers. 49. and other places, it may be seene that preheminence, [illegible] of ministers were alwayes (by the holy ghost) given to the church: wherefore these [illegible] to be put out.

Since wherein you seeme to graunt, that the pastor must be superiour to the people, and yet may [illegible] not to be aboue another, the practise of Christ rather impugneth the contrarie, [illegible] the dominion that is here forbidden is not of one minister over another, but over the people of God, as the institution of those that sit at the table, and of those that serue, doth evidently declare. For when we have two things to be [illegible] that the pastor (which is the Church) in respect of dominion the ministers are [illegible] Because this place is very boldly alleaged, to prove that there should be [illegible] superiority between ministers, (by such superiority in government as by some [illegible] conference may be in ministers over the people, may also be in one minister to [illegible] another, for any thing that this place hath to the contrarie.

Mat. 18. But whether one Minister ought to be aboue another, or no, shall be discussed in [illegible] proper place.

What superiority this forget M. Musculus giveth unto Peter over the rest, that example is aptly applied to the fortifying of this opposition upon this place, that we have made in hand. But I must tell you that you do not truly translate the words of Salomon, [illegible] Peter, for this word [illegible] signifieth not onely to [illegible] before the rest, and in the name of the rest (as you translate it) but it signifieth also principes to [illegible] give grounded sure rule or grople in every matter or businesse. Wherefore I say till this interpretation of M. Musculus must needes be true, and that it may as well be alleaged to take away superiorities from Christian Princes, as it may from ecclesiasticall ministers.

2 This of M. Musculus that he sayth, that Christ here teacheth what he ought to be in deede, that beareth rule over other, neyther have I before rehearsed, nor you [illegible] answere.

Chap. 1. the. 4. Division.

Answere to the Admonition. Pag. 15. Sect. 3. & 4.

Upon the Greeke words that Christ vseth in all these places,

them, or beare rule, but he that

He that desireth to be great among you &c.

But the Greeke Verbe (κατακυριευουσιν) doth signifie to rule with oppression. And large and I say that this preposition (κατα) doth signifie heare a

(1) Blessed then you shoulde say contrarie to the judgement of all learned men.

manifest betraying you consent to them,

(2) Varnish for I name not three Euangelists.

Luk. 22. v. 26. whereby he both necessarily saith the same that Luke doth, and doth not

Be true the Scriptures of

Era. in annot.

quitur, non quamvis dominationis significari, sed cum superbia & quadam arrogantiæ contumacia, quam prohibet Paulus Eph. 6. cap. that by this worde, κατακυριευουσιν that which next followeth, al kind of domination is not signified, but that which is ioyned with a certayne imperious cruelties, whiche Paule forbiddeth Ephe. 6. So it is taken Actes 19. 1 Pet. 5. For otherwise the faythfull ministers of the worde of God do exercise an authoritie not to be contemned. And therefore also I haue interpreted (κατα) vpon, ouer, because it signifieth so often. They vse licence of euil will full liberte to vtter them. What place of the Scriptures, verse 16. doth manifestly declare the true meaning and signification of this worde κατακυριευουσιν, beside in this place, and in the 1. Pet. 5. that it is of manifest that it signifieth a violent kinde of dominion.

Alias 25.

The place of Samuel, that must be interpreted by these places of Scripture and Marke. It is sufficient that there two Euangelistes haue these words, and a manifest declaration how that place of Luke is to be vnderstood.

Whether they be not as you report them, I do not say, or no. Euangelistes, but all these places, meaning of matter in one sense. What is that to the matter which you can not answere, and the untruth reproued vpon your selfe.

Where I say that Christ doth not say, that no man shall be great among them, but he that doth desire to be great &c. I say as the matter is. And

Malcellus

The place of S. Luke seemeth worthy a mention among the Apostles. Luke. 22.

Malcolus hath left out much that place of Luke which you recite to debarre them from any sweringe this that it doth confirme it rather. For as Christ there forbiddeth [illegible] there to be any preheminence among them, so I have before declared out of [illegible] ter, that Malcolus being that wise man [illegible]

Chap. 1. the 5. Division.

Answere to the Admonition Pag. 15. Sect. 6. &c.

Forasmuche as it is manifest, that in Christ the a dispute be arysen betwene the mothers of the sonnes of Zebedie, whose ambitiously desired that one of the on the right hande, and the other on the lefte of Christ in his kingdome: and the Apostles, to whom the matter was referred, were displeased with both of them: it is manifest that neither the request of the mothers, nor the indignation of the Apostles, is to be allowed. Neither is it to be thought, that there were any thinge ambitious in the sonnes of Zebedie, or in their mothers, but rather a godly zeale, and a desire to serve Christ faithfully in his kingdome. Which desire, because it was not yet well ordered, Christ doth not reprove, but rather teacheth them, how they should serve him, and obtaine the thinge which they desired.

T.C. Pag. 12. Sect. 1.

Last of all you conclude that our saviour Christ in Mat. 20. of likewise reproveth the ambition of the sonnes of Zebedie, and in the 22. of Luke of the rest of the Apostles. I graunt you, he doeth so, and that could not be done better. Then to refuse them, that they before charged with ambition, and namely the mothers and brethren of the sonnes of Zebedie, and all the Apostles, that they had ambition, and were desirous of worldly dignitie, and that Christ reproved them for the same, is to make Christ a lier, and to say that he reproved that in them, which they had not. For if they had not been ambitious, Christ had not reproved them for ambition. Neither can it be truely affirmed, that Christ reproved them for ambition, because they desired that which was not lawfull for them to desire, but because they desired that which was lawfull for them to desire, but not after that sort, and in that manner as they did desire it. For they desired that which was lawfull for them to desire, that is, to be in Christes kingdome, and to sit the one on his right hande, and the other on his lefte. But they desired it ambitiously, and with a worldly affection, as though Christ should have set up a worldly kingdome, and have given unto them worldly dignities. Which thinge Christ doth not only reprove in the sonnes of Zebedie, but also in all the Apostles, that they had any such ambitious affection in their hearts. Wherefore, as I have before said, Christ doth not reprove them for ambition, because they desired that which was unl

The Exposition of the place Matth. 23.

Chapter 2.

Answer to the Admonition. Pag. 15. beth. viz.

Rabbi, Rabbi.
The place of Matth. 23. 8 pounded.

that these names be not heere prohibited, much lesse the offices: but only the ambitious, ambitious, and arrogant affection of superiorities: As it is also manifest by this that followeth, whosoever exalteth himselfe, &c. And surely as Christ condemneth heere the ambitious affection of them, as ambitious, heere these names of superiorities, so doubtles he in like maner condemneth those who be puffed up with pride and arrogancie, that they contemne and disdaine to call men in authoritie by the titles of their offices: for pride, contempte, and arrogancie, is as well in refusing to giue honoure and reuerence, as it is in ambitiously seeking the same.

But the chiefe purpose of Christ in this place is, to teache vs not so to depende vpon men, as thoughe it were not lawfull to bazarde our decrees, or to decline from their authoritie: for there is one only Father, Lorde, and Maister, to whome we are to resorte, that by no meanes we may decline at any time from his precepte.

These places therefore may bee aptly alleaged against the pride, tyrannie, and ambition of the Bishop of Rome, whereby he vsurpeth tyrannically to rule, and not to profite: but it maketh nothing at all against the lawfull authoritie of ages other in their state or condition of men.

T. C. Page 2. Sect. vi.

(1) Belike it was fondly alleaged when you did, that made their meaning.

To Whitgifte.

It is manyfest that they quote this same place to the selfe same purpose that they doe the other: there can be no mist so thicke that may darken the eyes of men from seeing it, except they seeing will not see, as you doe at this time.

I am glad that you doe ioyne me in the exposition of this place: for by so doing you must also agree with me to the exposition of the other. For as Christ here doth not forbid the names, but the arrogant and ambitious desire of them, so maie he not

Answere

To M. Whitgifte.

Answere to the Admonition. Page 13.

(a) In truth, for I do not say so in any place.

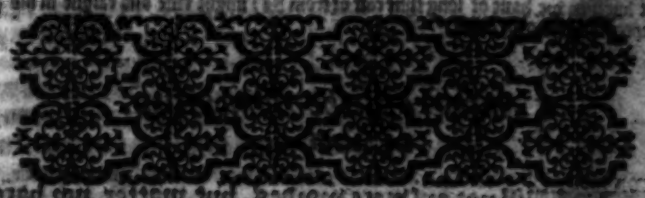
(b) An vntruth, for I do not say so in any place.

The qualities of Nouatus, and cause of his herisie.

Nouatus the first that forsoke his ministerie.

The canonicall scriptures are only absolute & perfect.

ken alwayes from them, nothing seem to them. I doe not thinke the Communion booke to be such, but that it maye admitte alteration. I doe not beleeue it to be so perfecte, but that there may be bothe added to it, and taken from it. But this I saye, that it is a godly booke, without any error in the substance of doctrine, and nothing in it (that I beleeue) repugnaunte the woorde of God: but many imperfections, or rather notes that you urge to be ill, not to be suche, that any godly man ought to stirre up any contention in the Churche for them, muche lesse to make a schisme, and least of all to drawe himselfe from the Churche. This is my opinion of that booke, whiche valuyng by learning and good authoritie I iustifie, let me heare



¶ Of the authoritie of the Churche, in things indifferent. Tract. 2.

Some things may be tollerated in the Churche touching order, ceremonies, discipline, and kinde of government, not expressed in the woorde of God. Capa. the first Distinct.

Admonition.

SEeing that nothing in this mortall life is to be brought to, and certainly to be looked vnto (a) then the reformation of true Religion and reformation of Gods Churche: it shall not seme perisl (seeinge beloued) in this godlie Parliamente assembled, an occasion to you geuen to promote the same, and to employ your holie labours and studie, not onely in abolishing all ill and the remnaunttes hereof of ceremonies and superstition, and also in bringing in and placing in Gods Churche thinges good, and such as the Lorde him self (b) in his woorde commaundeth. Because it is not sufficient or safe vnto vs the taking away euill (c) but also to be occupied in placing good in the stead thereof. Moreouer because many men do not all thinges, and the (d) woorde teacheth sufficiently whereof, it hathe beene thoughte good to prefer to your godly consideration a true platforme of a Churche reformed, to the ende that it being layde before your eyes, to behoulde the greate blindenesse betweene it and this oure Englishe Churche: you maye learne, either howe perfect (e) hatred to detest the one, and howe singular loue to embrace, and carefull indeuour to plante the other: or elle to be without excuse before (f) the Maiestie of our God, who (for the discharge of our conscience, and manifestation of his truthe) hath by his reuealed vnto you at this present, the sincerite and simplicitie of his Gospell. Not that you should either (g) wilfully withstand, or vngraciously treade (h) the same vnder your feete, for God doth not include his will to any such ende, but that you shoulde yet nowe at the length with all your wittes and might, endeuour that Christe (whose (i) right pore and lyghte beames for bone of long time cast of from vs) might rule and raigne in his Churche by the keepers of his house ready.

The grounde of the Admonition.

a 2. Reg. 23. 3. Chro. 17. 2. Chro. 19 30. 31. Psal. 132. 2. 3. 4.

b Mat. 21. 12. Iohn. 2. 15.

c Deut. 4. 2. Deut. 12. 32

d Psal. 37. 27. Rom. 12. 9.

e 1. Cor. 2. 14

f Psal. 32. 6. Psal. 139. 23

g Ioh. 15. 22.

h 1. Tim. 3. 8

i Matth. 7. 6.

k Mat. 21. 31.

¶ Answere to the Admonition.

Pag. 2. a. Sect. 1. & 2.

I Will not answere woordes, but matter, nor bare affirmations or negations, but reasons: and therefore in as fewe woords as I can, I will comprehende many lines.

But before I enter into their reasons, I thinke it not amisse to examine that assertion which is the chiefe and principall grounde (to farre as I can gather) of their booke, that is, that those things only are to be placed in the church, which the Lord himselfe in his woorde commaundeth. As though they shoulde say, nothing is to be tollerated in the Churche of Christ, touching eyther Doctrine, order, ceremonies, discipline, or gouernment, except it be expressed in the woord of God. And therefore the most of their argumets in this booke be taken ab authoritate negatiue, which by the rules of Logike proue nothing at all.

T.C. Pag. 13. Sect. 1.

YOu giue occasion of suspition, that your ende will be scarce good, whiche hane made so euill a beginning. For wherein you had gathered out of the Admonition, that nothing shuld be placed in the Church, but that God hath in his woorde commaunded, as though the woordes were not plaine enough, you will giue them some light by your exposition. And what is that? you answere that it is as muche as though they should say, nothing is to be tollerated in the Church of Christ, touching eyther doctrine, order, ceremonies, discipline, or gouernment, except it be expressed in the woord of God. Is this to interprete? is it all one to say, (a) nothing must be placed in the Churche, and nothing must be tollerated in the Churche? he hathe but small iudgement, that can not tell, that certayne thinges maye be tollerated, and beare with for a tyme. Whiche if they were to be set in and placed, coulde not be done without the great fault of them that shoulde place them

(a) But their quarell is in tollerating, not in placing.

Ierem. 7.4 vers. 31. 32. Ezey. 30. v. 3

To Whitgifte.

In vnduetifull affertion of T.C. tending to Papistrie.

Arguments ab authoritate negatiue.

An argument ab authoritate negatiue is of no authority.

1. Tim. Cap. 2.

Zuinglius in Elench.

The places which T. C. quoteth, proue not his purpose. Iere. 7. ver. 31.

Esa. 30. ver. 2.

Wherein the Scripture is sufficient.

ignorance how not yours to allow in your [illegible] before mentioned. &c. 2. Cap. and 10. 2. Cor. 11. and 3. Cor. 4. [illegible] Cap. 2. [illegible] Cap. 2. [illegible] Cap. 2

Three kindes of ceremonies.

Accidentall ceremonies.

1. Cor. 11.

Fol. 25. fol. 5.

Matter of ye kinde of gouernment and discipline are not necessarye to saluation.

Two kyndes of gouernmẽt of the church.

Mat. 13.

Diuerse signification of the worde necessarie.

[illegible] Quæstio 3. Cap. 2.

[illegible] The 2. that the best gouernment is necessarie.

[illegible] Why the Church is not tied to any one certaine kinde of ciuill gouernment.

[illegible] Only two essentiall notes of the church. *Caluine aduer. Anabap.*

[illegible] *Confess. Helu. artic. cap. 17.*

[illegible] The 3. reason that excommunication is no such cause of separation from any Churche. *Caluine aduer. Anabap.*

[illegible] *Bul. lib. 6. aduer. Anabap.*

[illegible] any

Gualterius 1. Cor. 5.

Ibidem

Chap. 1. the. 3. Diuision.

T.C. pag. 14. Sect. 1. & 2.

(*) T.C. accounteth externall gouernmẽt more precious thã the doctrine of faith

(*) Note this assertion.
(b) He that dieth in the opinion of free wil, holdeth not this foundation.
(b) Why then haue not you done it, speaking so dangerously.

Pag. 13. Sect. 2.

Fo. Whitgifte.

till you say, that it is no small matter that I vse vnto the worde of God to proue it by: it is therefore but folly in you to alleage the authoritie of your booke: with bare words that require proofe. I proue this pertinent to the matter of Gouernment, which the worde of God requireth, and all godly learned men confesse vnto: and marke well I pray you how I murder vnto it than you do, in saying that many things are both commanded and disproued of the which there is no expresse mention in the Scripture, whereby we may be directed as touching the same. Which I take to derogate much from the perfection of the Scriptures, to be more Papisticall, and quite contrarie to that, that you your selues affirme. I also confesse, that in all other things we must so be directed by the Scriptures, that we doe nothing contrarie to the true sense and meaning of them, no not in externall and in the least matters: neyther doe I otherwise write, teach, or speake of the perfection and authoritie of the Scriptures, than al other learned

and such like points of papisticall superstition be found, *Ergo* these are no matters of salvation as damnable. Shortly by the same reason other kinds of sinnes (almost)

The mercie of God.

he can not hold the foundation of faith (that is Christ) perfectly, which is a maintainer

Chap. 1. the 4. Division.

Answere to the Admonition. Pag. 21. Sect. 4.

But touching ceremonies, order, discipline, or kindes of gouernemente may be in the Church, except the same be expressed in the worde of God, it is great absurditie, and therebe many inconueniences.

(what things the scripture hath not expressed, but left to the ordering of the Church.

T. C. pag. 14. Sect. 3.

The Scripture wrested by T. C.

1. Cor. 10.

1. Tim. 4.

but in respect of the word of God, therefore subiection is not done by the words of God, in the. Thu

(a) Then have you hitherto striued in voine. (b) Holde you here.

Now ye se how this scripture ouerthroweth the direction of all thinges belonging to the life of man

Page. 15.

Prouerb. 2.

1. Cor. 10.

Scriptures vvrested by T. C.

1 Tim. 4.

Tit. 1. 15.

The place to the 14. to the Rom. expoun ded.

The matter in controuersie is by T. C. confessed.

Pag.32.sect.2.
Pag.28.sect.2.

Chap.1.the.5.Diuision.

T.C.Pag.15.Lin.8.& Sect.1.2.3.4.5.

(c) You ad especially to the text

1.Cor.10.
1.Cor.14.

1.Cor.14.
Rom.14.

(b) Heere in effect T.C. confesseth the matter in question.
(c) What is affirmed otherwyse in the answer to the Admonition?

The first rule of T.C. concerning ceremonies examined.
1.Co.10.vr.32

The ordere of the Church depende not vpon euery mans liking.

Muſculus.

Io.Whitgifte.

You ſette downe foure rules, whiche you ſuppoſe muſt haue all orders and ceremonies of the Churche framed by.&c. The firſt is, 1.Cor.10. that they offende not any especially the Churche of God, whiche rule I thinke you take out of theſe woordes of that Chapter, *Take ye none offence neither to the Iewes, nor to the Grecians, nor to the Church of God.* But truely they make little or nothing for your purpoſe, neyther yet any other thing contayned in that chapter. For the Apoſtle there ſheweth howe one priuate man ſhould behaue himſelfe towardes an other, yea and towardes the Churche in thinges that may be vſed, or not vſed: he preſcribeth no generall rule for the Churche to make Orders and appointe Ceremonies by. For what reaſon were it that the Orders of the Church ſhould ſo depende vpon euery mans lyking or miſlyking, that the Churche ſhould be compelled to alter the ſame, leſt perchaunce it ſhould offende any fondling? yea ſuche inuitie of neceſſitie ſhould come to paſſe, if this your rule were generall. For in the Churche is euer of ſome contentious perſones, ſquarellers, who no reaſon, no reaſon, no rule will pleaſe. It is true that Muſculus ſayth: There be ſome whom no Church can poſſibly pleaſe, It is true that Muſculus ſayth: There be ſome whom no Church can poſſibly pleaſe, having alwayes ſomething to reproue in other men, and nothing in themſelues. The Anabaptiſtes, the Libertines, the Papiſtes, and ſuche like quiet minded and contem-

contentious perſons are offended with ſuche rites and ceremonies as the reformed Churches vſe: neyther to them (as I ſuppoſe) are vrbanum Cantabo venabor of ſome of theſe name of perſons: ſhall they therefore be able to alter the form and faſhion of the Church? Paule of this place would giue no full offence giuen to any perſon (be he neuer ſo full) no not Chriſtians ought to be ſuche, at leaſte in matters, indifferent, and ſuch as no man ought iuſtly take any offence. True it is, that in all others and ceremonies the Church muſt take heede that there be no full offence giuen, but ſhe hath not to prouide vpon euery priuate mans contentment.

If you do muſter vp againſt the Church of God, your name to the prejudice of the Goſpell, for beeing offended: and if you marke his meaning well, you ſhall not finde the perſon offended, ſome ouerſight taken, that there be no offence giuen to ſuche, as are not yet come to the Church (which ſome vnderſtand by the Iewes and Grecians) leaſt they ſhould fall be diſcouraged from the Church, ſeeing as there is no ſuche feare to the ſame, that be already members of the ſame.

Your ſecond rule 1. Cor. 14. is a good and neceſſarie rule, not onely obſerued by me, but allowed and imbraced as moſte conuenient: but who ſhall keepe this rule, muſt conſider and the beſt order: ſhall euery priuate man, or rather ſuch as haue the chiefe care and gouernment of the Church? This is a rule preſcribed by the Apoſtle to the Church, to the ende he might haue order and gouernment, not to euery priuate perſon to make a quarrell to diſquiet the Church.

The ſecond rule of T. C. allowed.

The iudgement of common vnderſtanding and order, reſteth not in euery priuate perſon.

The third. Cap. 14. that all be done to edifying. This ſentence can not be applied generally to all things vſed in the Church, if we ſtrictly interprete the meaning of the Apoſtle, but in the caſe of tongs, to prayers, and to prophecies, whereof he onely made mention in that place. Neither can I perceyue that any learned interpreter doth take it as a generall rule, for all rites & ceremonies, but only for the exercyſes of praying, ſinging of Pſalmes, interpreting, and prophecying. For all things vſed in the Church, muſt pertayne to inſtruction, and ſhould to edifie and make godlie.

The third rule examined.

For the firſt he groundeth this rule, Let all things be done to edifying. For both the firſt and the ſecond he grounds this, *Omnia decenter &c.* Let all things be done decently and in order. Although thoſe ceremonies and rites which are appointed by the Church for order and comlynes, we reade as Ceremonies, that is, vſed of them ſeldom, *per accidens*, accidentally, as I haue ſhewed in an other place before. It is ſufficient if the gouernours of the Churche, and ſuche as haue authority to ordeyne ſuche rites, doe iudge them to be profitable in the reſpecte of the time, perſon, and place: neyther muſte euery priuate mans iudgement in this caſe be reſpected, as it is well ſet downe by the Articles agreed vpon by the Duitche Churche in London, allowed by M. Beza, and by diuers other reformed Churches. It is the fifteene Article: *Quid porro ad edificationem ſatis &c.* Moreouer what is profitable to edifye, and what is not, is not to be determined by the iudgement of the common people, nor of ſome one man, not yet by the iſſue of mens actions &c.

In the treatiſe of apparell tract. 7.

Theſes Eccleſiæ Belgicæ germanice. art. 3.

I can not vnderſtande out of what parte of the. 14. to the Romaines, your laſte rule is taken, except it be the firſt, ſeuenth, or eyght verſes, out of the which I would gladly knowe howe you can deriue any rule to frame ceremonies by, rather than all other actions of mans behauiour.

The laſt rule pertayneth no more to ceremonies than to other actions.

Whether your rules to ſquare by, and truely the reaſons them ſelues, though ſome of them pertayne nothing to your purpoſe. The Dutch Churche & the other Churches in the. 11. of their articles before mentioned, touching communion & fellowſhip with the wicked, determine thus: *Quæ propter alium rationem &c.* All they which for any other Theſes Eccleſ. Belg. art. 11.

they be not expressed in the scripture, as you also now affirme, but left to the ordering (not of every priuate man) but of the Church, or such as haue the chiefe care and gouernment of the same, to appoynt as they shall thinke most conuenient and agreeable to the generall rules giuen in the scripture for that purpose. Neither is this contrary to any thing that I haue written. But both in this and that also which immediately followeth, you are contrary to your selfe, and directly *oppositum* to the Admonition, as by conference may appeare: for there be your owne wordes: *Whereby it plainly appeareth, that we denye not but certayne things are left to the order of the Churche, because they are of that nature whiche are barred by times, places, persons, and other circumstances, and so could not at once be set downe and established for euer. And yet is left to the order of the Church, as that it doe nothing against the rules aforesayde.* Whate doth this differ from these wordes of myne? **It is also true that nothing in Ceremonies, order, discipline, or gouernment of the Churche is to be suffered against the word of God**, and to this ende do all those authorities and places serue, that I haue alleaged for this matter. So that either you vnderstande not me, or not your selfe, or elles your quarell is against the person, not the cause. The Admonition in this poynt you defende not: for it sayth directly, that those things onely are to be placed in Gods Church, which the Lorde hath set in his worde commaunded. And although peraduenture you will shifte this off, by saying that they meane suche things onely as be commaunded either generally or specially, yet the whole discourse of their booke declareth, that their meaning is, that nothing ought to be placed in the Church which is not specially commaunded in the worde of God.

T.C. is contrarie to hym self, and to the Admonition, and agreeth with the answere.

Fol. 19.

But setting you and I agree in this, that the Church hath authoritie to appoynt ceremonies, and make orders, which are not expressed in the worde of God, it remayneth to be considered wherein we differ: which is (as I thinke) in this, that I say, **the Churche of Englande hath lawfully vsed the authoritie, in suche ceremonies and orders as she hath appoynted, and none retayneth, and you denie the same**: so that your controuersie is against the Church of England, and the Ceremonies and Orders vsed therein. And therefore you adde and say, *but how doth this follow, that certayne things are left to the order of the Church, therefore to make a newe ministerie. &c.* Wherby you giue vs to vnderstande, that the things you mislike in this Church, are therefore and none of an Archebishop, whiche you learnedly call a newe ministerie (as it is by me declared in my Answere to the Admonition) but ministerie, the gouernment of our Church, and (as you (say other wise, that is, all things at your pleasure. But howe iustly and truly this is spoken, shall appeare in their proper places. In the meane time it is sufficient to tell you, that you are an vnworthy member of this Church, which so vniustly report of it, so vnchristianly slaunder it, and so without grounds and sounde proofes condemne it. There is nothing by it, or in it altered, which God hath ordeyned and established, not to be altered.

Chap. 1. the. 6. Diuision.

Answere to the Admonition. Pag. 21. Sect. 5. 6. & Pag. 22. Sect. 1. 2.

The Scripture hath not prescribed any place or tyme, wherin or when the Lords Supper should be celebrated, neyther yet in what manner. The Scripture hath not appoynted what time, or where the congregation shall meete for Common prayer, and for the hearing of the word of God, neither yet any discipline for the correcting of such as shall contemne the same.

The scripture hath not appoynted what day in the weeke should be most meete for the Sabboth day, whether Saterday, which is the Iewes Sabboth, or the day now obserued, which was appoynted by the Church.

The

The Scripture hath not determined what forme is to be vsed in matrimonie, what words in our prayers, what exhortations.

The Scripture speaketh not one word of standing, sitting, or kneeling at the Communion, of meeting in Churches, fields, or houses, to heare the word of God: of preaching in pulpits, chappels, or others house: of baptizing in fonts, in basons, or riuers: openly or priuately, at home, or in the Church, euery day in the weeke, or on the Sabboth Day only. And yet no man (as I suppose) is so simple to thinke that the Church hath no authoritie to take order in these matters.

T. C. Pag. 15. Sect. vlt. & Pag. 16. Sect. 1.

But when you goe about to proue by the worde, and take by a great number of things, you haue neuer but a couil for you, alleaging some one, though sometime that are not purpose nor matter. Wherefore I shall not meane the Reader tediously with many questions that are alreadie put vp. I will not trouble to enquire, whether the Lords day (which we call Sunday) hetwixt the day of the Resurrection of our Sauiour Christ, and to the day wherein the people were remoued: as the Iewish Sabboth from the day wherein the people came first forth, and hasting on all the Churches in the Apostles time (as in Genesis) vnto the day of the rest and seruice of God, ought as may be, change, or no. This only thing I must say, that there lacks no diligent inquirement to make it out certaine and vnquestion, not the heart and the place of prayer. But where shall your Admonition, where you handle also the scripture both opposite to our inclination and correction thereof, but that trust the common prayers, bearing the words of God, what Church historie soeuer you know other then admonitions, reuocations, and if these will not suffice, excommunication? and are they not oppressors of our Saviour Christ (c) also. If there are also chiefe punishments, and speciall enemies of the same Sauiour, appointed by the Lawes of God in seuerall places (b) as the Lawes of Christ vse. By these Scriptures as other great o not to the Lord alone, shal bee the death. And in the 13. of Deuteronomie. If thou shalt turne not the right eye of the mindes of men, from the left, many hearts and sure, and not bee to the lyke. The execution of these Lawes appeareth in the (b) 14. Chap. by king Iosias make a league that all those that did not serue the Lord, should be killed. I am glad you for the chiefe punishment of contemners of the Sacraments and prayers.

There are other for lacke of neglects the Scripture, whether are according to the quantitie of the fault: so that whether you meane chiefe as Excommunication, the Scripture (c) hath ordained of them both.

(a) It is lesse true dealing for you to charge men with that which they haue not affirmed.

(b) Scriptures vse is fully alleaged.

(c) Or els you are deceyued.

Fo. Whitgifte.

But of all these things whereby I saye the scripture hathe not prescribed or appointed, you chuse to carpe at first. The Lorde say, watch he not Sunday, and you say, that you will not dispute whether it ought or may be changed, or no: when as you should rather haue proued it, to be appointed by the scriptures (which no doubt you should haue done if you could) for that is it which I denie. Where haue you learned now to say, that it may or ought to be altered? if you will confute, confute that which I haue set before you affirmyng, not that which it pleaseth you to imagine.

T. C. falsely quarrels where none are offered.

In good faithe, this is no true dealing. No maruell it is that you haue not litle obiections vnto make, seeing you make them corruptly vnto it. I doe not thinke that that which the Church hath once determined, and by long continuance planted to be necessarie, ought to be altered, without great and especiall consideration. I haue euer stoode against rashe, light, and lasse. If any thing be vniuersally obserued of the whole Church, not to obserue that, or to call it into question, is meere madnesse, there seeing there is not any thing that hathe more truste of continuance, that it was set vp and quite contrary appointed, and so generally obserued of the Church, I was not content to haue it altered, nor to be changed: insomuche as I make it as great a question to change the place and vsage of prayer, which may be diuers in diuers Churches, and it is nothing those rites & orders that be diuersly obserued in diuers places, whereof none ought, namely question in that Church. Shortly as there hath been litle iudgement in me, if I haue done it: so is there small hastines in you to alter my iudgement, and to misse my meaning.

The determination of the Church ought not lightly to be altered. Aug. 54. 118.

Scriptures vnfaithfully alleged by T.C.

Mat. 18.

Calvin. aduer. Anabap.

The emptines of the proofes of T.C.

Exod. 22.

Deut. 19.

Secondly, you wolde that I should saye: The Scripture not to haue appoynted discipline or correction, for suche as shall contemne the common Prayers, and hearing the worde of God. Are you after me sewers my argument was? but I haue more cause to complayne of you, where that hauing a shift to which you so much leaneth, of saying that you so vnfaithfully alleage the scriptures against their true meaning and sense? For where haue you learned that Christ in the. 18. of Matth. hath appoynted any generall rule for punishe offences, suche as negligence & contempt in frequenting publike prayers, and hearing of the worde of God is? The very wordes of Christ, If thy brother offende against thee. &c. do teach that he meaneth not there of open and knowne, but of secrete and particular faultes. The which thing also the note that is in the margent of the Bible pointed at Genua, might haue taught you, if you had bene as well disposed to haue followed the same in this place, as you seeme to haue done in other places. M. Caluine in his booke against the Anabap. reproueth them for vsing this place to the establishing of their kinde of discipline by excommunication, sayeth on this sorte: They are agayne deceyued, in that they consider not that the Lorde speaketh in that place of secrete faultes: for as for those, which are manyfest, and giue vnto the people cause of offence, they are to be corrected by other meanes than by secrete admonitions. You muste therefore seke for some other place than this, if you will proue that the Scripture hath appoynted any discipline and correction for suche as shall contemne the common Prayers, and hearing of the worde.

(a) To proue that there are also Ciuill punishmentes and punishmentes of the bodye for contemning common prayers, and hearing of the worde, appoynted by the worde of God, you cite 21. of Genesis. 19. of Deuteronomie, &c. But before I come to the answering of these places, I pray you let me aske of you these questions.

First, whether you would haue both ecclesiasticall & ciuill punishment for the selfe same faulte?

(b) Secondly, whether you would haue negligence & contempte in frequenting of common prayers and hearing of the worde, punished with death, or not for that punishment is appoynted in those places by you alleaged.

Last of all, whether you thinke the Iudiciall lawes to be perpetuall, & to bind the ciuill Magistrate to the obseruing of them, & to restrayne him frō making any other, as shall be thought to him most conuenient for? except you will haue two kindes of punishements for one and the self same offence: except you will punish negligent suche as be negligent in comming to publike prayers: to be shorte, except you will haue the ciuill Magistrate bounde of necessitie to practise those Iudiciall lawes of Moses (which in deede you affirme afterwards in your booke) those places make nothing for your purpose. So that you are yet as farre to seke for Scripture, that appoynteth any certayne kinde of discipline for these matters, as euer you were.

But that it may be vnderstande how vnreasonably you wring and inforce the scriptures, to make them serue your turne, I will in one worde or two declare the meaning of those places, and set open the ought of your argumente.

In the 22. of Exod. the place by you alleaged, the punishment of death is appoynted for Idolaters, whereupon you woulde ground this argument: God in the 22. of Exodus appoynteth death as a punishmente for Idolaters. *Ergo*, the lawes of God appoynteth a certen kinde of punishement for such as be negligent in frequenting publike prayers, and contemne the hearing of the worde. I say there is no sequele in this argument. Vnlesse you will make al those that be negligent in comming to publike prayers, and contemne to heare the worde Idolaters, and this to be a perpetuall lawe.

In the 19. of Deuteronomie there is nothing tending to any such purpose, only in the latter ende of the chapter there is a punishment appoynted for him that beareth false witnesse, wherupon these wordes, (so thou shalt take euill away from the middest of thee. &c. by you there alleaged, do follow. Nowe if you will thus conclude, God in the 19. of Deuteronomie appoynteth a punishmet for a false witnesse, *Ergo* the scripture hath appointed discipline for such as neglect to come to publike prayers. &c. thē in deed you

may

many more anything, it is but in vaine to striue with you. That I am blind and doating would there be, if I should beleeue so full into so manifest and open absurdities.

In the 2. Chron. 29. Asa made the same complement for Ezechias, that is mentioned in the. 22. of Exod. and therefore the same answere serueth that place. Surely I thinke you take your selfe to haue free libertie to applie the Scriptures at your pleasure, else would you neuer thus abuse them without all iudgement or reason. 2. Chro. 15.

What I thinke of the necessitie or ordinance of these places, I will declare in a more speciall place: In the meane time, you blow the triumph before the victorie: for as yet, you haue not proued that the scripture doth appoint any certaine kind either of ciuill punishment or ecclesiasticall censure to be vsed or continued for the reforming of publike matters, but learning of the lawes of Men. T. C. answereth before the matter.

You say then there are other punishments for such as neglect the lawes of God, you long you neither tell vs what they be, nor where to finde them.

Chap. 1. the. 7. Diuision.

T. C. Page. 16. Sect. 1. line. 3.

I omit that there be remedies of Scripture in Church assemblies, &c. [illegible] the choice of Bishops out [illegible] Church, meaning the doctrine of [illegible] Bishops, [illegible] as some haue done of our Brethren. I shall [illegible] Bishops [illegible] changed, and haue many occasions.

Io. Whitgifte.

Examples of Papists you say, we [illegible] but the same Christ [illegible] but the same haue placed in the open streets, neither [illegible] The other portions with the Leuites mentioned [illegible] the people in remembrance of the benefite [illegible] the latine. And although there be [illegible] (as they be translated) seeme to insinuate some kinde of interpretation, yet the meaning is nothing so: for these be the words, *Et apposuerunt ipsi Leui, vt intelligerent scripturam illam*, that is (as learned men do interprete it) *aduerterunt animum*, they were attentiue to the reading, or as some translate it, *Et legerunt in libro legis Dei distincte & apposite ad intelligendum*. And they read in the books of the law of God, distinctly and in such sorte as they might easily vnderstand. Nehem. 8.

Yet I may better gather that my saying is good, then you can be that the scripture appointeth no order. For if Esdras did so, as it is manifest by me by a rule to be obserued, & the rules of the Apostle that are in like necessary, to be of force and continue euer, as being from the beginning of the new Testament to the end of the same: then that which hath not any rule to stand vpon for warrant to proue [illegible]

[illegible] that in the Church of Christ, but that doth rather like of [illegible] the disposition of the Church as shall be thought most conuenient [illegible]

What though Christ sat at his last supper, doth it therefore follow that of necessi-

Chap. 1. the. 8. Diuision.

T. C. Pag. 16. Sect. 2.

But this I cannot omit, that you make it an indifferent thing to preach the worde of God in Churches, or in houses, &c. if it be an argument that you lacke good matter, when you make such excursions from the purpose. We wolde be, that the scriptures speake not one worde of meeting in Churches, fieldes, or houses to heare the worde of God, of baptizing in fonts, in basons, or riuers, of peoples posturing at boxes of in the Church, &c. If these lyes be truely answered by the Scriptures, and the vse of those places, where those things be vsed, determined, Where be I say that these things be now indifferent to take the worde preached in the one place or in the other, to haue it preached in this place or in that place, to receiue it in fieldes, or in houses, in priuate, vntill such time as the Church may haue publike assemblies, and to be ministred in baptisme, the Sacrament is ministred, of priuate and priest, &c. be committed to the discretion of the Church, to vse them as occasion of being conuenient, vntill the Church may be taken vpon in those publike assemblies, then they be no more indifferent? Do you not know that, in the Churches reformed, and learned men haue of late subscribed to [illegible] Articles, [illegible] other-wise [illegible] then [illegible] can

(a) An vntruth, for there is no such thing sayd.
(b) A place of Scripture strangely applied.
(c) Those places proue that the word ought to be preached publikely, but not only publikely.

(d) This is only sayd but not proued.

(e) Things indifferent lose the nature of indifferency when they are commanded.

These artic. Belgic. art. 6.

can be ordered contrary to the common decrees, if they are once commanded, neither doeth contrary to prohibition if they be prohibited, as appeareth in the ceremoniall lawes. The place is not of the substance either of the worde or of the Sacrament, and yet to continue as willingly to breake the order appointed by the Church in such matters, is sinne.

You say that I affirme it to be against the order of the Church, to make baptisme private or publike. Surely you do me greate injurie, and winne your selfe small credite by this kinde of dealing. Is it all one to say, that the Scripture hath not determined whether baptisme should be ministred openly or privately, at home or in the Church, and to say, that the Church may make baptisme private or publike? For hereby you would give your readers to understande, that I thinke it in the power of the Church to appoint that there should be no publike baptisme, wherein (as I have) you do me great injurie. My meaning therefore and drifte tende to this end, that the Scripture hath not any where expressed when baptisme should be celebrated publikely, in the congregation, or privately but hathlefte that to the determination of the Church, to be ordered according to the circumstances of time, person, &c. Neither do I call baptisme private or publike in respect of the place: and therefore my meaning is, that the Scripture hath not determined where, or when we should baptise, at home in private families, or in publike and open places, as fieldes, Churches, &c. For we have examples in scripture both of baptising in houses, and of baptising in fieldes. Act. 8. 10. 16. Therefore touching the place, the Scripture hath not determined any thing, and in the respect of the place I call it publike or private: although I fee nothing in the scripture to the contrarie, but that necessarie occasion, and other circumstances it may be private in the respect of persons, that be present at the celebrating of baptisme: for the number of hearers by or of suche as are to be baptised, is not of the substance of the Sacrament, therefore in that also the Church may take order and hath therein to deale.

T.C. perverteth the sense of the Author

Baptisme is called private in respect of the place.

And as I thinke, that in such respects baptisme may be privately administred, so thinke I also that in the lyke respects the worde may be privately preached. Neyther did the Apostles onely preache in the Synagogues, and in open places, but in private families and houses also, as it is manifest. Act. 5. Where it is sayd that the Apostles did not cease daily to teach and to preach Jesus Christ in the temple, and house by house. Act. 10. Peter preached in Cornelius his house. And Act. 16. Paule preached in private. And not onely was the worde preached privately in respect of the place, but sometimes also in the respect of the persons, as Christe preached to the woman of Samaria alone. Also Philip to the eunuche. Act. 8.

The worde may be preached privately both in respect of the place and persons. Act. 5. Act. 10. Act. 16. Io. 4. Act. 8.

[illegible] Scriptures brought in to prove that there may be [illegible] preaching and hearing before straungers, and some of them very straungely applied. That to the Ephesians saith Paule, I praye that God calleth all men by his worde and by his workes, to follow that which is good, and flie from that which is evill. And I thinke that the meaning of the woman in that place is that God bathe offred his worde to all persons, in all places, so that there can be no ignorance pretended. But I pray you, is it therefore this argument followeth, the worde of God is offered to all, and openly preached: Ergo, it may not be also privately taught? all your praises and examples that publike preaching is good, and prove that the worde of God ought publikely to be preached, but they do not take away private exhortations and preachings. It is true that bothe Christe and his Apostles taught in Synagogues, so it is true also that they taught in private families, as I have declared: but yet I say, the Scripture hath not appointed any certayne place of preaching. For Christe set his feete in the streates, he went [illegible] of the highwayes by the sea side, in the parkes, in the gardens for his use. Pro. 8. Christe preached in the Mountaine. Mark. 6. in the Synagogue. Mark. 1. Paule disputed in the temple, and in private families: do not you therefore [illegible] Nehem. 8. Mark. 4. Act. 5. of any place? wherefore the aptnesse of the place, and the commodiousnesse of [illegible] wise when the worde is to be preached publikely, when privately, is left to the judgement and ordering of the Church. And therefore it is true that I have set downe, that

the

the scripture hath not determined any thing of meeting in Churches, fieldes or houses to heare the worde of God: or of preaching in pulpites, chaires, or otherwise.

There are and may be occasions, even in the time of prosperitie, when both the worde may be preached, and the Sacraments administred in private families, so that they be done according to the order of the Churche, and not in the contempte of common and publike assemblies. And I thinke that suche noble men and gentlemen as upon occasion either of infirmitie of body, or of distance of place, or some other urgent cause, have the worde of God preached in their private families, and the Sacraments ministred according to the order of the Churche, are greatly to be commended. Neyther beare this open and manifest, or (if ought be) small contempte, (suche I meane as in the corners) because they will not keepe the orders & lawes of the Church, but contemne the same, and complaine in time of trouble and erroneous opinions. In the meane season (suche be) wherein I have truely charged with contempte, for they despising the order of the Churche, have wickedly separated the scripture from the same, which is a thing not to be borne with you, although you seeme seeme to commende godly assemblies. But it may be that you compte this time to be a time of persecution, and so excuse their doings.

To be short, when I speake either of private preaching or of private ministring the sacraments, I meane it especially in respect of the place, and not in the respect of any schismaticall separation: so that hereto you have layd nothing, that impugneth any thing that I have written. Neyther have I spoken any other wise in all these causes, than other learned and godly men have done, as it is to be seene by all their writinges, which I have in their places set downe.

Chap. 1. the. 9. Diuision.

Answere to the Admonition. Pag. 22. Sect. 2.

I may pray you what meane Saint Paule in 1. Cor. 14. after he hath prescribed certaine orders unto them to be observed in the Church, thus generally to conclude, *Omnia honeste & ordine fiant.* Let all things be done decently and in order. Doth he not there giue unto them authoritie to make orders in the Church, so that all things be done in order and decently? The olde interpreters doe understande this as a generall rule given unto the Churche to examine the traditions and conclusions of men: and therefore out of all doubt their judgement is, that the Church hath authoritie in externall things, to make orders, and appoynt lawes not expressed in the worde of God, so that they be not repugnant to the same, for that this rule of the Apostle be observed.

To. Whitgifte.

The opinion of auncient fathers and Coun-cells of things indifferent.

Chap. 2. the 1. Diuision.

Answere to the Admonition. Pag. 22. Sect. 1.

NOw if either godly counsels of auncient fathers were any thing at all regarded of these men (as they be not, for the is their arrogancie) this controuersie might soone be decided.

For the most auncient fathers and best learned, as Iustinus Martyr, Irenæus, Tertullian, Cyprian, and other, do expressely declare, that returne from the Apostles time, the Church hath alwayes had authoritie in such matters, and hath obserued diuers orders and ceremonies, not once mentioned in the word of God.

Auncient fathers, for there of things indifferent.

Iustin. Apol. 2.

T. C. Pag. 16. Sect. 3. & Pag. 17. Sect. 1.

(a) Wilfull ignorance, for you know very well that controuersie of them greatly discussed and cleared.

(b) Moe scriptures than you, and somethinge better applyed.

And as we say in our tongue, pettles among roses.

(c) A better proofe, than to say, I say so, as you commonly vse to do.

(d) Petitio principii.

Io. Whitgifte.

Here are many words which might well haue bene spared, but that you are desirous to haue your moode speaches knowne to the world. In the 25. page I haue told you where some of these same persons speake their parts, but you are blinde where you should see, and deafe when you should heare that which you would not gladly forbeare. I told you there, that Iustinus Martyr speaketh of this matter in his second Apologie, and in his booke of questions, and that Tertullian speaketh of the same in his booke *de corona militis*. It hath pleased you in that whiche followeth to repeate

Sect. 1.

Ancient fathers of things indifferent.

Neyther humbe my speaking pertaines vnto my office. T. C.

reporte me for translating into my boke other mens opinions and authorities, and here though I haue quoted the places where you may finde them, yet is it also your pleasure to spende your glosing and railing eloquence vpon me for not translating them. Well, I will ouerpas your expectation, and make them speake. Iustinus Martyr in his seconde Apologie saythe, that they vsed in baptising to call vpon the name of God for suche as were baptysed, and after baptisme to carrie hym that was baptised to the place, where the brethren had gathered togyther, to praye bothe for themselues, and for hym also that is baptised, and in the ende of theyr prayers that they salute one another with kisse. Likewyse he hath there further, that when they had ended the Lordes supper, they also vsed common prayers and thanckesgyuing, wherevnto the people sayde Amen. Also that the Deacons did gyue to the people the breade and the cuppe, and carrie them likewyse to suche as were absent. In his booke of questions, he sheweth how that singing was vsed in the Church, and commendeth it, and that they vsed not to kneele at prayers on the Sunday, in token of the resurrection. Diuers other suche determinations and ordres may be reade, vsed in his time, and practysed by the worde of God, but appointed by the Church, which if some vse to be abrogated, because they be not so fitte for this time, as they were for that time.

Iustin. Apo. 2.

Ibidem.

Iustin. li. quæ.

Irenæus.

Irenæus speaketh very playnely in that Epistle whiche he writte to Victor Bishop of Rome, whereof also Eusebius maketh mention Lib. 5 Cap. 25. and. 26. In that Epistle he declareth the diuersitie of diuers Churches for the day of Easter, the tyme of fasting, and such like, whiche plainely argueth that the Scripture hath not ordered all thinges, but left much to the disposition of the Church.

Tertul.

Tertullian in his booke *de corona militis* saythe that the Churche then vsed diuerse ceremonies at baptisme, diuerse dippinge in baptisme. Also in his booke *de exore uxoris*, also though he reciteth many thinges vsed in those greene of the superstitious, yet maketh he plaine playnely bellieue, what his opinion is in that matter, he reciteth diuers ordinances of the Churche then vsed, to the end there is no mention in the Scriptures: he saythe that those of whome were to bee baptised, muste firste professe that they renounced the Deuill, his pompe, and his Angels: and that then they were thrise dipte in the water, *amplius aliquid respondemus quam Dominus in Euangelio determinauit*: answering somewhat more than the Lorde hath determined in the Gospell. Likewyse he witnesseth, that the Sacrament of the supper, whiche the Lorde celebrated at supper, and commaunded to all, was then celebrated in the morning, and ministred onely by those that be the chiefe. Also in the ende he saythe, *harum & aliarum huiusmodi disciplinarum si legem expostules scripturarum, nullam inuenies. &c.* of these and suche lyke orders, if thou shouldest require a lawe out of the Scriptures, thou shalt finde none, and a little after he saythe, *Quamplurimi mihi fideli viuere conspicor & cautissime quod Deo congruat, quod disciplinæ conducat, quod Saluti profuturum sciunt. Quæ autem non & a vobis ipsis quod illum est iudicari?* doeth thou not thinke that it is lawfull for euery faythfull man, to conceyue and appoynt at the least that whiche agreeth to God, whiche is conuenient for discipline, which is profitable vnto salustion, seeing the Lorde sayth, why do you not of your selues iudge that that is right? And in his booke *De virginibus Velandi*. He hath these manifeste wordes, *Regula quidem fidei vna omnino est, sola immobilis & irreformabilis, credendi scilicet in Deum vnicum omnipotentem. &c. Hac lege fidei manente, cætera iam disciplinæ & conuersationis admittunt nouitatem correctionis, operante scilicet & proficiente vsque in finem gratia Dei.* There is onely one rule of fayth, whiche alone is immoueable, and not to be altered, to wit, to beleeue in one God the omnipotent creator of the worlde, and in his Sonne Iesus Christe borne of the Virgine Mary, crucifyed vnder Pontius Pilate, risen the thirde day from the dead, receyued into Heauen, sitting nowe at the right hande of the father, and shall come to iudge the quicke and the dead, by the resurrection of the flesh: this lawe of fayth remayning, the other thinges of discipline, and trade of lyfe, do admitte alteration of amendemente, the grace of GOD worckyng and profiting vnto the ende.

Idem.

Cyprian

Ancient fathers of things indifferent.

Cyprian Ep. 10. Lib. 1. maintaineth certaine rites about Baptisme, as where he-
reticks in the Scriptures are. Ep. 4. Lib. 6. he thinketh it to haue been the manner of
the Church there, to receiue the Communion euery day: although the Scripture name
commaundeth. Cyprian.

Idem.

Now you see that these Doctors be not vnlike, but rather perfite iudges in
that matter for the which they are alleaged. Sith least you should haue cause
feare that others will be of the same Iudgement, I purpose shortly to alleage
I hope cleerer Ambrose, Hierome, and Basil to beare witnesse in the same matter.
The words of Ambrose be these, After that Churches were appointed in euery place,
and Orders ordayned, the manner began otherwise to be ordered &c. And after that
he hath recited the differences betwixte the Apostolicall Church, and the Churche in
his time touching Ceremonies and gouernment, he concludeth thus. Therefore
doe not the writyngs of the Apostles in all respectes agree, with the order which is nowe
in the Churche, because these were written in the first beginnings. Hierome writing of
Luciferians, after answering two questions touching fasting on the Sabboth euen and
daply receyuing the Communion, sayeth as this time, *sic ego illud te breuiter admo-
neam, quod patrum traditiones ecclesiasticas (præsertim quæ fidei non officiunt) ita obseruandas
existimem, vt à maioribus traditæ sunt. Nec diuersas consuetudines, diuersis ecclesijs nocere arbitrer.* But this
thyng I thinke meete briefely to admonishe thee of, that the Ecclesiasticall traditions (ne-
mely such as doe not hynder faith) are so to be obserued as they are deliuered of olde
Elders, neyther is the custome of one to be ouerthrowen with the contrarie customes of
others. Ambros. in 4. Epist. Hieron. Basil.

Basil in his 63. Epistle written to the Neocæsarians reciteth the manners and Customes about publike prayers and singing of Psalmes then vsed in
the Churches, and there playnely declareth what his iudgement is touching (the
question I omitte that would be needelesse of this matter at this time) whether
in seruice although be vsually to vse diuerse translations, yet
not to (There appeareth that many things were then vsed in the Churche of Cæsarie)
which were not expedient in the temple of God. I might here alleage Socrates
in the fifte Booke and xxij. Chapter of his Ecclesiasticall History (which I omitte
at large: also Sozomen in the viij. Booke, The Apostle and also Christ himself doth not
place, but abolish all ceremonies, yea their doyng seemed to be preiudicial. But men
them selues haue euery one, according as they thought good, ordayned diuerse
brated of customs the feaste of Easter, and other feastes for the resting from labours and
the remembrance of the healthfull passion, &c. And in the same Chapter: No King
obserueth the same ones, although it embrace the same doctrine of them, for they do
differ among themselues in rytes, which are of the same fayth. Hitherto he
declaring the varieties of Ceremonies and other circumstances more in the Church
then which it is manifest that (by his Iudgement) many things are contrarie
to the Institution of the Churche, which are not expedient for the worde of God
saue that the Churche hathe power thus to change from time to time, as the Church
feste speaketh. Sozomen. Lib. 7. Cap. 19. They the inhabitants of Palestine and Phœnicia
it follow, (and not without cause) to be ignorant one from another for Ceremonies or
Customes, whiche doe agree in the principall poynts of Religion. For you see
kynde the same rites, and ordinaries, also in all Churches of Christ they doe agree
together. I suppose perfite Reader (and that you knowe) that I haue not
Iudgement of all the ancient Fathers, that haue any occasion to speake of this mat-
ter, but these maye suffice to declare that I haue not vainely vsed their names, for
matter in the stage.

Councils of things indifferent.

Touching Councels, I maruayle you will make any doubte of them, where-
unto terme the moste of their Canons, in matters of Ceremonies, and gouern-
ments of the Churche, but to teache that the Scriptures haue not expelled all
thynges concerning the same, but lefte them to the order and appointment of the
Churche: I praye you where shall you finde in the Scripture the. 13. Canon
of

Nicene

Alexandr. *Nectarius.* *Nicænum.* *Gangrens. Antiochen.*

Scriptures of things indifferent.

1. Cor. 14. *1. Cor. 11. 2.*

Caluine.

1. Cor. 11. 34. *Caluine.*

Caluine abuseth the authoritie of the scripture, and the worde of God.

Alexand. Conc. de vitand. Episcoporum & eorum pœnitentia [illegible] the 15. was about presbyters ordayned in their absence: and many like others in the same Councell: and the 41. Canon Concil. Neocæsar. of the certayne age of him that ought to be ordayned: and the 1. Canon Concil. Nicæn. of Councelles: the fourth of appearing by Bishoppes: the 8. Canon of Antiochene: the fourth of the Bishop of Ierusalem: the twentith of standing in the time of Prayer: and the 7. Canon Concil. Gangren. and the 18. 20. 21. 38. 39. 41. 15. 18. 19. 26. Concil. Antiochen. But what trouble I trouble the reader with suche particular rehearsalls, of so many Councels, whiche haue made suche a number of Canons concerning suche matters, as must be obserued in the Church, whereof the Scripture doth particularly determine nothing: is it not therfore manifest that Councels both generall and particuliar, by their actes decrees, that touching Ceremonies, discipline, and gouernment of the Churche, many things are leffte to the discretion of the Churche, whiche be not expresse in the Scriptures?

And whereas you charge me for not alleaging of Scriptures, if I haue without discretion cyte places, nothyng pertayning to the purpose, as you hytherto haue done, I could vse a number: but I had rather haue suche lefte to my purpose, than a burthen to my readers as yours be. Howebeit, there is no cause why you should be so yet complayne, for hytherto I haue alleaged more than you haue answered. As the 1. Cor. 14. (as yet I can suppose) I maye ioyne that which the Apostle sayth. 1. Cor. 11. *Quemadmodum tradidi vobis iustificationes meas.* You keepe the ordinances as I deliuered them to you. If the lyke be Maister Caluine expounding sayth of this sorte, I doe not denie but that there were some traditions of the Apostles not written, but I doe not graunt them so haue been taken as partes of doctrine, or necessarie vnto saluation. What then? euen suche as dyd pertayne to order and pollicie. For vve knowve that euerie Churche hathe libertie to ordayne and appoint suche a forme of gouernment, as is apte and profitable for it, bycause the Lorde therein hath prescribed no certaintie. So Paule the first founder of the Churche of Corinthe, dyd also frame it, with herself and godly instructions, that all things might there be done decently, and in order. And that also which is in the end of the Chapter: Other things will I set in order when I come. Where vpon the lyke Maister Caluine sayth, But loue suche toyes perfit, seyng that it appeareth that Paule speaketh but of externall comelyneffe, the vvhiche as it is put in the liberty of the Churche, so it is to be appoynted accordyng to the tyme, places, and persons.

In deede I glaunce not in matters so muche of the Scriptures as you do, but I trust I haue as sure grounde there for any thyng that I haue answered, as you haue any matter more, else wonder I be loth. As to my boasting of the Scriptures of truthe, and faithfull applying of them, that can easily answer the matter, vnto those that be learned, and wyse, you knowe what Maister Caluine sayth of the Anabaptistes in his seconde answere against them. *Quia sæpe nobis illudere solent, passim asserunt Christum, &c.* But bycause the world Christian, whiche with a wide rule followe God, can not by any other more notable fruyte be reduced than vnto the worde of God is preached: the Anabaptistes (against whome we write) haue their errors vnto their assemblies, and disciples talke of it. Some yet in lawfull matters, not expressed in the Scriptures, I haue not to answere: nor should refuse to shewe the vse and antiquitie of the Surplesse, if the Scriptures were vrged.

The

Augustine of things indifferent

The opinion of S. Augustine of things indifferent

Chap. 3. the. 1. Diuision.

Answere to the Admonition. Pag. 23. Sect. 1.

That notable learned Father Augustine hathe diuerse sayings touching this matter worthy to be noted. In his Epistle ad Casulanum he saith thus: [illegible] holy Scripture is determined to be, the authoritie of the peoples, or the traditions of deceyuers of our forefathers are to be holden, or followed? Augustine (as manifest) that those things may be receyued in the Church, which are not expressed in the Scriptures. In the same Epistle he repeateth the question thus moued: whether it were lawfull to fast on the Sabboth daye, or not to fast, seeing that among the Churches there was some diuersitie in this point. Quando ego, inquit, fauth he, non ieiunio Sabbato, quando Romae, ieiunio Sabbato, &c. [illegible] remanserit, si qui scrupulus non habet auctorem. When I am here, I fast not on the Sabboth, when I am at Rome, I do fast on the Sabboth, and to what Church so euer you come, keepe the customes thereof, if you will neyther suffer offence nor giue offence. The whole Epistle is worthy of reading.

Augustine.

(*) A true saying, but not truely applyed.

(a) But it is against that, that nothing should be placed in the Church, wherein God in his word hath not commanded, or therein forbidden, but that hath place of the ordinances.

Tertul. de cor. milit. Ignat. ad pul. epist. 5.

(b) Vntruly proceeding of Ignorance.

was the first author. I spoke of that which they ought to have done, for otherwise I know they forth thought necessitie of fasting (when for the one sayth) it were rewarde to fast other dayes, but in Lent, not to fast, were sinne. And the other sayth, what salvation we can obteyne if we blot not our sinnes by fastyng, saying that the Scripture sayth, that fastyng and almes doth deliuer from sinne, and therefore called them workes of mercie, that shut out the merite of fasting. Which I therefore recite because you would seeme by Augustine and Ambrose iudgements to allow of the lawfully and commaunded fastes.

August. de fide. ad Petr. 61. Amb. 10. in epist.

Io. Whitgifte.

I have sufficiently proued that the Scripture hath not appointed all things that may be vsed in the Church touching ceremonies, order, and such like things, for that is the question we have now in handling, and for further proofe and confirmation of the same, I do not vrge you the authoritie of any man, especially of Augustine a man (for his excellent learning and sound iudgement in most points of Religion) esteemed of all that have any sparke of learning, or sparkle of modestie: his opinion of the sufficiencie of the Scripture in matters of salvation, of the authoritie of it in iudging matters of controuersie is perfect, and sounde, as may be seene *Lib. 2. aduersus Crescon. grammat. Lib. 3. contra Maximi. Lib. de vnitate ecclesiæ. Lib. 2. de doct. Christ. Cap. 16. & 20. Epist. Iohannis. Epist. 112.* and in a number of places else: he speaketh also of Ceremonies and traditions, as moderately, as diuinely, and as purely as any man liuing, as it appeareth euidently in these places that I have in my answere alleaged. And therefore he is not with suche contempte to be reiected, nor yet defaced with vntrue surmises.

Augustine detected from vntrue surmises.

That which commeth from so good and learned a man is the rather to be beleeued, so long as it is not repugnant to the worde of God. And although the best earthly things haue some imperfection, yet the good fruite must not for the workes sake be refused. Mans fraile nature teacheth: that men sometimes erre and be deceyued, therefore they must neuer in any thing be beleeued.

But to come to the purpose: you say, that this first place of Saint Augustine is nothing against any thing that you holde. &c. Surely and it maketh wholly for that which I holde: for it proueth directly that there be some things wherein the Scripture hath not determined any certaintie, but leste them to the disposition of others: for he saith, *in his rebus de quibus nihil certi statuit scriptura diuina. &c.* and that these things be not such as be repugnant or against the worde of God, but according to the rule of Saint Paule. 1 Cor. 14. (if you were not of purpose disposed against your owne conscience and knowledge to abuse the reader) you might easily vnderstand by my expressed wordes, vttered in this portion of my answere, and in all other places where I have occasion to speake of the like matters.

The subtile handling of T. C. in leauing the first of the controuersie.

I would wish you to deale sincerely: the question that we have now in hande is, Whether the Scripture hath expressed all externall things touching the order, Ceremonyes and gouernment of the Churche. I prooue it hath not, both by the Scriptures it selfe, and by manifest examples, and by the iudgement of the best learned: you not being able to answere, and yet desyrous to seeme to saye some what, to shifte of these examples and authorities, dallie at the matter, and woulde make your Reader beleeue that I woulde haue things vsed in the Churche contrarie, or not according to the Scriptures: from the whiche opinion I am as farre off as you, and a great way farther, except you reuoke some poyntes of your Booke. You shoulde therefore no we have kepte you to the improoving of this generall proposition: and if hereafter in speakyng of particular matters I had approoued any thing against the worde of God, you might have spente your witte and eloquence in confuting of that.

You

Augustine of thinges indifferent

You saye that this place of Saynte Augustine maketh muche agaynst me. &c. but you are greatly deceyued, for Saynt Augustine in that place dothe not gyue a certayne rule to the whole Churche, but to a particular person, for it is his answere to Casulanus demaundyng of him *Vtrum liceat fidelem vinum*. A private man maye not take vpon him to violate the particular ordres of any particular Churche, muche lesse suche ordres as be obserued of the whole Churche, except they be agaynst the Scriptures, for bothe in this and all the other rules of Augustine that is generally to be obserued whiche the same Augustine dothe vse in his 118. Epistle *ad Ianuarium: quod neque contra fidem neque bonos mores est intelligitur &c.* And that this rule *In his rebus & cultibus nihil vetat &c.* is geuen to particular menne to kepe them from superstitions and corruptions in the Churche, it is euident by that whiche the same Augustine writeth, in the ende of that Epistle *ad Casulanum*, Wherefore if you will wyllyngly content your selfe with my counsell (namely whiche haue in this cause, beyng by you required and constrayned, spoken peraduenture more than enough) doe not resiste your Bisshoppe herein, and followe that whiche he doeth, without any scruple or doubte. Augustine. Augu. ep. 118. Idem.

Wherefore when Saint Augustine sayth, *Mos populi Dei &c.* his meanyng is that they are to be obserued as rules to kepe priuate and particular men in order, and to quiet obedience to the Churche. Although in deede the Churche it selfe maye not without iuste cause, chaunge suche thinges as haue beene generally obserued, not beyng *contra fidem aut bonos mores*, agaynst fayth and good manners, as the Lordes daye, the daye of the Resurrection, Ascention, and suche like. And there maye be iuste causes, why thinges once determined by the Churche, shoulde not be chaunged after wardes, though before the same thinges were arbitrarie, and might haue beene otherwise, and in some other maanner decreed as the Churche had thoughte moste conuenient: If no suche causes be, it maye alter any rite, Ceremonye, or order, whiche it hathe before determyned, as Saint Augustine him selfe declareth *Epist. 118. ad Ianuarium. Hic enim causis, id est, propter fidem, aut propter mores, vel emendari oportet quod perperam fiebat, vel institui quod non fiebat. Ipsa quippe mutatis consuetudinibus quae aliquando vtilitate, nouitate perturbat.* For these causes, that is to saye, for fayth and good maniers, eyther that muste be amended whiche was euill done, or appoynted whiche was not done, for euen that chaunge of Custome, whiche helpeth throughe profite, doth trouble through nouelte. The Church may not alter any order generally obserued, without iuste cause. Idem.

Nowe howe true this collection of yours is: Augustine prescribeth this rule to Casulanus, that in those thynges wherein the Scripture hathe determyned no certayntie, hee shoulde followe the Custome of the people of God, and the decrees of oure forefathers, that is, that hee shoulde vse hymselfe in those thynges, that be not agaynste faythe and good manners accordyng to the order of the Churches where he commeth, therefore these Customes vpon iuste cause maye not be altered by the Churche, lette the learned Reader iudge. A priuate man (as I sayde) maye not withstande the lawfull and graue ordres of the Churche, thoughe they be not expressed in the woorde of God, yet maye suche as God hathe gyuen that authoritie vnto in hys Churche, alter and chaunge them as shall be moste expedient, euen accordyng to this rule of Augustyne (*Nisi enim causis, id est, aut propter fidem, aut propter mores, vel emendari oportet quod perperam fiebat, vel institui quod non fiebat &c.*) before by me recyted.

What examples and customes of the Apostles we must follow.

We muste followe suche customes of the Apostles and examples, as they haue vsed and bone vs to be to followe, but suche customes or doings of the Apostles as were eyther peculiar vnto themselues, or conuenient onely for suche times as they were in, we are not compelled to followe. For as in the Scriptures, there be some examples generall, some onely personall, so are there in the same of examples, and ordres, suche that be euer are to be obserued, and some for a time onely: and that there were suche customes, and ordres among them shall be declared in seuerall places as occasion is ministred.

Augustine of things indifferent *Tract. 7.*

Whether we haue receyued, or may retayne vsinges, &c. of the Papistes, or no, is partly to be discussed where I speake of apparell, and partly in other places, where more particular occasion is offered to speake of the same: and therefore I will passe it ouer vntill I come to those places. Whether it were well done to fast yrall places according to the custome of the place or no, is not the question.

I loke to Augustines meanyng and purpose, not to euery one of his examples: howbeit I thinke that there is a greate difference, betwixte the manner of fastyng vsed then in the Churche, and the manner of fasting vsed now in some Churches. I thinke that in Augustines tyme a man might haue obserued this rule of fastyng without any offence to God. But I doe not thinke that he may do so in lyke manner now, because it is certaine that in the Churche of Rome, there are many wicked opinions, bothe of differences of meates, times, &c. and also of merite ioyned to their fastyng, and therefore are *contra fidem & bonos mores*, and so not within the compasse of this rule of S. Augustine.

The Replier setteth the fathers togither by the eares without cause

I perceyue no repugnancie at all betwixte Ambrose, Augustyne, Ignatius and Tertullian. For the Sabboth day mentioned by Ambrose and Augustyne, is not the Lordes daye, whiche we call the Sunday, and whereof bothe Ignatius and Tertullian speake: but it is the Saterday whiche is called *Sabbatum*. And that this is true, you might haue read in the same Epistle of Augustyne to Casulanus, where he sayth thus: Whereas you aske of me, whether it be lawfull to faste on the Sabboth day: I answere, if it were by no meanes lawfull, truely neyther Moyses, nor Helias, nor our Lorde himselfe would haue fasted fortie dayes together. But by this reason it is concluded, that the faste on the Lordes daye is lawfull also: notwithstanding, whosoeuer doth thinke that this day ought to be dedicated vnto fastyng, as some doe obserue the Sabboth fasting, he shall gyue no small offence to the Churche. And after in the same Epistle: And truely of the Sabboth day the case is more easie, because the Churche of Rome dothe faste, and some other also, although but fewe either of those that be neare, or farre from it. But to faste on the Lordes day is a great offence, especially since that detestable heresie of the Manicheis, which is muche repugnant to the Catholike fayth, and moste manifestly contrary to the Scriptures of God, hath bene openly knowne: which doe appoynt vnto their hearers this day as lawfull to be fasted, whereby it is come to passe, that the faste on the Lordes day is accompted more horrible. You see therefore how you may be deceyued for all the great reading you would seeme to be of: for these fathers agree among themselues, and you haue faulted in opposing them to Augustine and Ambrose: so that for any thing that is yet proued agaynst them, a man may well vse their authoritie in suche matters without that inconuenience that you suppose: for I know how farre they themselues would be beleeued, and whereunto their authoritie extendeth.

Ibidem.

It is lyke that bothe Ambrose and Augustine would haue done that themselues, which they moued other men vnto, & much more beyng Citizens, than beyng straungers: it is also like that if they had bene Ministers there, they would haue in time and place reproued suche things as were amisse, for it had bene their dueties so to doe: yet doe I likewise thinke that they would haue had great respect to that admertisement, that Augustine gaue to Casulanus in that Epistle in these wordes, *Vbi enim dubium est ne tempestiua contentionis, seremitas charitatis obnubilatur.* Verily we muste take heede least in the storme of contention, the fayrenesse of loue be darkened.

Ibidem.

The errors which Ambrose or Augustine had, must not preiudice their authoritie in speaking truely. This is but a very simple kinde of answering, to denie the author where he speaketh truely, because in some other place he hath erred, and beene deceyued. I neither alledge Ambrose nor Augustine, to allowe or disalowe fasting and commanded fastes, but to proue the matter that I haue in hand, which is, that the scripture hath not expressed all things vsed in the Churche. Howbeit, I know nothing in this place affirmed either by Ambrose or Augustine touching fasting, which may not be obserued without iust offence.

Chap.

Chap.3.the.2.Diuision.

Answere to the Admonition. Pag.23. Sect.2.

That whiche he writeth in his Epistle ad Ianuarium 118. is a moste playne declaration of his iudgement in this matter: *Illa autem quæ non scripta sed tradita custodimus, quæ quidem toto terrarum orbe observantur, dantur intelligi, vel ab ipsis Apostolis, vel plenariis conciliis, quorum est in Ecclesia saluberrima authoritas commendata atq; statuta retineri, sanctè quod Dominici passio, & resurrectio, & ascensio in cœlum, & adventus de cœlo spiritus sancti anniuersaria solemnitate celebrantur, & si quid aliud tale occurrerit, quod fertur ab vniuersa quacunq; se diffundit ecclesia.* Those things vvhich be not vvritten, but kepte by tradition; vvhich are obserued through the vvhole vvorld, are to be vnderstanded, either to be deliuered vnto vs, from the Apostles them selues, or else decreed by generall Councels, vvhose authoritie is greate in the Church, as that vve yerely vvith solemnitie celebrate the passion of the Lorde, and his resurrection, his ascention into heauen, and the comming of the holy Ghost, and if there be any other thing that is obserued of the vvhole Churche.

Aug. Ep. 118.

Augustine of things indifferent

T.C. Pag.18. Lin.1. & Sect.1.2.3.4.

(*) Not one whit but the contrary shall be proued.

(*) A pretie and sound collection

(a) A great vntruthe and absurditie.

(b) Nay marke how your affections moue you to speake vntruely.

The rule of S. Augustine doth not establishe, but ouerthrow popery.

Auguſtine of things indifferent

all Churches, neyther to be ſwitten in the worde, nor yet to be appoynted by the Apoſtles, nor yet determined by auncient generall Councels: for neyther hath he bin allwayes, nor in all places taken to be the head of the Church. And it is manyfeſt that Phocas the traytor and murderer, gaue firſt vnto hym and his Churche that prerogatiue, and therefore not ſette vnto hym by the Apoſtles, nor giuen hym by the generall Councels. This ſame maye be ſayde of all other thinges vſed in the Churche agaynſt the worde of God. For it is certayne, that they haue not beene generally obſerued in all places, and at all times: and if ſome of them haue beene ſo obſerued, yet not in that maner and forme, that the Churche of Rome dothe nowe obſerue them. Do that you finde fault with this rule, before you haue cauſe. Maſter Zuinglius (who lyketh haue beene lothe one whit to ſtrengthen the Papiſtes) ſpeaking of the ſame place of S. Auguſtine, in his booke *de Baptiſmo*, ſayth thus: But leauing thoſe things, let vs returne to the wordes of Auguſtine, who among other thinges addeth this: *Quamquam quod vniuerſa tenet eccleſia nec conciliis inſtitutum, ſed ſemper retentum eſt, non niſi authoritate Apoſtolica traditum rectiſſime creditur. &c.* Let theſe words (ſayth he) prenayle with other men as they may, yet no man can denie, but that there lieth great waight of authoritie in them. For if there be nothing in Councels concluded of the baptiſing of Infants: and yet the ſame was vniuerſally of the whole Churche obſerued in Auguſtines tyme, what other things can be gathered, but that it hathe alwayes beene vſed without contradiction. Maſter Caluine alſo *Lib. Inſti. Cap. 13. Sect. 21.* vſeth this rule of Auguſtine to the ſame purpoſe, where he ſpeaking of Popiſhe traditions, for the whyche they abuſe the authoritie of Auguſtine, ſayth thus: *Ego verò non aliunde quam ex ipſius Auguſtini verbis ſolutionem afferam. Quæ toto inquit terrarum orbe ſeruantur, vel ab ipſis Apoſtolis, vel conciliis generalibus, quorum eſt in eccleſia ſalubertima authoritas, ſtatuta eſſe intelligere licet*: Verily I will fetche a ſolution from no other place, than from the very wordes of Auguſtine. Thoſe things (ſayth he) which are obſerued throughout the whole worlde, are vnderſtoode to haue beene inſtituted, eyther of the Apoſtles themſelues, or of generall Councels. &c.

Zuingl. de baptiſ. of the rule of Aug.

As it is in the anſwere to the Admonition.

I knowe no reaſon why the Apoſtles may not be ſayde to be the Authors of celebrating the day of the Paſſion. &c. Neyther yet doe I vnderſtande any cauſe why the Churche may not ſtill obſerue the ſame: ſure I am, that they were not the authors of the ſuperſtitions and errours vſed in them by the Papiſtes, neyther doth Auguſtine ſaye ſo: for this is no good argument to ſay, the Apoſtles appoynted theſe dayes to be celebrated: *Ergo*, they appoynted the manner of celebrating vſed by the Papiſtes. The dayes may be with more godlyneſſe, and profite to the Churche obſerued (being cleanſed from ſuperſtition and erroneous doctrine) than abrogated. Neyther is this to open a gate to Papiſticall traditions, but to ſhutte it cloſe vp, as I haue ſayde before. For let the Papiſtes (if they can) name any wicked thing vſed in their Church, which eyther hath beene generally obſerued, or wherof I am not able to ſhewe the firſt author and inuentor.

Neither Aug. in this place, nor I in any place haue ſayde, or confirmed any thing not conteyned in the Scripture, to be ſo neceſſarie to be obſerued, that (vpon iuſt conſideration) it may not be altered by ſuch as haue authoritie. And therefore all that you doe ſay, haue ſayd, or ſhall ſay to that effecte, is forged, and vntrue, deuiſed onely by you as a ſhift to flie vnto, when otherwiſe you are to ſeeke for anſwere.

To theſe your wordes, they are neceſſarie to be kept, if they be commaunded by the Apoſtles, (meaning ſuche thinges as Auguſtine ſpeaketh of) I anſwere with M. Caluine, who as I tolde you before, writyng vpon theſe wordes. 1. Cor. 11. *Quemadmodum tradidi vobis. &c.* dothe graunt that there were ſome traditions of the Apoſtles not written, but he denieth them to be taken as partes of doctrine, or neceſſarie to ſaluation, ſaying, that they be onely ſuche as perteyne to order and pollicie.

The reſt of this ſection of yours is nothing but *Petitio Principij*. For neyther doe I mooue any ſuch doubt in Auguſtines wordes, neyther is it materiall whether I doe, or noneither yet is it true that there is any thing commaunded of God, or of the Apoſtles, as neceſſarie to ſaluation, whiche is not conteyned in the worde of God: neyther

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are these manifestly like to the true and perfect partes of doctrine, and of saluation (as M. Caluine truely sayth) but of error and pollution.

Who soeuer thinkes that any man (except he haue lost both his eies, and also his braines with them) would euer haue taken you for such great aduersaries, and so vehemently offended with such strange matters as these are? Where doe you read these in the scripture, or in the writinges of any learned man, to proue you by reason against this Paradoxe, that all the commandements of God ouerthrow the Apostles determination? Whether is it lawfull for vs to lay an intollerable yoke and burthen vpon the neckes of men, if this be not? or whereby could you more directly bring vs into the bondage of the lawe, from the whiche we are made free, than by this assertion? for if all the commandements of God, &c. are necessarie for our saluation, then must we be bounde vpon necessitie of our saluation, to obserue the whole Ceremoniall lawe, whiche bindes the commaundements of God. Was it not the expresse commandement vnto Abraham, to offer his sonne Isaac? vnto the Israelites to robbe the Egyptians: vnto Moses to put all his sonnes vnto the sworde? vnto Saule to kill Amalech, and infinite other, needfull for our saluation? is the commandement of the Apostles to abstayne from bloud, and that which is strangled, &c. of any force vnto vs? vnto Timothie, to drinke wine, &c. necessary to our saluation? Whether is it more meritorious to obey vnto a needlesse ceremonie, whiche hathe not ouerthrowen any one of these? Yea maiste thereforo vnderstande, that there are diuers kindes of commaundements of God and of the Apostles, some generall, and perteyning to all persons, and pertayne onely to one singular person, or to one nation and kinde of people, &c. Agayne there are some whiche are perpetuall, and not to be omitted or altered: other whiche are temporall, & may be omitted or altered, as the circumstance of time, place, and persons doth require. Whereby it may appeare, how grossely you haue erred in affirming, that all the commandements of God, and of the Apostles are necessarie for our saluation. I might in more ample maner protecute this matter, but this that hath beene spoken may suffice.

Gal. 5.

Genes. 22. Exod. 11. Exod. 3. 1. Sam. 15. Act. 15. 1. Tim. 5.

Diuers kindes of commaundements.

What I haue sayde of changing the Lordes day, and holde you haue not alleaged any thinges to the contrary before: and so is the assumpte made like vnto this your fonde conclusion, grounded vpon a false principle.

Which of vs two is carried further by his affections, lette the indifferent reader iudge, by these and suche other like dealings of yours.

I haue taken you before howe much this and the other places of S. Augustine maketh for my purpose, whiche you can not but vnderstande, if you soughte not corners to creepe into, for the auoyding of suche reasons and authorities as be moste apte for my purpose.

Things whiche the Apostles haue done, for vs to followe, without any exception may not be violated, but the question is, whether these things whiche they haue done and written, be sufficient for the ordering and gouernment of all Churches, in all times and states, or no. And whether in all things that they haue done, we may or ought to followe them, both which you haue hitherto very slenderly touched.

Chap. 3. the. 3. Diuision.

Answere to the Admonition. Pag. 24. Sect. 1. 2. 3. & Pag. 25. Sect. 1.

And agayne, *Quod neq; contra fidem, neq; contra bonos mores inuenitur, indifferenter est habendum, & pro cultu inter quos viuitur societatis seruandum est*, That which is enioyned, beyng neither agaynst fayth, nor good maners, is to be counted indifferent, and to be obserued, as the societie of those with whome we lyue requireth.

In the same Epistle answering this question (whether vpon the Thurs-

Thursday before Easter, the Lords Supper should be celebrated in the morning, or at nighte, bicause Christe dyd institute this Sacrament and celebrate the same in his Churches after supper. He speaketh with these three rules, wherin he pretendeth, that first is this: Whatsoeuer presente any thing to be done, there is no doubte but that must be obserued, as if it were prescribed. The seconde is this: That if any thing be vniuersally obserued of the whole Churche (not reiecting name to the Scriptures) for to be meaneth) not to keepe that, or to reason for that is madnesse. The thirde is, if it be not vniuersally obserued [illegible] Churches, [illegible] he commy mandeth as he findeth in that Church vnto the which he comes [illegible] So that it be not agaynst faythe, or [illegible] manners, for to be vsed.

Vnto these rules I aunswere agayne, that I finde not in Scripture declared in what order and manner this Supper should be celebrated, but left that to his Disciples. And in his humanity and infirmitie [illegible] In those things (sayth he) that be diuersly obserued in sundry places, this rule as moste profitable is to be kepte, that those things which be not agaynst faythe, neyther good maners, and make some thing to edification vnto a better life, wherfoeuer they are instituted, we ought not onely not to disallowe them, but to prayse them, and to followe them. By all these places of this learned father it is euident, that it hathe bene receiued from time to time as a certayne truth, that the church of Christ hath authoritie to ordayne and constitute, as shall be necessarie, in those things before of me rehearsed.

For further proofe hereof, I could alleage that auncient and learned father Iustinus Martyr, in his seconde Apologie *pro Christianis*, and in his booke of questions. Tertullian in his booke *De corona militis*. Basill also in his 63. Epistle written to the ministers of Neocæsarea. Eusebius *Lib. 5. Eccleſiaſt. hiſt. Cap. 25. & 26.* and diuers other, but I omit them for breuitie sake, neyther doe I alleage those learned fathers, bicause I thinke their authoritie any thing at all preuayleth with the authors of the Libell, but for the wise, discrete, humble, and learned, whose humilitie & lowlinesse will not suffer them to despise the iudgements of so learned and godly fathers.

Iustinus Martyr.
Tertul.
Basil.
Euseb.

T.C Pag.18.Sect.5.6.7.8.9.& Pag.19.Sect.1.

As for that rule that he geueth when he sayth, what so euer he ordeyne. &c. and for the laste of the three rules, I receyue them with his owne interpretation, which he hath afterwarde in. 119. Epist. ad Ianuarium, which is, that it be also profitable.

And as for those three rules, which you lay, are worthy to be noted, I can see nothing that they helpe your cause one whit, for I knowe no man that euer denied, but that the Church may in such things as are not specified and precisely determined, make ordeyns, so they be grounded of these generall rules which I haue before alleaged out of S. Paule.

And as for the seconde of the three rules, I can not at any hande allowe it, for vnder all Christianitie shall sometime such thinges vniuersally obserued, as be not to be kepte, bicause they be [illegible] wicked, and this strengtheneth the Apostles vniuersalitie.

Concerning your Bible (if it be not repugnant to the Scripture) beleue that it is not enough, bicause it muste be grounded by the Scriptures, and that it is not lefte to any mans discretion to any decree of men, that a man shoulde not enquire of it, or reason of it, I haue shewed that he ment nothing lesse. For affirming that suche thinges are the Apostles commandements, vnderstanding hereby, that they should be without all exception receyued, and obserued

much

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(1) M. Doctor perverteth not of preaching another Gospel, but of appointing other rites and orders.

(2) Because it no thing pertaineth to my purpose.

3. Aug. mangled and not truely reported.

(3) Words of pleasure.

(4) Turpe est doctori ita.

Decrees that pertayne to order & comelinesse, are not onely humane.

Fo. Whitgifte.

I take that whiche you graunt: both the firſt rule, whiche is, *Quod non contradicit fidei &c.* and the laſte of the three, with what ſoeuer reaſons ſoeuer you aduaūce them, ſerue my turne very well, and fully proue my pleaſant purpoſe. Wherfore in graunting of them, you haue graunted as muche to me as hitherto I haue required. Of the reſt more. I haue ſpoken before: in haſte I alledged of the rules which the Church muſt haue a reſpect vnto in her decrees of orders, ceremonies and gouernment, wherof alſo I ſhall haue occaſion to ſpeake hereafter.

The ſumme of the three rules you can not of any honeſt a louer, but there is no cauſe why you ſhould miſlike it. For Auguſtine hath giuen it as a rule meete for his time, but for all tymes, although it may ſerue alſo for all times, if his meaning be vnderſtood aright, that is, if that whiche is vniuerſally obſerued of the whole Churche, be not repugnant to the woorde of God, and ſo it ſtrengtheneth not one whitte the Papiſtes pretended aduantage.

In matters of order, ceremonies, and gouernment, it is ſufficient if they be not repugnant to the ſcripture. Neither do I thinke any great difference to be betweene not repugnant to the woorde of God, and according to the woorde.

That Auguſtine ſpeaketh generally of all times, and of that time that the rule ceaſed, is not onely ſhewed in another place but Ouer alſo. M. Calfhill teacheth you in his Antiquities, Cap. 3. fol. 31. that ſuche kinde of decrees as pertayne to order and comelineſſe, are not onely humane, but diuine, ſince he ſtraytly in his anſwere vnto Martiall, at length proueth.

For Auguſtines meaning is, that he wanted plaine no ſtatutes or ordinances of the Churche, of any man to trouble the peace thereof, by ſetting them forth againſt the expreſſe woorde and ordinance of the holie Ghoſt: wherunto I thinke that he neuer ſo much as thought, much leſſe ſpake of any ſuche matter. But you thinke that Auguſtine meant to binde vs to obſerue all thoſe things which he himſelfe obſerued, and to haue them receiued hereafter as ordinances. Surely I thinke he meant no ſuche thing, but rather to perſuade vs to obſerue ſuche decrees, as be neceſſarie and ſpeciallie of the ſame ſorte. But for as muche as in ſuche rules he hath ſomwhat ſpecial ſome ſuche meaning, *Quod ab vniuerſa &c.* Perhaps this rule alſo is to be receyued of vs, ſo that we obſerue in all thoſe ſame rules.

Sith

God to doo that I should not make haste to take the paines of the Apostle, whiche hath commaunded, which shall preache any other Gospell, than those whiche he hath preached, I say I take heede that preacheth any other Gospel, to preache contrary and repugnaunt doctrine to the Apostle. He and unquestionably he that teacheth any thing to be necessary to salvation, which is not comprehended in the scripture, teacheth a false doctrine, and chiefly contrary to the doctrine of the scripture. But you see not wt this place (I am sure) agreeth any thing that is here layde. Our question is not of matters pertayning to salvation, but of ceremonies, of externall orders, and discipline. Wherein S. Paule speaketh no thing in that place. I make them not matters of salvation, no more are they.

I will tell you how I passe by that which S. Augustine writeth to Ianuarius Epist. 119. and is nowe recited by you, because it nothing pertayneth to my purpose, and yet it is rather with me, than against me.

S. Augustine mangled and untruly reported by T. C.

But let me note also you an other question, why do you not truly report S. Augustines woordes, but mayme them both before, behinde, and in the middest? S. Augustine in the woordes that immediately goe before, sayth: That he was muche grieved, because that many things whiche were more profitably commaunded in the worde of God were neglected, by reason of so many presumptuous observations of outwarde ceremonies: the omitting whereof was more grievously punished, than the breaking of Gods commaundements. And upon this occasion he concludeth thus: *Omnia itaq; talia quæ impediunt &c.* All suche ceremonies (*I adde*, as be impediments to the observing of the commaundement of God, and are preferred before Gods commaundements) beeing neyther conteyned in the holy Scriptures, nor founde decreed in the Councels of Bishops, nor cõfirmed by the custome of the whole Church, but are varied innumerably by the diuers maners of diuers Regions: so that scarcely, or never the causes can be found out, which men followed in appoynting of them: when occasion is offered I thinke they ought to be cut off without any doubte. Hitherto Augustine.

Nowe I pray you, in reciting the woordes of S. Augustine in this place, why did you leave out the woordes going before, that expresse his minde, and declare that he meaneth such ceremonies as be impediments to the doctrine of Gods commaundements? for hauing spoken of suche before in manyfold sorte, he concludeth (as I haue sayde) on this sorte: *Omnia itaq; talia &c.* All suche ceremonies &c. Marke the woordes you haue fraudulently kept backe.

Secondly, where S. Augustine speaketh of the innumerable multitude of ceremonies, vsing these woordes: innumerabiliter *variantur*, are varied innumerably, you haue likewyse left out this woorde innumerably, whiche also expresseth Augustines meaning.

Lastly of all you haue concealed a sentence in the middest, whiche is very materiall to the declaring of Augustine his mynde. The sentence is this: *Quæ tamen ut sanctæ nemo non fatetur, ita &c.* So that scarcely or neuer the causes can be founde out, whiche men followed in appoynting of them. Where by it is playne, that he also meaneth suche ceremonies to be appoynted without reason or cause. And yet in the latter ende he reasoneth how the Churche of God being placed betwixte double offence, ought to doo, touching suche things &c. But I am so farre from reforming the multitude of ceremonies, that I consent in all poyntes with that saying of Augustine, whiche you haue layde is nothing to the purpose, but pleaseth me right well. And I doubte not but for your commendation if you had not mangled it.

Where I haue recited (because I haue not Augustine here) I put in the places which I haue quoted, and affirme no more as I recite them, but which you might haue founde, if you had taken paines to seeke them. And I thinke hereby you haue some, and sufficient little for your paines, that I am contente to geue them ouer in silence.

If I make here repetition, I haue cause. I am accustomed to doo so, when I answere, and as you do your selfe in your booke.

knowne

Caluin of things indifferent.

knowne of it. The learned of Rome and heretes that I ſtudy to, argue that I haue read them, and that I am not ashamed to lay them open, to the ende my plaine dealing may be ſeene, in alleaging of them. But what? did you before finde fault with my many Doctors, and can you not poſſibly abide them ſpeaking? ſurely I intend not to be diuerted by ſo vnreaſonable a quarrel.

If ſome things that ye miſſe be wanting, you ſaue the leſſe labour in replying: If I tranſlate where I ought to haue paſſed, the yee the ſooner aduertiſe vs vpon the light occaſion. I ſhall anſwer to other repetitions, you will take heede (I am well aſſured) that you offende not in the like: which truely you haue forgotten in this place, for here is a repetition without all reaſon. But I will let your vncourteſie and malice paſſe this paſſe, and not recompence them with the like: for it neyther ſauoureth the ſpirite of God, neither yet any modeſt and good nature, but a ſtomache ſwelling rather againſt the perſon, then againſt the cauſe.

My purpoſe is not in this place to ſtay the eares to matters of Ceremonies by, but to proue that in Ceremonies and other externall things, much is left to the diſcretion of the Churche, which is not to be ſought in Scriptures: and yet I know none of theſe rules brought for a reaſon to ſearch for, or to vnderſtande, but ſuche it be ſuche a one, as conſtreineth all other reaſon leauing but his owne. But loke howe it happeneth that you haue anſwered nothing to the laſt place that I haue alleaged out of Auguſtine. So haue you ſay you nothing to my concluſion, which is, that by all thoſe places of this learned father it is euident, &c.

In all this your reaſon you haue greatly faulted in *ignoratio Elenchi*, for you haue not reaſoned, nor anſwered *ad idem*, but ſpoken altogether from the purpoſe. T. C. Anſwer in Ignoratio Elenchi.

¶ The opinion of M. Caluin of things indifferent. Cap. 4.

Anſwere to the Admonition, Pag. 25, Sect. 2. 3. & Pag. 26. 27. 28. & Pag. 29. Sect. 1. 2. 3. 4.

We ſeruile M. Caluines iudgement will weigh ſomething (ſayth he) in him in his Inſtitutions cap. 13. Sect. 31. & 32. ſpeaking of traditions, ſayth in this ſort.

Becauſe the Lorde hath both faythfully and plainly comprehended, and declared in the holy ſcriptures, the vvholeſumme of true righteouſneſſe, & all the parts of the true vvorſhipping of him, and vvhat ſo euer is neceſſarie vnto ſaluation, therefore in thoſe things he is only to be heard, as a maiſter, or teacher: But becauſe in externall diſcipline & ceremonies he vvould not particularly preſcribe, what vve ought to obſerue, becauſe he foreſavv that this depended vpon the ſtate and condition of the time, neyther did iudge one forme or maner to be agreable to al ages, here we muſt haue a reſpect to thoſe general rules vvhich he gaue, that according to the might be examined ſuch things, as the neceſſitie of the Church requireth to be commaunded for order & decencie. Finally, becauſe in theſe things he hath expreſſed nothing (for that they be neyther neceſſarie to ſaluation, and may be chiefly applyed to the edifying of the Church according to the maner and cuſtome of euery countrey and age) Therfore as the neceſſitie of the Church requireth, and as ſhalbe thought conuenient, both the old may be abrogated and new appointed. Ignatius that vvas vvell accuſtomed, not often; not for euery lighte cauſe make innouations. But vvhat ſo euer, and vvhat edifieth, charitie vvil beſt iudge, vvhich if it vvil ſuffer vs to be but moderate, al ſhalbe ſafe & vvel. Now it is the office of Chriſtian people vvith a free conſcience, vvithout ſu-

perſtition,

perfuasion, with a godly minde and readie and willing to obey, to obserue those things which are appointed according to this rule, not to contemne them, nor negligently to omit them, so farre on ought they to be from breaking them openly thorough disdaine and contumacie.

But thou wilte say, what liberue of conscience can there be in so precise and straight obseruing of them? truely the liberue of conscience may well stand with it, if we shall consider that these lawes and decrees to the which we are bounde, be not perpetuall, of such as are not to be abrogated: but only externall rudiments of mans infirmitie: wherof notwithstanding we all stande not in neede, yet we all vse them, because one of vs is mutually bound to another, to nourish loue and charitie among our selues.

This we may lerne in the examples vsed before. What doth religion consist in a womans vaile, that by no meanes she may go abrode bare headed for is the commaundement touching hir silence such, as it may not be broken without wickednesse: or is there any mystery in kneeling, or in burying the dead, that may not be omitted without great offence? No truly: for if such shall be required of a woman to helpe hir neighboure, that she can haue no leysure to couer hir head, she doth not offende though she runne one bare headed. And there is a time and place when & where it is as meete for hir to speak, as it is elsewhere to hold hir peace. Him also to pray standing, which being letted with some disease, cannot kneele, there is nothing forbidden. To be short, it is better in tyme to burie the dead, than to tary for a winding sheete, or some to carie him, vntill he stinke aboue the grounde. But there is somwhat euen in those things, which the custome of Religion, lawes, and decrees, humanitie it self, and the rule of modestie willeth vs to do, & to take heed of, wherin if we shal through ignorance & forgetfulnes offed, ther is no sin committed: But if through contempt or contumacie, it is to be reprehended. Likewise it skilleth not what dayes be appointed, what houres, what manner of places touching the building, what Psalmes are to be song this day or that day: And yet there must certain dayes be appointed, & certain houres, and a place meete to receiue al, if we haue any respect to keepe vnitie & peace. For what confusion were it, & of how great contentions & braulings the seed & cause, if euery man as he listeth, might alter and chaunge those things which pertaine to the common state: Seeing that it would neuer be brought to passe, that one thing could please all men, if such matters were left indifferent, and committed to euery mans arbitrement? Now if any man repine or grudge, & will not seeme wiser than it behoueth him, let him consider by what reason he can excuse his vnwarrantable nesse in the Lord. Notwithstanding that saying of S. Paule must stand fast vs: we haue no such custome to commend, neither the Churches of God. Thus farre Caluine.

1. Cor. 11.

Collections out of Caluine.

In which words we haue three things to consider: First that God hath in the Scripture fully and plainly comprehended all those things that be necessarie to saluation.

Secondly, that in Ceremonies and externall discipline, he hath not in Scripture particularly determined any thing, but left the same to his Church, to make or abrogate, to alter or continue, to adde or take away, as shall be thought from time to time most conuenient, for the preseruing of the Vnitie, so that nothing bee done, against that generall rule of Saint Paule. 1. Corin. 14.

Let

Caluine of things indifferent.

Let all things be done decently and in order.

Thirdly, that it is the dutie of a Christian man without superstition willingly to obey such constitutions, not to contemne them, not to neglect them, much lesse stubbornely and arrogantly to breake them.

Fourthly, that the obseruing of them toucheth not aliue the conscience, bicause they be not made to be perpetuall and immutable, but to be altered, as time, occasion and necessitie requireth.

Fiftly, that all ought to obey such ordinances, for charities sake, though all stande not in neede of them.

Sixthly, that if a man doe violate them by ignorance or forgetfulnesse, he doth not offende, if by contempt or stubbornesse, he doth greatly offende.

Seuenthly, that confusion (whiche is to suffer euery man to doe what he list) is the seede of contention and brawling.

Last of all, that the true Ministers of God be not contentious, neyther yet the Churches of God.

These things among other I thought good to note out of M. Caluines woordes, whiche if they were diligently considered, suche contentions might soone be ended.

T. C. pag. 19 Sect. 2. 3. 4. 5. & Pag. 20. Sect. 1.

Why should you craue that M. Caluine iudgement shal stande with them of the Anabaptisme (as you accuse them) if they be Donatists, if Catharists, if condemned with the Scripture, seeing you thinke they will so easily rest in M. Caluines iudgement, which hateth and condemneth all Anabaptisme, Donatisme, Catharisme, & Papisme (but it is easie to see which the proper terme) moreouer, &c. he saith, Scripture as iustly doth hate you then a good memorie, &c. this leaue out of the text, as the conscience of man that although he himselfe be of a contrary opinion, yet he knoweth and confesseth what greater testimonie could you haue giuen of them, that they were of good iudgement, whereas you labored their condemnation to say, they were not so. Caluine vseth neither this word, nor the sense that you be not deceiued, for necessitie M. Caluine is fayne to haue one of the worthiest instruments, that the Lord hath stirred vp for restoring of his Church, of the restoring of the plaine & sincere interpretation of the Scriptures, which hath bene since the Apostles time. And yet we to vse his iudgement, & not because any thing in the text doth vse the same, but for our better assurance, that the same doth agree with the canonicall Scripture. Was this an other cast of M. Caluines?

First that all necessarie things to saluation are conteyned in the Scripture, who denyeth it?

In the second collection, where you would gine to vnderstand, ceremonies & external disciplines are not prescribed particularly by the Scripture, and therefore they may be altered a little (church) you must vnderstand that al ceremonies belonging to the order of church, haue not necessarily prescribed in the Scriptures, no more than (a) all ceremonies are left to the order of the church, as the sacraments of Baptisme, & the supper of the Lord are vtterly vpon the vnderstanding of M. Caluine, saying Ceremonies & externall discipline, without doubting all applaude, you go about to (b) shadow vs make vs beleeue, Caluin had spoken the whole externall discipline in the power & gouernement of the church. For if all externall discipline were abrogate, & in the choyse of the church, excommunication also which was part ouer might be cast away, which I thinke you will not say. But if M. Caluin there also in heere hath confessed a certain vnderstanding, as effectuall, which he thinke to vniuersally to ouerthrowe, and to ouerthrowe those things that he hath so often established, what might he say? read the letters which in time to come is nothing left because he is dead.

Concerning all the rest of your collections, I haue not thought good to vse many words, seeing they be so much paine & so small gaine, & which sweeth his feet in the fire, whereof there is no neede. For I haue more than once before shewed, that the controuersie betweene you & vs is not, whether all things be conteyned, & all should be conteyned in the Scripture, in such manner as you require, or whether the Scripture be the rule of all things which they iudge ought to be done, & then if vs aduersaries beleeue, & now I answere further, that they that moue to reformation of things, are no more to be blamed for any confusion, than the Physitian that giueth a purgation, is to be blamed for rubbing & stirre in the belly, & other disquietnesse of the body, which should not haue bene if the euil humours & naughty disposition of it, had not caused & procured this purgation.

(a) You say after that there are but three two. (b) (Vntruth for I haue reported his woordes to no other ende than he hathe written them. (c) You shoulde haue shewed wherein his woordes are racked & writhen.

(d) In any place that maketh with you, but not otherwise.

If you your selfe will of necessitie inforce these qualities and conditions of Anabaptists (which I in the beginning rehearsed) vpon the authors of the Admonition, who can let you? The moste that I have sayde, is that I suspect them, because they so agree with them in certaine qualities and practises. But if they were best that waye, yet doth it not follow that they woulde by and by seeme to contemne M. Caluines or any other famous and learned mannes iudgement. For you know that the chiefe captaines of the Anabaptistes, did not sodainly vtter either all their contempt of learned men, or all their pestiferous opinions at the first, but vsed therein some policie, such as might most prevaile to winne credite vnto their faction. You remember that Zanglius in his booke called *Ecclesiast. Hyst.* of the Anabaptists, that though they professed, and by othe denyed that they meant to take any authoritie from the magistrate, yet shortly after it would appeare, that they would have bene disobedient to all lawes of Magistrates &c. as I have before rehersed: the example whereof is to be seene in Sleidan and other writers.

Zanglius adu. Anab.

And although in the beginning it was pretended, that the contention was but in matters of no great importance, as cap, surplisse, tippe &c. yet in the additions to the first admonition fol. 9. it is protested, that the strife is for greater matters, as for a true ministerie and gouernment of the Church, and woulde you say, that certaine matters whiche be in controuersie, are matters of life and death, of saluation and damnation. Fol. 5. & 14. Besides all this, the additions that you make to the protestation of your obedience to the ciuill Magistrate. fol. 6. &c. is verie suspicious, so is your doctrine touching the authoritie of the ciuill magistrate also, as I have in another place declared. Wherefore howe farre both they and you will as yet proceede, is not certainly knowne. In the meane time, if by allowing such as M. Caluine is, some credite were not maintayned, wise and learned men woulde the sooner espie their doing.

Fol. 5. sect. vlt.
Fol. 14. lin. 5.
Fol 6. sect. 4.

When I say, that I trust M. Caluines iudgemente will weigh some thing with them, I speake it but in comparison, to the authoritie of suche as I have before alledged. For I know they make small accompt of any author that writeth against them, but least of all of the olde auncient fathers, whom some of them are not ashamed to call pillorie Doctours. They may therefore beare a countenance to such as haue and confute Anabaptisme, Papisme, &c. and yet both ioyne with the Papists and the Anabaptists &c. in disturbing the Church.

As the wordes of M. Caluine be directly to my purpose, and my collections truely gathered out of them, so is your answere thereunto verie weake, and in deed nothing. The wordes of M. Caluine whereupon my seconde collection is gathered, be these: But because in externall discipline and ceremonies hee woulde not particularly prescribe what we ought to followe, because he foresawe that this depended vpon the state and condition of the tyme, neyther did iudge one forme or maner to be agreeable to all ages: Here we must haue respect &c. Conferre these wordes with my collection, and you shall see them agree in all poyntes. And surely M. Caluine sayeth that fully and plainely in this place, whiche I have taken in hande to proue. M. Caluine neyther addeth all, nay some, and therefore neyther have I added them, least I might seeme to be a corrupter of his wordes.

Your obiection of the Supper of the Lorde, and of Baptisme, is altogither friuolous: for they be substantiall Ceremonies: and not Ceremonies onely but Sacramentes also, and therefore must haue of necessitie an expresse commaundement in the worde of God.

Touching excommunication, I shall speake hereafter, it is the matter that the Anabaptists so greatly vrged, and for the not vsing of the whiche, they separated themselues from the Churches, where the Gospell was preached, as appeareth in the bookes both of Caluine, Bullinger, and others, against them. I knowe that touching Excommunication, whether the vse of it be at all tymes so necessarie or no,

that

Caluin of things indifferent.

that it may not be altered, learned men not hasty to iudgement, whose opinions in that matter I will referre, vntill I come where I haue further occasion to speake of it.

Zuinglius in Eucharist. Idem de baptismo.

The opinion of Bucer of things indifferent.

Answere to the Admonition, Pag. 19. Sect. 5. & 6.

Bucer of things indifferent.

Of the same iudgement in this matter is M. Bucer, as it appeareth in his Epistle to M. Anlcon. Hee saith: If you will not admit such liberty, and vse of vesture as this pure and holy Church, because they haue no commaundement of the Lord, nor example of it: I do not see how you can graunt to any Church, that it may celebrate the Lordes Supper in the morning, and in an open Churche, especially consecrated to the Lorde: that the Sacrament may be distributed to men kneeling or standing, yea to women as well as to men. For wee haue receyued of these things neyther commaundement of the Lorde, nor any example, yea rather the Lorde gaue a contrarie example, for in the euening, and in a priuate house he did make his Supper, and did distribute the Sacraments, and that to men only, and sitting at the table, etc.

But to ende this matter, it is not to be maruailed at, if godly Pastors, the aduocates and readers of godly and learned Bishops, and other of the Church, to make offers in vse of diuers and sundry Ecclesiasticall rites in the seruice of God, to be kept vniuersally and vniformly of all men, to be kept in one maner and forme of seruice by all, and others sober and discreete in the vse of them, vse these diuersities and varieties to no

You do learned me great iniurie in accusing them of contrarietie.

(1) You cannot but vnderstande that they are printed.

(2) What say you than to the 14. reason of their Admonition, then misiudges were not so tyed to any forme of prayers. &c.

(3) An vntruth, for I giue it not to the Bishops onely, but to a godly Prince with the aduice and consent of godly and learned Bishops, and other of the wisest.

The occasion of newe suppettings must be considered.

To Whitgifte.

Diuerse of those learned men here named, being rightly informed of the state of this controuersie, with all the circumstances pertayning thereunto, have for before their opinions in writing, and therefore it is needles to come to proffe. (Whether we yet be not perswaded, or rather as I thinke will be) that in their priuate writings, they should seeme to affirme any thing contrarie to their publike letters, it is likelie that they thinking generally of all, and hauing respect to the time and place, wherein and to whom such things were spoken, haue gradually passed ouer those matters, that then and there by reason of an (vnlawfull) custome, they found in my opinion they their selues, whether of priuate (hatred, enuie) or (any other) sinister affection, or of simplicitie, ignorance, or fayntnesse, from those generall maximes, wherein they maye seeme vniuersally to speake vpon other occasions. But I thinke that for the state of their full cause, they neuer published anything against those things that is written by them plainly, and as I am sure that their publyshe and priuate writings of their doctrine haue fully agreed before

haue

Ephe. 4. 11. 12.

1 Cor. 14. 12. 26.

Answere to the Admonition.

An examination of the Epistle.

bookes of the lawe, reformed the Churche. In the seconde place Iehosaphat moste manly put the high places and groues out of Iuda. &c. In the. 29. 30. 31. of the. 2. Chron. is described the doynges of Ezechias, in repairing the temple and reforming religion. &c. In the. 131. Psalme it is declared vnto vs what care Dauid mente shoulde to builde the temple of God, after that he was once stablished in his kingdome. In the. 21. of Matth. Iesus went into the temple, and cast out all them that bought and sold in the temple. &c. The like he did in the seconde of Iohn. All this is confessed to be true and no man denieth it. And I pray God make us thankfull for the Queenes Maiestie, who hathe not bin slacke in this point, but hathe like a verteous religious and godly prince, in the verye entring into her raigne, notwithstanding the malitious of his aduersaryes, both at home and abroade, abolyshed all superstition, and reformed the impurities of the Gospell. But ouer this we alleadge these places to the difference of true reformation, and of the vnlawfull gouernement of this Churche. Hauing euely and howe truely set vnder, with scarred rule of

Io. Whitgifte.

All this is partly true, and nothing [illegible] vnto it, [illegible]

The exposition of the place. Deut. 4. &c. 12. is quoted by the Admonition.

Chap. 6. the 1. Diuision.

Answere to the Admonition. Pag. 30. Sect. 2.

The places in the. 4. and. 12. of Deuter. expounded.

To proue that veele things only are to be placed in Gods Church which the Lorde commaundeth in his worde commaundeth, is noted the folye and the vanitye of Satan. Ye shall put nothing to the vvorde that I commaund you, neither shall you take any thing ther from. &c. And in the other place. VVhatsoeuer I commaund you take heed you doe it, thou shalt put nothing thereto, nor take ought therefrom. God in the olde lawe to his people, prescribed perfect and absolute lawes, not only to all the substantiall, but very mynutall circumstances were there left nothing to be done in the Church omitted in the lawe. And therefore for them at that time, and during that time, it was not lawfull to adde anye thing nor to take anye thing awaye as we see in ceremonyes and other ordinances: so in the time of the Gospell God hath left vnto his Church expressed in his worde a perfect rule of faith and maners, and sufficient to saluation, and curssed is he that shall adde any thing to it, or take any thing from it in that behalfe, for therein it is perfecte and absolute. But as he hath left the iudiciall lawe to the discretion of the Magistrate, to adde therevnto, or take therefrom, or alter and change the same, as that we leaue be make agaynste the rule of faithe and good manners expressed in the worde of God. And so

The places of Deu. expounded.

(a) A wilfull perverting of mans self and playne words.

Apoc. 22.

Fo. Whitgifte.

My first answer to that place of Deuteronomie is true, neyther can you dispoue it by any sound reason or good authoritie: for if you will haue this precept now to be vnderstanded of all the selfe same ordinances, and lawes, of the whiche, and for the which, it was at that time giuen, then must you of necessitie keepe the ceremoniall and iudiciall precepts of the Law being of that time in force. Whereby (I suppose) no learned man will once imagine. But yet as this precept was then giuen to them, that they should vse nothing in the lawes of God then in force, or take any thing from them, so is it perpetuall to vs also, that we should adde nothing to the law of faith and manners, which is likewise perfectly prescribed vnto vs in the bookes of God. The first answer iustified.

And thus you se how farre I am from the errours of the Anabaptists, and from thinking that the olde testament doth not appertaine vnto vs: and yet I am not so Iewishe, to thinke that we are bound either to the ceremoniall or iudiciall lawe: and therefore I saye that that precepte applyed vnto vs, ought not extende any further, than to such thinges as God hathe commaunded or forbidden vs that we Christians to be in bys wayes. How vniustly therefore you charge me to say, that these two places agree not vnto vs vnder the Gospell, when as I haue playnly declared how they agree to them vnder the law, and to vs vnder the Gospell, let any man iudge. How farre that precept in Deut. is extended.

The wordes in the last of the Apocal. although they be properly and namely spoken of that booke, yet I am fully perswaded that they may also be affirmed of the whole testament. And I am so farre from allowing either addition or detraction, to or from the word of God, that I vtterly condemne as false that which you haue set downe before in your booke fol. 13. That many things are both commaunded and forbidden, of which there is no expresse mention in the worde, which are as necessarily to be followed or auoyded, as those whereof expresse mention is made. Fol. 13. Sect. 2.

Chap. 6. the 2. Diuision.

T. C. Pag. 21. Sect. 3.

Then you are driuen to say, that the Iewes vnder the law had a more certaine direction, and consequently a readier body, than we haue in the time of the Gospell, of the which cause the Prophet saith, that then a man should not teach his neighbour, they shall be all taught of God: and of the same say, that they that liue vnder the Gospell, should be all in comparison of that seruice vnder the lawe doctours. And (say they) that in the dayes of the Gospell, the people shall not stande in the ordinarie necessitie, that he had hauing them vnder the Gouernours. Which (I so say) that they should be all, for their knowledge, as learned as the Leuites and priests, to which only had entrance into the Ie. 31. 33. 34. Ifay. 56.

Io. Whitgifte.

In matters of ceremonies and iudicials they had more particular rules prescribed vnto them, and a more certaine direction. For we haue very little in those matters particularly written in the new testament: but the one all laye we haue as perfect as they had, euen in the law of faith, which is the law of the Gospell and the rule of saluation, we do farre exceede them. Other thinges than this there cannot (with all the violence that you paine) be wronge out of my wordes. Wherein the Iewes had a more certaine direction than we.

Four places altogether out of the Prophets Jeremy and Esay impugne nothing that I haue spoken, for the Prophet Jeremy speaketh of the elect of God, whome he only teach and illuminate not only with the outward preaching of his worde, but by the marueilous operation of his spirit also. The wordes of the Prophet Esay (if you meane the 7. but of the 56. Chap. for else there is no such worde there) do signifie that God will gather the Gentiles and strangers into his Church, and make no distinction betweene them and the Iewes in the time of the Gospell: but who vseth whether of that place that the people should be so learned as the Apostles were, I cannot conieasure. Neither truely do I know to what purpose this serue to alleadge, except it be a little by the way, to flatter the people and to claw them.

Esay. 56.

Chap. 6. the. 3. Diuision.

T. C. Pag. 21. Sect. 4. 5.

Now if the Iewes had precepts of euery the least action, which told them precisely how they should walke: how is not their case in that point better than ours, which because we haue in many things but generall rules, are to seeke often times, what is the will of God which he shewed vnto vs? But let vs examine their lawes, and compare them briefly euen in the matters pertaining to the Church: for whereas the question is of the gouernement of the Churche, it is very impertinent, that you speake of the iudicialls, as though you had not yet learned, to distinguish betweene the Church and common weale.

To the ordering and gouerning of the Church, they had only the morall, and ceremoniall lawe, we haue the same morall that they had: what speciall direction therefore they haue by the benefite of that, we haue.

Io. Whitgifte.

Why the Iewes had their ceremonies particularly prescribed. Cal. in harmo. in pentateuc.

The Iewes as it is confessed by learned men, had their lawes more particularly prescribed vnto them, and especially touching Ceremonies, not onely because they were prone to Idolatrie, but also ofttimes in subiection to Idolatrous princes, where they had occasion offered vnto them to worship their false Gods. Therefore a learned interpreter saith, *Extitit in multis ceremonijs diuinitus mandatis fuisse occupatos, ne alias appeterent.* I confesse that they were occupyed in many ceremonies commanded of God, least they should desire other. This then was one, though not the onely cause of their ceremoniall lawes: and in this respect their case was not better, but in deede much more seruile and worse than ours, who are deliuered from that yoke of ceremonies, and bound only to two, as *Aug. Epist.* 118. *ad Ianuar.* saithe most easily to be obserued, and most excellent in signification, that is, the supper of the Lord and Baptisme. So that you are much deceiued if you thinke vs to be in worse case, than they were, because we haue not so many particular rules by ceremonyes, as they had: for we are deliuered from the bondage of Ceremonies, as the Apostle declareth to the Galat. 5. and therefore M. Caluine in his booke against the Anabap. answering this reason of theirs (There is more perfection required in the Church of Christe, than there was among the Iewes, and therefore Christians may not vse the seruice or be magistrates) saith on this sort, *Hoc quidem verum est, quod ad Ceremonias attinet,* This is true as touching ceremonyes, meaning that we are not so to bounde to so many lawes of ceremonies, but haue freedome and libertie therein. I speake of ceremoniall ceremonies as well as of Sacramentes.

Aug. epist. 118

Gala. 5.

Cal. aduer. ana.

You say that whereas the question is of the gouernement of the Churche, &c. wherein *antiquum obtines.* For our present question is whether all things to be vsed in the Church are prescribed in the scripture: And that which I speake of the iudiciall lawe I speake it by occasion of the interpretation of the chapters of Deuteronomie. You, but I se no such difference put betwixt the Church and the common weale, but the lawes of the one both may and ought to participate in the other, except you will so as the Papistes doo, that is, seclude the ciuill magistrate altogither from meddling in any ecclesiasti-

call

The places of Deut. ex pounded.

The ministeriall law pertayned to the government of the Church.

Musc.

Beza.

Calvine.

Chap. 6. the 4. Diuision.

Pag. 1. Sect. vlt.

Pag. 2. Sect. 1.

Pag. 3. Sect. 1.

Pag. 4. Sect. 1.

Pag. 5. Sect. 1.

Pag. 6. Sect. 1.

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Pag. 10. Sect. 1.

Pag. 11. Sect. 1.

Pag.

A lawe that is not to bee performed.

(a) Marke these wordes.

Surely if you can shew me twenty things to be done of them, in the seruice of God or discipline of the Church, left to the order of the Church, and determined in the lawe, for one that I can shew left to the order of ours Churche, you can haue more than any man that I know hath either spoken or written. Maloeulus Lo.co after that he hath made a particular recitall of the ceremoniall lawes, saythe that God wyll therefore appoynt vnto the Iewes such a number of ceremonies, because they should not inuent any other, seing they haue Ceremonies inough, whereby they might be exercised, and as it were by a common kind of schooling might be instructed in the spirituall seruice. So our discretion is left as I haue sayd, the most of the circumstances pertayning to both the Sacraments, most of all externall rites, ceremonies, and other things that pertayne to comelinesse and order, yea and the disposition of many things and places appertayning to the gouernment discipline, and gouernments of the Church which are to be varied according to time, persons, and place, as shall hereafter be proued. If you be able to shewe that the same libertie was left vnto them, in so many things, you shall doe more than I can conceyue.

Mal. loc. com. tit. de. legib.

The affection of T. C. tendeth to Iudaisme.

The places of Deut. expouded.

the Ceremoniall lawes, and vtterly abrogate it. *Nam finis legis Christus, &c.* Christ is the ende of the lawe. For as touch the figures, as the promises contayned in the lawe and the Prophets, are fulfilled in the newe Testament by the comming of Christ, as he him selfe sayth, Luke. 24. If you meane that it is added to the morall lawe, that is also untrue, for it neyther explaineth it, it addeth nothing vnto it. In deede it bringeth a great light to the olde Testament, because all thinges are there fulfilled which he were prophecied of, and portrayed in the olde Testament. M. Calvin *Institu. Cap. 3. Sect. 9.* sayth, that to thinke Christ to haue added any thing to the lawe is most pernicious. *Rom. 10.* *Luke. 24.* *Calvin. inst.*

I muste craue pardon of the Reader, for making suche serueyghes out of the way, for I am compelled to followe you, which interlace your bookes with suche by matters, and those so suspicious and daungerous, that I can not safely passe them ouer with silence. And euen nowe agayne doe you enter into a straunge and daungerous opinion in my iudgement: for you would haue the ciuill Magistrate bounde to obserue all the Iudiciall lawes of Moses, except suche as were made in respecte of the region where they were giuen, and of the people to whome they were giuen. Of the which lawes the Magistrate you saye, may onely chaunge the circumstances, as the times, and places, and manners of the people shall require. Wel you bringe bookes, and are ready to proue, if that pertayned to the question, that any Magistrate can saue the liues of blasphemers, contemptuous and stubborne Idolaters, murderers, aduouterous persons, and suche like, whome God by the Iudiciall lawes hath commaunded to be put to death. Whether the Magistrate be bounden to obserue the Iudiciall lawe of Moses.

Notwithstande you passe this matter ouer as impertinent to this question, yet for as muche as you haue here set it forthe (and I am fully perswaded that it is vntrue) I mynde to touche it somethyng, and to vtter the reasons of my perswasions. I leaue it to the consideration of those that knowe the lawes and state of the Realme, and especially suche as haue the chiefe gouernment and care of the same, what iudgement they geue of this your opinion. First, all the lawes of this lande, that be contrarie to those Iudicial lawes of Moses, muste be abrogated: The Prince muste be abridged of that prerogatiue which he hath in pardoning suche as by the lawe be condemned to dye: the punishments of death for felonie muste be mitigated accordyng to Moses lawe, which hath by other meanes pouide the same, Exod. 22. To be short, all thinges muste be transformed: Lawyers muste cast away their huge volumes, and multitude of cases, and content them selues with the bookes of Moses: yea of the Clergie should be the best Iudges, and they muste require the lawe at our handes, Deutero. 17. verse 8. And to while we make them beleeue that we take for equalitie among our selues, we take in deede equall dominion ouer them. Luke Deuter. 17. verse 9. But to omit all these consideracions, which I leaue to those to whome they do especially pertayne, I will shewe as briefly as I can, how farre this opinion is from true equitie. The incommoditees ioyned with the assertion of T. C. *Exod. 22.* *Deut. 17.*

First, before all those places of Scripture, which make generally for the abrogation of the whole lawe: we haue especiall places for the Iudiciall lawe, and namely those where Christ maketh lawes of diuorcement for aduoutrie. Mark. 5. and 19. which were altogether needelesse, if he that is take in aduoutrie should of necessitie be throwen to death, according to the lawe of Moses. Aug. *ad Polleniū de adult. coniug. li. 2. cap. 6. 7. & 8. & 14.* proueth by that which is written of Christ. John 8. touching the woman brought before him for aduoutrie, and brought vnto him by the Scribes & Pharisees: that the wife taken in aduoutrie ought not to be punished with death, but suffered to liue that she might be reconciled to her husband, or at the least repent. Cyrill also vpon the 21. of Exod. saith, that though the punishment of death was according to the law of Moses appointed for aduoutrie, and perhaps other crimes, yet among Christians there is no suche commaundement in force. Musculus in his common places, *tit. de lege*, speaking of the lawe, sayth thus: They aske a question whether the whole lawe be abrogated: we answere, if whole Moses gaue place to Christ, then hath his whole lawe geuen place to the lawe of Christ. And a little after: The commaundements of the lawe are, Morall, Iudiciall, Ceremoniall. That the Ceremoniall commaundements haue ceased it is euident, for so muche as the Priesthoode of the Iewes, to the which the ceremonies were annexed is abrogated by the Priesthoode of Christ, according to the order of Melchisedech: and that the Iudicials also are The Iudicials lawe abrogated. *Mat. 5. & 19.* *Augustine. lib. 8.* *Cyril.* *Musc.*

The Iudiciall lawe of Moses.

ceassed it dothe herein appeare, for that the whole order of gouernment of Israell, which was requisite vnto the inhabiting of the land of promise, hath from that time ceassed, when as they beeyng expelled, began to dwell amongst the Gentiles without a King, without gouernours, without a Priest, and without a lawe.

Hemingius. Hemingius in his *Enchir.* is of the same iudgement: his wordes be these. There is also the Iudiciall law, which expired with the common wealth of Moses: so that it doth not binde any man of necessitie, but so farre onely, as some portion of it dothe pertayne to the law of nature (as the law agaynst incestuous mariages Leuit. 18.) and so muche of it likewise, as the ciuill Magistrate shall admit for pollicie.

Caluin. I omit that place of M. Caluin, which is written in his Harmonie vpō the 4 bookes of Moses, where he speaking of their lawes, Exod. 23. Deut. 12. *Quum ea iubebat vetare* &c. *Dum* &c. saith, that they were but temporall exercises, to keepe the people in obedience &c.

Deut. 7. And in the same booke, speaking of the 7. of Deut. The graue Images of their Gods shall ye burne with fire, and couet not the siluer and golde that is on them. &c. saith, Although this was a politike lawe, and giuen onely to the auncient people for a time, yet hereby wee may gather how detestable Idolatrie is. &c. But of all other places that is most euident which he hath in his *Institu. Cap* 20. *Sect.* 15. 14. 15. and therefore I will rehearse it more at large. *Sunt qui velit compositam reipub. regent. &c.* There are certayne which denie that common welth to be well ordered, which omitting the politike lawes of Moses, is ruled by the common lawes of the Gentiles. The which opinion how dangerous and seditious it is, let other men consider, it is inough for me to haue declared, that it is both false & foolish. But that vsuall diuision is to be obserued, which deuideth the whole law of God deliuered by Moses, into maners, ceremonies, & iudgements, and euery part thereof diligently to be considered, that we may vnderstande what pertayneth vnto vs therein, and what not. In the meane time, let no man be troubled with this, that he saith the Iudicials & ceremonies did appertayne vnto maners: for the auncient fathers, the interpreters of the Scriptures, although they were not ignorant, that these two latter partes were conteyned about maners, yet (because they might be altered and abrogated without any preiudice vnto maners) they called them not moral. They called that first part properly by that name moral, wherein the true holynesse of maners, and the immortall rule of liuing could not well be. And againe. The lawe of God forbiddeth to steale: what punishment was appointed for theft in the pollicie of the Iewes, appeareth in Exod. The middle auncient lawes of other nations punished theft with double: they which followed after, made a difference betwixte open theft, and that which was secret: others condemned the theeues vnto exile and banishment: others adiudged them to be whipped: and last of all others, to be put to death. False witnesse amongst the Iewes was punished with equall payne in respect of the law: in other places onely with infamie: in other places with banging. &c. All lawes do punish murther with blood, but yet with diuers kindes of death. In some places the lawes ordeyned payne appointed for aduulterers, in other places those which are more called yet of the same they all by this diuersitie of punishment, tende to one end, for they all with one consent, do giue sentence of punishment agaynst those offenders, which are condemned by the eternall law of God: as murther, theft, adultrie, false witnesse, but they agree not all in the maner of the punishment. Neyther was it necessarie or expedient, that they should agree herein. There is a countrey which should quite out of hande be ouerthrowen with insolencie and disorder, if it did not with horrible example deale very sharpely with murderers. There is also some time which requireth the augmentation of the sharpenesse of punishment, and some people very prone vnto some certayne sinne, except they be with great rigour restrayned. Also there very cold affected, and enuieth the publike common welth, that is gouerned with too much clemencie, which is most meete to receyue the obseruation of the law of God. For the reason which some men obiect, that by this meanes liberty is done to the lawe of God, that it should be vnpayed, abrogated, other lawes are preferred before it, is most vaine. For other lawes are not preferred before it, but allowed, not by any humane commaundement, but according to the law of God, according to the condition of time, place, and nation: neither can that be saide to be disagreeing, which was neuer prescribed vnto vs, for God deliuered it by the handes of Moses, not for

all

The Iudiciall lawe of Moses.

all nation, but particularly for the Iewes. &c. M. Beza the learned in his booke *de hær. à Magistr. puniend.* of this matter writeth thus: VVe acknowledge those politike lawes to be prescribed onely to the country of the Iewes: neyther are we so vnskilfull that we would haue Moses common wealth or gouernment called backe agayne, as thoughe it were not lawfull for euery Magistrate within his owne dominion to make lawes in ciuill matters. And a little after: The Iudiciall lawes were framed only for one nation. Therfore seeing they were neuer written for vs, they can not be sayd to be abrogated. And agayne: Onely the Israelites were bound to the Iudiciall lawes, that is, those that dwell in Iury, because they were made fit for that common wealth onely. And after that he hath proued by an example of the lawe for theft, that that maner and kinde of punishment, did only binde the Israelites, and that other Magistrates in their countreys for good causes may appoynt a sharper kind of punishment for the same, he concludeth thus: *Lex enim illa Moſi, ſic quatenus pœnæ modũ præſcribit, aliis gentibus neq; vnquã fuit poſita, neq; nunc eſt propriè abrogata*: That lawe of Moses in so much as it prescribeth the maner of punishment, was neyther at any time giuen to other nations, neither is it now properly abrogated. So that now they that be disposed may perceyue, howe this doctrine of yours not onely tendeth to the ouerthrowing of states of common wealthes, but is contrary also to the truth, & opinion of learned men, and those especially of whome you your selfe make greatest account. Therfore it is true that I haue sayd in my answere to the Admonition, that is, **The Iudiciall lawe to be left to the discretion of the Magistrate to adde to it, or to take from it, or to alter and chaunge it, as shal be thought most fit for the time, maner of the country, and condition of the people**, as M. Caluine also very aptly noteth in the very ende of that. 15. section before rehearsed.

Chap. 6. the. 6. Diuision.

Answere to the Admonition. Pag. 31. Lin. 21.

So hath he lefte authoritie vnto his Churche to make lawes, and appoynt orders & ceremonies, as shall from time to time be thought most expedient and profitable for the same, so that nothing be done contrary to his worde, or repugnant to the same. And this authoritie hath the Church vsed, euen from the Apostles time, as it is manifest, both by the Scriptures, Act. 6. Act. 15. 1. Cor. 11. and other ecclesiasticall stories, and auncient fathers, as is before by me proued.

Fo. Whitgifte.

To this nothing is answered.

Chap. 6. the. 7. Diuision.

Answere to the Admonition. Pag. 31. Sect. 1.

But to come to the wordes of Deuteronomie themselues, what is it to adde to the worde of God, or to take from it? Truely to thinke otherwyse, or teache otherwyse of God then he hath in his worde reuealed: Those take from the worde, that beleeue lesse than in the worde is expressed: those adde to the worde, whyche teache or decree any thyng either in matters of fayth or ceremonies, contrarie to the worde. Secondly, those that make any thyng necessarie vnto saluation, not conteyned in the worde. Thirdly, such as make any religion, or opinio of merite in any thyng that they them selues haue inuented besides the word of God. All of all they adde to the word, which forbid that for a thyng of it selfe

vnlawful, which Gods worde doth not forbid, and make that sinne which Gods worde doth not make sinne. But such as truly & sincerely imbrace the worde of God, and admit nothing contrary vnto it, if in gouernment and ceremonies without any wicked & superstitious opinion they appoint to retaine such as they know, not to be against the worde of God, and profitable for the present state of the Churche, can not truly be layd to adde any thing to the worde of God, or take any thing from it, though the same be not expressed in the worde.

T.C. Pag. 22. Sect. 3.

(*) There is no great descrecie required to performe this.

Note you beseche what it is to take from, and put to the worde of God, wherin not to ſmatter of your blunderfull (*) dexteritie in defining, which can define two things, and theyr contraries (pertaining to, and taking from) with out difference, which Zeno him self could neuer doe, you leaue out that which thyngs especially require to comprehende, which is, not to be more, nor to be lesse then he hath commanded. And all for your deuotion, it hath an euil successe haue, as in other places doth where it is a great fault in blundring to haue eyther too muche or too little, you fault in both, for where as you say, they adde, beseche teache or declare, &c. Wel doen that you leaue out, beseche likewise more, you forgot also that Scripture your self hath layde, beseche hath placed among too, not onely in teaching and preaching, but in the thing or beleeuing.

(*) All this is spoken in contempt of the person, not in defense of the cause.

And wherein you make foure parts of your diuision, the three last are found to be all vnder the first member, which is to make things of lawe and ceremonies contrary to the worde, and so your diuision is not only faulty, but no diuision at all.(*) The which thing I could haue easily shewed you, and pulled by the eare not very commendable to reason to shewe the powerte of their things, which do sufficiently of them selues (as it were) discouer their owne shame: but that it greeueth me to see a booke lengthned with stuff. Secondly, Charles sait, as though euery one of them conteined some notable new matter, which lieth open before it, to serue vp the attention of the Reader, when there is nothing but a masse of words without matter, as it were a sort of large empty Pythecaries boxes, without any stuffe in them. And for that you are so harde with other men for their Logike, I will beare the rather to pardon me, if I pursue their things more narrowlier then some peraduenture will like of, as I my self delight in. And to say any definition or diuision that I can perceyue, it standeth fast that nothing is to be done in the Church of God, but by his commandement and worde directing the same. It is true in deede, if they be not against the worde of God, and profitable for the Church, they are to be receyued, as those thynges whiche God by his Churche before commaunded, with out mention of the worde of God. But there is the question, and therefore you taking this as a thing granted thorough, doe stumble all into that whiche you charge other with, of the fallacies of Petitio principij.

Io. Whitgifte.

There is neither definition nor diuiſiõ here that can please you but what remedye when your teeth be pitched, and you a little spotted your self, & the matter commeth to trial, there appeareth very slender cauillations: I haue after my rude & simple maner declared what it is to adde to the word of God, or to take from it, and haue not sought for any exact definition. But yet (by your leaue) two contraries may be defined by one generall difference, when we talke of those things which be common to them both, and doe not seeke to separate them from among them selues, but from all other thinges, that be not of the same kynde. So is vertue and vyce, by this difference *sensim acquiri, & sensim amitti*, separated from al other that be not *sub habitu*: As Homo and *brutum* by this difference *sensibile*, be separated from all other creatures that be not vnder *Animal*. It is a common rule, that the definition of that whiche is called *genus*, doth agree to euery part & member vnder it, whiche we call *species*, be they contraries, repugnant, or otherwyse disagreeing the one from the other, notwithstanding. Therefore declaring generally what it is to adde to the worde, or to take from the worde, I saye it is to thinke other wyse, or to teache other wyse of God, than he hath in his worde reuealed, whiche in some sorte aptly expounde them selues. For as well he that addeth to the worde, as he that taketh from the worde, both thinke or teach of God otherwyse than he hath in his worde reuealed. And you see that a man of small dexteritie, in defining may doe that whiche you thought Zeno him self could not performe.

Two contraries may be defined with one difference.

But what needs al this pattring of yours? Go first demonstratiuely after, diuerally declare both what it is to adde to the word, & what also to take from it: and you shall perchance then perceyue that the expositions whiche I set before be not true: can you better them?

The places of Deuteronomy expounded.

Pag. 15. fol. 5.

Pag. 13. fol. 2.

¶ The opinion of other late wryters of things indifferent. The. 17. Chapter.

Zuinglius.

Collections out of Zuinglius.

P. Martyr.

Other late writers of things indifferent

Gualter.

Zuing.

Bucer.

Lom.

Lom.

Lom.

Confessionis cum Helue.

Fag. 2. Sect. 2.

ouerthe outwarde face of the same. For to speake of that behoueth all mankinde, and belongeth to all beleeuers accordyng. The outwarde markes whereby a true Christian Church is knowne, are preachyng of the worde purely, ministryng of the Sacramentes sincerely, and ecclesiasticall discipline, which consisteth in admonition and correction of faultes sincerely. Touchyng the fielde enemie the ministers of the worde, although it maie be confessed, that the assistance of sathan by many subtelties is sometime euen good, yet herein it faileth, that neyther the Pastours chosen and accompanied to Gods worde preached, called or ordeyned: may not be suspected in such sorte to be growing vnto him, as of right it ought, and is of necessitie required.

Answere to the Admonition. Pag. 34. & 35.

The proposition that these libellers woulde proue is, that we in Englande are so farre from hauyng a Churche rightly reformed accordyng to the prescripte of Gods worde, that as yet we are not come to the outwarde face of the same. For proofe hereof they vse this argument: There be three outwarde markes whereby a true Christian Churche is knowne: preachyng of the worde purely, ministryng of the Sacramentes sincerely: and ecclesiasticall discipline, whiche consisteth in Admonition and correction of faultes sincerely. But thys Churche of Englande (for so in effecte they saye) is voyde of all these, Ergo it hath not so much as the external face of a Church. To proue that the worde of God is not preached truely, they reason on thys sort: The Ministers of the worde are not according to gods worde, proued, elected, called or ordeyned, nor the function in suche sort so narrowly looked vnto, as of right it ought, & is of necessitie required: And therefore the worde of God not truely preached. Here (thankes be to God) they allege not one article of faith, or ponite of doctrine, nor one peece of any substance, to be otherwise taughte and allowed of in this Churche (for not euery mannes folly is to be ascribed to the whole Churche) than by the prescripte worde of God may be iustified, neyther can they. Nowe howe this conclusion followeth (though the antecedent were true) let these beggers be learned. The Ministers are not rightly proued and elected, &c. Ergo the worde of God is not truely preached: howe wicked soeuer the man is, howsoeuer he intrude himselfe into the ministerie, yet maye he preache the true worde of God. For the truthe of the doctrine dothe not in anye respecte depende vpon the goodnesse or euilnesse of the man: I praye you howe were you, and some other of your adherentes called, elected, &c. But to come to the purpose: They woulde proue that the Ministers of the worde in this Church of Englande, are not according to Gods worde proued, elected, called or ordeyned.

What force and pithe is in these argumentes, shall appeare in the seuerall answeres to euery one of them. This one thing I woulde let you vnderstande, that these men seeke to deface thys Churche of Englande, by the selfe same groundes that the Papistes doe: although by another kynde of proofe. For what haue the Papistes else to saye, but that here haue no Ministers, because they be not rightly called, and so consequently no worde, no Sacramentes, no discipline, no Churche. And certainely if it were well examined, I beleeue it would fall oute, that the Authors of this Booke haue

conspired with the Papistes to ouerthrowe (if they coulde) the state both of this Churche and Realme, howsoeuer subtilly they seeme to detest Papistrie.

T.C. Pag. 23. Sect. 1. 2. 3.

(a) Where do I affirme that they say so?

A vaile

(x) Where in effecte doe they say, that the Churche of Englande is voyde of preachyng and ministring of the Sacramentes? is it all one to say, that the worde in the Churche of Englande is not purely preached, and the Sacramentes sincerely, and discipline sincerely ministred, with this, that the Churche of Englande is voyde of all these? Againe, where doe they reason thus, that the worde of God is not truely preached, because the Ministers are not rightly placed, and called, where are they found out these woordes of true preachyng? Is it all one to say it is not purely preached, and to say, it is not truely preached? Saint Paule to the Philipp. in grauntes that the Gospell is preached, although it be not purely, but he would neuer haue bene gladde, that it should haue bene preached falsely or not truely. I graunte he many places was agreued with the false Apostles in the Churche of Corinthe, because they preached the worde barrenly, but because they bring papistry seruyng with affected eloquence and makyng a great shew of learnyng and straunge, but not preach the Gospell sincerely: So that you see there is one thing, not to preache truely, and an other thing not to preach purely: and so you see there reason is not to euill, for the want of a good calling may giue occasion to say, that the worde of God is not sincerely preached, because there is not a lawfull and appointed calling. For although the substaunce of doctrine, and the manner of handlyng of it, doe that Saint Paule speaketh to of the Philipp. doe not faulce, yet Saynt Paule sayth that they did not preach purely, because they did it of contention, or of enuie, which was no faulte in the doctrine, but in him that taught. Wherefore let men take howe vnfit your sayinges are, that go about not purely, not truely, and by other thus to confute other mens arguementes, rather then to strengthe with your owne inuentions.

I knowe no Papistes reason to say, that because the Ministers therein no worde, no Sacrament, no discipline, no Church. For they denie that you haue the worde or Sacramentes, because they haue not their worde and Sacrifice: but if there be that in reason, yet these with that you shall see, neither any lyke conclusion to follow consequent. Neyther neede he that there is no Ministerie in England, and yet he must conclude that there is no worde, no Sacramente, no discipline, nor Churche.

To whose iudgement this seemeth agreeable

For in saying that the layeng the Churche waste and to vnder ground (for so the Papiste vse to speake) doeth declare that they meane, when they say that God haue not scarce the face of a Churche) they graunte that God haue the Churche of God: but that for many of their sinnes he hathe taken from them (and thereby declared) the glorious beautie of Gospell, which it shoulde not haue, the Churche doeth not appeare in his native colours, and so beautifull as it is meete the shoulde be presented, as it pleaseth God to adorne it, as the Spouse of God. But you see (I doubte) and woe you by reason that the auctores of your booke, as they vehemently seeke the ouerthrowe of this churche and Realme: Howe certainely I will neuer be that intende haue them, as meete to goe about to purge them of so manifolde slaunders, and worke be brought by the earnest of your further to attempte necessary to and ouerthrowe: and the rather as to you I will the more confidence and you together. The reason I will declare, not to confirme it a straunge thing: for it is no other then hath happened to the seruauntes of God, euen from their fathers haue persecuted the true prophetes, which they did not in respecte to the 17. of Jeremie, which selfe same accuse of certaine of the Israelites that he had conferred with the Babylonians, they meditate entrapes and lyes, as he speaketh not he was going to them, when he was going to Babylon.

Ioh. Whitgifte.

Who is so blynde as he that will not see? Doe they not in plaine woordes saye, That the assemble marked whereby a true Christian Churche is knowne, are preaching of the Woorde purely: ministring the Sacramentes sincerely, and Ecclesiasticall discipline, etc. Is not there a plaine wilfull in the Admonition to proue, That neither the worde is preached purely, nor the Sacramentes sincerely ministred, etc. in this Churche of Englande? and what doe Parliamentes reporte of them? Are not my woordes plaine? Where was I accusing that they shoulde saye that the Churche of Englande is voyde of preaching and ministring the Sacramentes? But let the Reader conferre my woordes, and accordingly iudge of your plaine dealing. Where I wrote that they in effect lay the church of England is voyde of these, I am sure you will referre, these, to that which went before, that is, preaching of the woorde purely, ministring of the Sacramentes sincerely, and ecclesiasticall discipline, etc. Neither can you alter note the thyng you woulde to set my woordes neuer so violently, and therevpon that which I repeate of them. As that they lay this Church of England neither hath the woorde purely preached, nor the Sacramentes sincerely ministred, etc.

T.C. willingly peruerteth the woordes of the Answere.

I make no great difference betwixt purely and truely, for I take purely and truely. that the worde of God is truely preached alwayes when the truth is preached. For as a man may doe *iusta*, not *iuste*, iuste things and yet not iustly: so may the truthe be preached, and yet not truely. A man may doe that whiche is iuste puttinglye, yet for gayne, or for pleasure, or for malice, but then he worke it not iustly, *Non ex habitu & animo*: Euen so a man may preache the true worde of God, of affection, of contention, ambition, for profite &c. but then he worke not preache it truely. So that your distinction betwixt purely and truely is to no purpose. 1 Phi. verse. 18.

Neyther doethe Saint Paule helpe you any thing at all, but is cleane contrarie vnto you, for in the 18. verse of the first Chapter to the Phillippians (where he saieth, Τί γάρ πλὴν ὅτι παντὶ τρόπῳ εἴτε προφάσει εἴτε ἀληθείᾳ, which in the Latine he interpreteth *Quid enim? verumtamen omni modo siue occasione siue veritate*) he speaketh of preaching all manner wayes, whether it be vnder a pretence, or otherwise. So that there is no difference made betwixte sincerely and truely, for the Greeke worde ἀληθείᾳ signifieth truely. And Maister Beza in his notes vpon the same Chapter and 18. verse expoundeth it, ἀληθείᾳ not purely, but the truth. Beza.

offer sacrifice, to worke, &c. with a pure minde, leaving that other wise to the doctrine of faith, so that there appeareth a purely and truely in this place, for repentance is to the purifying, but the worde of him that preacheth: I would wish that you would not make so many scruples of the Scriptures to your selues, and so create from thence the Scriptures to your selues, and so create from thence

cause we haue no true ministers, I marueile you can be so quiet, seeing there is any thing amisse in their ministerie.

whether the author of the Admonition speake in like manner of vs, but when you haue well considered these sentences of theirs in the worke of the Father must be done a most miserable [illegible] Mercy I thinke him to be more than diuine, that teeth me of reasoning. Their meaning is playne, and the seconde Admonition maketh it plaine, whether you woulde seeme to vnderstande the matter, for what other meaning can it haue to saye that the same Religion, and to speake so bitterly as the whole estate of the Churche, and the maner of such things as be in the

(x) Surely that were not to much for that might be a true Church, as that of Corinth and of this time.

(y) If that should be true, then there were no Church in the time of Elias, for there were seuen thousand that had not bowed their knees to Baal, 1. Reg. 19. 18. Rom. 11. 4.

Iohn Whitgift.

Of the election of Ministers.

Tract. 3.

Of the triall of Ministers both in learnyng and conuersation.

Chap. 1. the. 1. Diuision.

Admonition.

THe first is this. For whereas in the olde Church a triall was had (l) both of their ability to instruct, and of their godly conuersation: we (m) moue by the letters commendatorie of some one man, noble or other, rag and rag, learned and vnlearned, of the behauiour (n) of the people (to the slaunder of the Gospell in the (n) mouthes of the aduersaries) are lightly receyued.

l Acts. 1. 12. Acts. 6. 3. 1. Tim. 3. 2. 7. 8. Tit. 1. 6.

m 1. Re. 12. 31

n Rom. 2. 14.

Answere to the Admonition. Pag. 36.

It is true that in the olde Churche triall was had of their abilitie to instruct, and of their godly conuersation. But the place in the testament alleaged out of the fifth Chapter of the Actes of the Apostles maketh nothing for that purpose: beyng therein no mention at all of any triall made either of learning or maners, but onely of presenting two, and of praying and casting of lottes: And M. Caluine in his Institutions sayth plainely, that out of this place of the Actes and example there can be no certaine rule gathered of electing and chosing Ministers, for as that ministerie was extraordinarie, so was the casting also. Reade M. Caluine and you shall some see how little this place (quoted in the margin) maketh for that purpose for the which it is quoted.

TC. Pag. 23. Sect. 4. 5. & Pag. 24. Sect. 1. 2. 3. 4.

It maketh for the purpose wholy as alledged out of the fifth of the Actes, to proue, that there ought to be triall of those which are chosen to the ministerie: for when S. Peter sayth, that of such a one as (o) hath been companion with the same Iesus, and from the beginning of his preaching, vntill the day wherein he was taken vp from vs, must be ordained a witnesse of his resurrection, it is plaine that there ought to be triall of those which shall be ordained, and that not onely whether they be learned, but whether they be godly also: for that the Apostle requireth in a witnesse of the resurrection, not onely that he should be learned, but that he should also haue companied with the rest of the Apostles, and haue seene Christ after his resurrection, and so to bring forth those which they had seene, and whose conuersation was knowne.

(o) Surely that was not so much these, as that he might be a fit witnesse of the doynges of Christ and of his resurrection.

Neither doth it make any thing for vs (as we suppose) that Matthias was chosen by lot, and not by the voyces of the people: for we do not say, that the manner of chosing is so precisely to be followed, that it may not vpon some occasion be altered: but we say, that in the chosing of Ministers, there ought to be a triall, that is, that before the election, enquirie be made of their life and doctrine, whether they be such as they ought to be, that so the vnworthy may be kept backe, and the worthy admitted. And whether this be done by the voyces of the people, or by the Bishop and Elders, or by the Bishop alone, it maketh not greatly to the matter, so that there be a triall. And together they were ordained of the Apostles, and therefore it is plaine that a triall should be had, if not more, that before the parties are ordained, they may haue the right of election, that there should be alwayes necessarily an appealing and examining, to trie the sufficiencie of doctrine and holynesse of life (for the which cause the tryall and examination is commanded) the fashions and agreed vpon by them, that chose, it is enough.

And so these two beyng notoriously knowne and confirmed of by the Churche, to be fitte men, might honestly not be examined, but yet the wordes of Saint Peter declare plainely, that in the choyce of them, there was required both the triall, their abilitie to teache, and honestie of conuersation.

And although there be certaine things extraordinarie in this election, (p) as that suche a one must be chosen which had beene conuersant with our Sauiour Christ, and that there were two put vp for one place, and that it was permitted to lottes, to cast the Apostleship vpon one of them two, as if the Apostle by the lottes from heauen, tell, who should haue it: yet it followeth not to say, that the rest of the things that are there vsed, should not be practised in ordinarie callings, for as much they stand with good reason with them.

(p) If al these be extraordinarie, what haue you left in this election, as ordinarie? or how proue you the other to be ordinary more than some of these.

And whether Caluine in the place you alleage sayth, that the ordinarie callings somewhat differ from the calling of the Apostles, and after the order wherein: that is, in that they were appointed immediately of God, and by his mouthe: wherby it appeareth, that for the vocation of those things which are there mentioned, he iudgeth that they may well stande with the ordinarie callings.

this example, for the electing of ministers, because the calling of the Apostles doth some-thing differ from the calling of other ministers.

Chapter the Thirteenth.

Answering the Admonition Page 31.

In the 6. of the Acts mention is made of Deacons only, whom you will not allowe to be ministers of the worde, and therefore this place (you tell us) maketh nothing, neither to have any thing spoken of it at all, but only that they are willed to looke out among them, seuen men of honest report, and full of the holy Ghost, and so chosen to be appointed Deacons.

T.C. Page 14. Sect. 5.

so, for that there is in that place no mention made of any triall. That place rather proueth that which before was noted, that such ought to be appointed to that office, as be knowne by good experience to be fitte for such a function.

Chap. 1. the 3. Diuision.

Answere to the Admonition. Pag. 16. Sect. 3.

The booke of ordering ministers willeth concerning examination.

The rule of the Apostle is true: 1. Tim. 3. and Tit. 1. is to be followed. And the booke of ordring Priests and Deacons, set forth and allowed by the L. Church of England requireth, that whosoeuer is to be admitted into the order of the Ministerie, should so be tried, examined, & proued touching his life, and the qualite there requisite. Touche the tryall, wherein difference and iudgement, and choise must be vsed, I neede not remember it. If any man neglect his duetie in that point, his fault must not be ascribed to the rule appointed, neyther yet to the whole Church. If the law be euill, because some lawyers in their office swarue frō it, this is a fallacie à non causa ad causam.

Blindnesse of men vnlesse they know to be euill.

T.C. Pag. 24. Sect. 6.

But to the order you agree that they should be tried, so that neere the question standeth, only howe and by what meanes? wherein you do vnderstand, that the booke of ordering ministers is a sufficient and good rule. Which rule I could wish you did remember it greatly. But you shall say, not such vnderstanding, as misconstruction. I will remember you such their misconstruction, that I suppose, that all that is there, were good and commendable, and such as I might say vnto, so be it. (With submission of my iudgement I doe alwayes protest, if I haue it at all time to discourse vpon these reasons.

To. 1. Diuision.

Chap. 1. the 4. Diuision.

T.C. Page. 24. Sect. 7. 8. 9.

The reasons of T.C. against the booke of ordering ministers.

Many eyes see more than one.

To Whitgift.

The first reason of T. C. saith either a booke, or a rule prescribed.

The Bishops must answer to these three questions.

The 1. Diuision.

T. C. Pag. 14. Sect. vlt.

1. Tim. 3.

T. C. erreth against himselfe.

Chap. 1. the 6. Diuision.

T. C. Pag. 1. Sect. 1.

1. Tim. 3.

Io. Whitgifte.

T.C. contrary to himselfe.

Chap. 1. sect. 7. Damon.

T. C. Page 25. Sect. 1. paragr. 1.

Fol. 8. bigin.

The absurdities that of necessitie follow the assertion of T.C.

tria

grie him in, which can not be holden there were behold were of the Iust.

That amongst all these imperfections and great disturbances, to be possible and remedied: yet are there further matters, which if the parties be sollicited to the most part [illegible] perverting to reformation of them, which [illegible] shall neither be [illegible] that [illegible] of your doctrine as they [illegible] be kepte from the [illegible] of your [illegible] proceedings [illegible] Doctrine of Zurich and Geneua. [illegible]

Touching this supposition of yours, that [illegible] cast the first [illegible] in another place. Treat. 4. sup. 1.

Chap. 1. the. 8. Diuision.

T. C. Pag. 25. Col. 1.

[illegible] fo. Whitgifte.

There is none that ought to be admitted by any Bishop, but he be an able minister and remembred in his mynde a conuenient time, the time of examining (except it be of some singular person whose sufficiencie is not vnknowen vnto) is appointed, but the time before a sufficient time notified in the vsual and [illegible] places, thereby to [illegible] that there may be publicke exhibited by suche as haue any thing to obiect against any that is to be admitted at that time into the ministerie: or els ought any to be admitted except he bring a sufficient testimonie of his good behauiour from their place, where he hath had his abode a certaine time (if they cannot, or will not be taken that they haue nothing to say as if they haue to obiect, and haue not, they should do it in themselues, they may if they will).

I tolde you before, that he may not [illegible] before he be [illegible] at the time be admitted into the ministerie of the Church, before they can giue any testimonie of him. But that in some places you haue often times reason, yet what you in reason can little or nothing [illegible] the [illegible] of your [illegible] together with the inconueniences that must of necessitie follow, hath appeared [illegible] that is, that the faultes that be, are in the persons and not in the lawe.

Chap. 1. the 9 Diuision.

Answere to the Admonition.

Scripture ministers in England.

To Whitgifte.

Where now be the playne, for they say, whereas in the olde Churche a triall was had &c. now by the letters commendatorie of some one &c. whereby they set this tyme as contrarie unto that, because some haue been admitted without triall: and therfore make that fault generall, which is particular, and in very deede condemne all for those. If it were not so, why I pray you either shoulde you condemne the rule, and not the persons in putting them, or why say that we haue no right ministers? Why thoulde the Apostles from the beginning to this rule, to reple upon all the states and degrees of ministers and preachers in this Church, which we not vnder faith (for us to auoyde) bring the Church into vtter confusion, against lawfull powers and lawes. Lette. Fol. 25. of the 1. Admonition of reality, and in truth, where they speake in truth and christian manner, that though their mouthes in this place lye wrongfully, yet both I and diuers other ministers of the word of truth, are not beeing tryed, and examined as well in life, as learning. But what needes you make such stirre in charging a matter so notorious? for what can either they or you, but confesse, euen the best learned, and wisest of them as they professe you: thinking some furnished learned, but your selues euen most learned?

For the number of 800. and admitted at Trinitie, able to preach in the time of the crosse, I will not salue it, nor the reasons of it, saying: yet hope I neither with learned, grounded, and sound answere, such as hath gone neere to knowe the state of that Church, and the ministrie truly do any thing that I can learne of them, you haue, euer for your life in reckoning at the least 14. hundreth. But I am not

curious

Touching the number of preachers throughout England, I cannot tell any certainty, but of this I am certain because I have been experienced, you shall give me leave to speake as earnestly in truth concerning of it, as you have done in untruth, and wilfully defacing and hindering it. The number of knowne preachers which this Realme hath had since the beginning of the Queenes Majesties reigne vntill this time of the yere of our Lord 1573. are at the least, 400. besides those that have been called to that office after their departure from Oxford, of whom I am not priuie to me. The number of preachers that by meanes of the Ministerie now remaining in this Realme, I doubt not but God will encrease the number of them in due time and season. All though it must be confessed, that the factions and tumults which you and your adherents have made in the Church, doe discourage a great number from the ministerie, considering in my conscience it, and thinke the calling to be vnsafe, and therefore to abstaine from it. Moreouer I know by experience, that some of you preache and practise by all meanes possible, to driue by your actions in this behalfe, to enhance men from the ministerie, to bring such as be sober, wise, learned, and godly preachers into contempt, and to make a confusion, and deuise euery Colledge within it selfe. But howsoeuer hitherto you haue preuailed (as you haue preuailed too much) yet I trust you shall neuer throughly bring to passe that which you desire. Nay I doubt not, but that your vnsatisfiall, vnchaft, and vnchristianlie writing in this your Booke, your vnlearning errours and foule absurdities contayned in the same, both be letters vnto you, that discreet, discreet, discreet, quiet, and godly learned men will no more be withdrawne by you, and such as you are, to any such schisme as standing in the Church: but rather bend themselues against the common aduersarie, and take both heart & mouth to build vp the walles of Jerusalem, which the you haue broken downe: and as for the glasse that you haue bigged by craft and subtilitie to stand before the doore of the Temple, though it will dimme many mens eyes, yet I assure me, but that if they be not wilfully blinded, they will see their notes, they may by conuersant with the Scriptures, and the bookes of vnsuspect, & elis remoue from this glasse, wherin of all other pointes they may haue small harme.

For the Inner of Court, what they would do I know not, because I think many of them haue gone from this place thither, which hitherto haue put poore students from the ministerie. Nay surely from that place where I am, I dare not know that any of the Inner of Court, in whome there hath appeared any token of inclination to the ministerie: But that some of the preachers whom Inner hands you, if your Counsell were framed, I know not, but I thinke that some of them would not withdraw the people of this, I doubt not but that there are many in the Inner of Court well affected in religion: God continue them, and encrease the number of them, and giue them grace to take heede that they be not seduced by ouermuche credulitie in them selues, and pretensed zeale in others.

What ouer our Brethren should do may be doubted, though both diuers of them haue vndertaken our ministerie, yet in their owne countries as they live in the vse of the same, and are to serue them publikely, it may be that they can be better allowed of the people.

Chap. 3. the 10. Diuision.

Answere to the Admonition. Pag. 37. Sect. 1.

Touching letters commendatorie of some one man noble or other, it may be that the parties which giue those letters be of that qualitie, learning, and godlinesse, that their particular testimonie ought to be better credited, than some other subscribed with an hundred hands.

Letters commendatorie of lords and gouernors.

And

And I thinke there is both noble men and other, who may better be trusted in that point, than a great number of parishes in England, which consist of rude and ignorant men, easily moued to credite any thing: And in many places for the most part, altogether, blowne in Papistrie. I know no reason to the contrarie, and I see no Scripture alleaged, why one learned godly, & wise mans testimonie, may not be receyued in such a cause, and yet the booke expresseth no such thing, but requireth due examination of learning, and sufficient testimonial of conuersation, and giueth liberalle to any one particular man, to obiect any crime against any parties as are to be obiected, & willeth that the parties accused be kept from the ministerie vntill he haue cleared himselfe of the crimes obiected. If rag and rag be admitted, learned and vnlearned, it is not the fault of time, not of all, not of the law: And if they were called and elected according to your fantasie, there would some creepe in, as rude as any be now, and worse too.

The booke requireth due examination of lyfe and learning.

T.C. Pag. 26. Lin. 8.

[illegible] Act. 16.

Io. Whitgifte.

It maketh that the testimonie of many godly and wise men, is of more weight, than the testimonie of one only: but there is no matter to that purpose. I haue said, In the place of Iacob and Hieronymus before, vnderstande into hell Zuinglius haue thought of, and commaunded vnto Paule: but it doth not follow, that Paule would not also haue receyued him, if he had haue commaunded vnto him: but by these wordes, Question not it is, this your argument is nothing worth: *nam quæ lex* (saith Zuinglius) [illegible] is neuer lawfull, neither in diuine nor in prophane matters [illegible] Neither in the first as you report it, for the text is not expresse that Paule knew not how to haue taken him with him, vnlesse they had giuen such testimonie of him, neither can there be any such sense truly gathered out of that place. Nor in the second, that the Apostles receiued Paule into their company, at the first vpon the report and commendation of Barnabas only.

Zuinglius.

Of a deede of example to make a law.

Act. 9.

Chap. 1. the. 11. Diuision.

Answere to the Admonition. Pag. 38. Sect. 1.

Now by this reason we admitted into the ministerie at the beginning of the people. I know not what you mean by the beginning of the people. I am sure of, that the ministerie is not now bound to one tribe, as it was to the tribe of Leui, in Ieroboams time: now none is secluded from that function of any degree, state, or calling, so that those qualities be found in him, which in that office are to be required.

T.C. Pag. 26. Lin. 14.

[illegible]

Io. Whit.

Fo. Whitgifte.

I leave you for this time with the words of Peter, Let every man proue his owne worke, and then shall he haue rejoycing in himselfe alone, and not in another man. Gal. 6.

Chap. 1. the. 12. Diuision.

Answere to the Admonition, Page [illegible]

I marueil to what purpose the fourtith chap. of the first booke of kings is here quoted, for I confesse I see no reason why it should be cited, vnlesse the pretended fits the truth of Leui. 10. which I vnderstand not.

Offences giuen to the papistes by their countrymen.

The Papists neuer tooke so great occasion of stumbling the Gospell, at the ignorance of the ministers (for they haue of themselues those that be as ignorant and more) as they do at your seditious and fonde opinions, wherewith you disturbe the peace of the Church, and lay stumbling blocks before the weake, for the which God will surely call you to account.

The second chapter to the Romanes is here quoted only to paynt the margent.

Fo. Whitgifte.

All this is patles cure in vaine.

Whether Idolatrous sacrificers, and Massemongers, may afterwarde be ministers of the Gospell.

Chap. seconde the. 1. diuision.

Admonition.

The scante. In your reply (o) ye Papistical sacrificers of Idols and false gods hath no place to be practisers of the Gospell: but for those with like swell of Popish massemongers, ye alledge, King Dauids priests, king Iehoshaphats, Hezekias, Asaries priests, before a truthe, of Gods holy seruice generally published, should from the same be vtterly removed.

(o) Heb. 5. 4. 1 Tim. 4. 14. 10. 12. 13. Ierem. 23.

Answere to the Admonition, Pag. 18. Sect. vlt.

The place in the fifth chapter of the Hebrues quoted in the margent, speaketh nothing of Idolatrous sacrificers or heathenish Priestes, but onely by the example of Aaron proueth, that no man ought to intrude himselfe into the office of a Bishop or Priest, except he be called of God. Lord how dare these men thus wring the scriptures? In the 23. of the prophet Ieremy there is mucho spoken against false prophets, but not one worde (for any thing that I see) to proue that Idolatrous sacrificers may not be admitted to preach the Gospell.

Fo. Whitgifte.

To this is nothing answered.

Chap. 2. the. 2. Diuision.

Answere to the Admonition, Pag. 39. Sect. 3. 4. & Pag. 40. Sect. 1.

The priests of the [illegible] of Ezechiel haue bene there to them, for there the Lord commaundeth the Leuites which had committed Idolatrie

to

Idolatrous sacrificers and masse-mongers.

to be put from their dignitie, and not to be restored into the Priests office, but to serue in inferiour ministeries.

[illegible] from preaching of the Gospell, as haue ryotously interrupted it, and be now with hurrie restored and returned. We haue many examples to the contrarie. Peter forswore his master Christ, which was as euill as sacrificing to Idols, and yet he was not put from his Apostleship. We haue many examples [illegible]

Peters forswearing.

[illegible]

1. Chro. 23.

1. Tim. 3.

(a) S. Paules words and meaning falsified.

places, were not suffered to come to the altar in Jerusalem. Doth not S. Paule make sundrie causes of deposing from the ministerie then Idolatrie? For after he hath described what manner of [illegible] functions, as long as they remayne blameles? A thinke it to be a mans hap hereafter to be an adulterer, although he repented him, yet none that is well aduised, would take him into the ministerie: for if S. Paul reiect him that had two wiues at once (which was a thing that the Iewes and Gentiles thought lawfull, and that was common almost vnto them, and had remayned throughout all the world) how much lesse would he suffer any to be admitted to the ministerie, which should be an adulterer, and haue another mans wife, which is condemned of all that professe the name of Christ, and which is not so generall a mischiefe as that was, and suffer him to abide in the ministerie, which sacrifices openly to Idols? Surely the [illegible] and contempt of a manifest sinne like vnto that of Idolatrie is greater and more detestable, then any of them, in as much as pertayning to the first table, it immediatly fighteth against God himself, and speedily prouoketh vengeance vpon him for whom for whom it (without all comparison) ouerthrowes many mortall men. And if S. Paule in the choyse of the widowes to attende vpon the lacke of the Churche, whiche vnder the lowest office in the Church, requireth not only such a one as is at the least of [illegible] but rather such one as had led her whole life in all good workes, and with commendation, how much more is that to be obserued in the minister or Bishop of the Church, that he be not only at the lacke of his charge, but at other times before such a one, as had liued without any notable and open blemish of [illegible]

[illegible]

It is not suche a commaundement as muste of necessitie be perpetually kepte, and made a generall rule for euer: for it pertaineth to the Ceremoniall law which is not perpetuall. (*) Esay. 2. cap. 6. diuis. 5. Ezech. 44.

The place of Ezechiel touching Idolatrous sacrificers is not perpetual.

The corrupt dealing of T. C. 1. Tim. 3.

[illegible] Let them first be proued, then let them minister being blameles: the greek worde is ἀνεγκλήτους ὦσιν, that is, if in triall they be found blameles, then let them minister. For tryall may be had whether they be blameles, or no, but not whether they will offende. Moreouer the Apostle in that place speaketh of deacons, and not of ministers. I maruell what you meane to alleage these [illegible] the whole Scripture, or to what purpose you haue inuented this newe translation, except it be to iustifie that errour of the Anabaptistes, that the vertue of the worde and of the sacraments doth depende vpon the good life of the Minister. Certainely if that you haue neither greeke, latine, [illegible] then [illegible] ministers, or deacons, but of elders, [illegible]

Idolatrous sacrificers and Whoremongers.

Mat. 23.

Phil. 1.

Repentance stretcheth to Idolatrie.

Tit. 1.

Chap. 2. their Division.

Idolatrous sacrificers and Masse-mongers.

1. Tim. 3.

But as it is not lawfull for vs to follow the example of Christ in calling of Paule, by admitting those which are now commonly chosen to ministery without that extraordinary calling: so is it not lawfull for vs to follow the example of the Apostles in the election of Matthias, before the receiuing of the holy Ghost, the generall rule of Christ being to be followed of vs, and those examples of our Sauiour Christ to be followed of vs, and those commandements generall to the contrarie, then we must know that it is our part to follow the same and beleeue them, as if there the diuine estate of the [illegible]

Io. Whitgift.

Peter hauing before a reuocation of his confession, lately abiured Christ in Pilates Christ almost euen in the presence of his master, hitherto a notable Denier and vnfaithfull, but thrice, yea bitterly forsworne: which fault no doubt was as grieuous as any kind of Idolatrie: and therefore if you haue no better matter against vs, you can not greatly trouble me, for the circumstances being considered, there is nothing to excuse Peters dayall.

1. Tim. 1.

But Christ in the heape of Paules perfections, did chose him to be an Apostle, and called Peter also to that function, after he had thrice denied him, saying: but he did obtaine his mercy, neither is it any vaine flourishing and fleering that hath been before vs that we should at no time dispaire of his mercy and goodnesse. For S. Paul saith, Howbeit for this cause I obtained mercie, that Iesus Christ should first shewe on me all long suffering, vnto the example of them, which shall in time to come beleeue in him vnto eternall life. Although these examples of our Sauiour Christ are not of all things in all points to be followed, yet doe they sufficiently declare, that no man for any crime is to be excluded from any lawfull vocation, if he repent him and become a true man: and there [illegible] but this doctrine is consonant to the whole course of the Gospell.

Chap. 2. the. 3. Diuision.

T. C. Pag. 17. Sect. 4.

T. C. picketh a quarell to deprane Ambrose out of place, and vanitie.

[illegible] Ambrose [illegible] newly [illegible] beginning to be [illegible] of Milaine, for [illegible] [illegible] [illegible]

feuerities (in deede extreme and excessiue) that they were neuer after, vntill their deathes admitted to the Lordes table: I leaue to you to thinke whether they should then suffer any suche to execute the function of the ministerie. Besides that S. Cyprian hathe also a speciall treatise of them, that those that haue sacrificed to Idols should not be permitted any more to minister in the Church, in the first booke of his Epist. Epistle. vij.

Io. Whitgifte.

It appeareth in that 7. Epistle of Cyprian, that he ment of such as after they had sacrificed to Idols, take their ministery againe vpon them, without any signification of the we of repentance, but rather iustifying, or at the least excusing their former fact. And that this was Cyprians meaning, it may be gathered by these wordes in the same Epistle, which he speaketh to the people to whom he writ, touching *Fortunatianus*, who hauing sacrificed to Idols would haue againe returned his ministery: *Ergo continuemus, & deum non timentes, & ab ecclesia in toto recedentes, nemo comitetur. Quod si quis impatiens fuerit ad deprecandum dominum, qui offensus est, & nobis obtemperare noluerit, sed desperatus & perditus senatus fuerit, sibi imputabit tam iudicij diei periculi.* Wherfore let no man kepe companie with those which are stubborne, not fearing God, & wholy depart from the Church: But if any will not take forgiuenesse at the Lord, which is offended, and will not obey vs, but will needes follow them which are desperate and paste hope, he shall laye the blame on none but on himselfe at the day of iudgement. Wherby it is plaine, that Cyprian ment such, as had wholy departed from the Church, and were desperate in wickednesse. It is manifest that in Cyprians time, those that did offend in such crimes & afterwardes repented, were appointed a time of publique repentance, according to the qualitie of the fault committed, and vntill that time was expired, they were not admitted vnto the Lordes table, except onely at the poynt of death. *Cypri. lib. 1. Epist. 7.*

But I graunt that there was extreme seuerity in Cyprians time shewed to suche, as had fallen in the time of persecution, and that it euidently appeareth in other of his Epistles, that such were no more admitted to the ministerie. But this law was made by Cyprian and others as it is euident *Lib. 2. Epist. 1.* in that Councell of *Carthage*, where it was also concluded that such as were baptized of heretikes should be rebaptized, and therfore of the lesse force, seeing that that whole Councell is for that cause reiected.

Chap. 2. the. 6. Diuision.

Answere to the Admonition. Pag. 39. Sect. 2. 3.

I pray you what say you to M. Luther, Bucer, Cranmer, Latimer, Ridley &c. were not al these sometimes Masse-mongers, and yet singular and notable instrumentes of promoting the Gospell and preaching the same: wherof many haue giuen testimonie by sheding their bloud.

And by whose Ministerie especially hathe the Gospell bene published, and is as yet in this Churche of England, but by such as haue bene Masse-mongers, and now zealous, godly, & learned preachers?

T. C. Pag. 27. Sect. 23.

But you aske what they saye to M. Luther, Bucer, Cranmer, Latimer, Ridley? I praye you whom did these excellent personages, euer slide from the Gospell into Idolatrie, which of the two euer say Masse, after God had opened them the truth? what hath so (a) blinded you, that you can not distinguish a great difference, betweene one that hauing bene seduced from his youth by the Idolatrie, commeth after warden out of it, and betweene him, which hauing vnderstoode of the Gospell afterwards departeth from it, and of such to the place of Symphon, of whom I say, as haue gone backe and fallen away.

I knowe none, that haue bene Preachers of the Gospell, and after in the time of Queene Mary Masse-mongers, which now are zealous, godly, and learned preachers, & if there be any such I thinke for offence sake, the Churche ought to beare but with them, then hate them. You saye God in that place sheweth how grieuous a finne Idolatrie is, in the Churche especially: And is it not more grieuous in the Minister of the Gospell, seeing function is more perfect, and knowledge greater? and if the sinne be greater, shoulde it haue not a lesse

(a) Here the Admonition which I confute, for it speaketh generally and maketh no such distinction

punishment, than it had then: howe shall the sinne be esteemed greate or little, but by the greatnesse or smalnesse of the punishment? you saye before, the places of Deuteronomie, touching adding and diminishing nothing from that which the Lorde commaunded, were for the Iewes, and are not for our times. And this commaundement of God in Ezechiel, you say serued for that time, and not for ours.

Io. Whitgifte.

The examples of M. Luther, Bucer, Cranmer. &c. do sufficiently confute the Admonition, the wordes whereof be these: In those dayes no Idolatrous sacrificers or heathenish priests were appointed to be preachers of the Gospell: but we allow and like well of Popish Massemongers, men for all seasons, king Henries priests. &c. here you see, that they doe not onely condemne suche as once knowing the truth, doue afterwardes departed from it, but suche also as haue at any time sacrificed: why should they else name king Henries priests, seing it is euident that the masse was not abolished in king Henries time? so that I haue better cause to aske, what hath so blinded you that you could not vnderstand their meaning, the wordes beyng so plaine? or rather that you would in that point wilfully blinde your self, and others also? I know some that being preachers of the Gospell, and after in the tyme of Queene Mary massemongers, which now are zealous, godly and learned preachers, and of as good fame and credite with godly men, as any be in this lande (without offence be it spoken) neyther be the quiet and humble members of the Church offended with them, but reioyce at their conuersion, and prayse God for them.

Doctrine framed according to mens persons.

But you frame your doctrine according to your affection towardes certaine persons, as if maner now a dayes of some is: for this doctrine hath bene taught generally, that no Idolatrous priest should remaine in the ministerie: these examples of Luther, Bucer. &c. haue bene lightly reiected, as repugnant to the commaundement of God: but now being better aduised, & remembring that some in that case be great promoters of your opinions, this mitigation forsooth must be made, that such as were preachers in king Edwardes time. &c. they (I meane your fautors) were professors, though they were no preachers, they were also in Queene Maries time Massemongers, and nowe they be preachers, and yet all is well: for you haue the law in your hands, to coyne what opinions you list, to adde to them, as to take from them, what you list, to apply and not apply them, to whom and when you list, euen Popes like.

Tract. 2. cap. 6 the. 5. diuision.

The sinne of Idolatrie is now as great an offence as it was then, but the external & ciuill punishment for the same, is in the power of the Magistrate, being a portion of the iudiciall law, the necessitie whereof is wholy abrogated, as I haue proued before.

Those precepts in Deut. were giuen to the Iewes, both for the iudiciall & ceremoniall law also: they be giuen to vs for the law of faith & good maners only: for we are clearly deliuered frō the ceremonies of the lawe: the iudicials (whereof this in Ezechiel is a portion) are not enioyned to Christians, vpō any necessitie, but left to the discretion of the ciuil Magistrate. And therfore I haue saide nothing, either of those places of Deut. or of this of Ezech. which I will not by learning & good authoritie iustifie.

Chap. 2. the. 7. Diuision.

Answere to the Admonition. Pag. 39. Sect. vlt.

God in that place of the prophet Ezechiel sheweth how grieuous a sinne Idolatrie is, especially in the priests, but he prescribeth no generall rule of secluding them from their ministerie, if they falling afterwarde repent.

T. C. Pag. 27. Sect. 4.

You bring a fine leaf, which to countenance your corruptions, hide the fruites which growe against them, to be commaundements of men, which be in our eares, & that to be Iudgements of our ministers, which seeme of them selues, to carry shame of them. This is not the way to roote superstition, but to all heresies & schismes, that euer haue bene or shall be. For if you goe forwarde in clipping the Scriptures, as you begin, you shall leaue vs nothing in the end, whereby we may either defend our selues against heresies or be able to strike at them.

Io. Whitgifte.

I neither hide the Scriptures nor clip them, neither can my doctrine ope the way to any heresie:

Idolatrous sacrificers and blasphemongers.

...ouldes but I thanke of them in this point as all learned men know the matter doe, else ...o me doe all I can not, but prove me, but by reason, but reasons and authorities.

Chap. 2. the. 8. Division.

Answere to the Admonition Pag. 40. Sect. 1.

Besides this, there is a great difference betwixte the severitie of the lawe, and the lenitie of the Gospell, betwixte the eternall regiment of the Churche before Christ, and the Church after Christ, neither can you make the one in all poynctes correspondent to the other: Like wise betwixte the declining of those Priests, which long wholly from God to Gentilitie, & the leaning of ours to Popishrie, which confesseth the same articles of fayth that we doe, although not sincerely. It is one thyng wholly to worshyp false Gods, an other thing to worship the true God falsly and superstitiously. But among all other things I wonder gladly know wherein king Edwardes priests have offended you. It is happie you let Queene Elizabethes priests alone. I marvell whose priests you are.

T. C. Pag. 47. Sect. 5. 6.

Whereas you say, there is a great difference betweene the severitie of the lawe and lenitie of the Gospel, we answere, I finde a place of the greatest of the Prophetes, which more affectionately in this behalfe of the state betwixte Christ, that there is a good and an evill regiment, and a lenitie of the lawe, and an other under the Gospell. For so saith the Lord, that there shall yet be a fourth part of them, and that number he so purgeth as gold is purged, and they shall call upon my name, and I will heare them: I will say, it is my people, and they shall say, the Lord is their God. Now you see how the Prophet describeth the state of the Church under the Gospell, that there shall be a greater number of people, than there were under the lawe. So that now we see the condition of grace to be the observation of the lawe of God, whereby the lawe is not lesse perfect then before the same.

Cap. 13.6. (*) The place of Zach. misvnderstande.

In this time I will not stand upon the place of Zacharie (*) which speaketh of the calling of the house of Christ, and of the time of the Gospell, and shewes that the latter estate thereof shall exceede their former estate to be more to their glorie.

Io. Whitgifte.

Difference betwixt the severitie of the law and the lenitie of the Gospell.

My opinion touching the severitie of the lawe & lenitie of the Gospell is further from the error of the Anabaptistes, than yours is from the Turkes & Iewes. I speake of the severitie of some lawes, and not of them all, for the manner and kinde of punishing is not the same now, that it was then: Neither will I stande to argue with you in this point. Christian Magistrates are not bound to the particuler kinde and manner of punishing sinne: and yet is not this to separate sinne and punishment one from another, as Cyrill doth note in his booke against Iulian, where he saith in a certaine lawe amongst other crimes were commanded to be put to death with corporall death, and not in the Gospell, which reason fully answereth your objection. *Quid igitur dicemus quod lex Moysi crudelis est?* &c. What then shall we say that the law of Moses is cruell, which commaundeth that the adulterer, and murtherer should be punished, and not the Gospell of Christ through mildnesse and gentlenesse? I answere, that the matter is not so. For to this purpose doth we bring in that saying of our Saviour, I have much more to say, and of more grievous punishment, but you cannot beare them now. Because therefore I have not spoken of punishments, whereby the soule of man is destroyed, for the greatnesse of the sinne, but of those punishments, whereby the body is punished, for the greatnesse of sinne, I have said, that according to the lawe of God, Adulterer and the murtherer should be punished with present death. For so much as both of them

haue suffered punishment for their sinne, and haue receiued due rewarde for the wickednesse which they committed: what reuengement shall afterward hang ouer their soules, if they haue committed no other fault, if there is no other sinne, which may condemne them, but onely haue committed this fact, and for the same haue receiued the punishment due by the lawe? The Lord will not punishe one thing twise, for they haue receiued the rewarde for their sinne, and the paine for their offence is finished. And for this cause is not this kinde of commaundement cruell (as the heretikes affirme, accusing the lawe of God, and denying that there is any kinde of humanitie in it) but it is full of mercie: bycause hereby the people should rather be purged from their sinnes, than condemned. But heare there is no punishment layd vpon the body, nor any purging of sinne, through corporall punishment: but through repentance, which if a man doe worthily worke, he doth hereby learne to obtaine the pardon and forgiuenesse. Howbeit howsoeuer this answere of Cyrill may in some points minister occasion of quarrelling to such as be disposed, yet this is certain, that the quantitie of time & the hainousnesse of the fact is not to be esteemed according to the corporall and eternall punishments, but according to the commaundement of God, to the which it is repugnant: and according to the threatenings of God in the scriptures pronounced against such sinne, for worse and later faults are by him punished with greater torments, euen according to the sum of euery offering. Now this sentence not only respecteth the temporall estate, but the eternall condemnation. Neither doe I make this difference betweene the seuerities of the law and lenitie of the Gospell, in any other respect, than as I haue said all punishment appointed in the lawe.

The true meaning of Zacharie. 13. The place of Zacharie doth not make for your purpose, except you will giue to the parentes power of life and death ouer their sonnes and daughters, and giue libertie to one priuate man to kill another. The prophet in that place declareth what zeale shall burne the people against false prophets, & how much they shall esteeme the true ministers of God before their owne naturall affection, and rather forsake their children than them, and kill them, than by their meanes they should be withdrawen from God: this is the true meaning of that place, if you will referre it to the time of the Gospell. But if you will apply it to the Iewes to whom this prophet now prophesieth & preacheth, the truth be declare vnto them what zeale and fernencie God requireth in them, if they truely repent them of their former Idolatrie: so that they shall not spare their owne children, but be ready with them according to the lawe Deuter. 6. &c. M. Luther expounding this place and referring it to the time of the Gospell saith thus: *Est ista hec sententie summa, &c.* The summe hereof is, that Christians shal retaine, & defend true and pure doctrine, without respect of any person, whether it be his kinsman, or friend. For it is necessarie that there shoulde be false doctrine, and heresies, that the truth ought be tryed. But yet they shall not haue the vpper hande, or preuaile. And interpreting these words (he shall say) his father and his mother that begat him shall thrust him through when he prophesieth) he saith, *Ad eiusmodi furiosi autoritatem & gladium ipsum confugiunt, & verbo Dei, cui nemo furiosus & sanus resistere, gaudet ipsum parentes cum filiis, suis & suos pios, malos Christianos confodit, & ipsorum errores verbo Dei refutandi.* That is to say, they shall destroy him not with iron or brasen armour and weapons, but with the words of God? For the strife shall be spirituall and pleasant, such as is betweene parentes and their children, like as Saint Paule doth pearce through the Corinthians, and reprehendeth their errors by the word of God.

The blasphemie of T. C. But I woulde you in these conclusions of this place, that there is no place nor pretence to false doctrine made of necessitie to be put in vre, though the parentes should kill their owne parentes and kinsmen, rather than they should forsake the truth: but rather they ought to be killed, than to consent vnto them willingly. If they will consent vnto them, and take part with them willingly: notwithstanding, the Scripture hathe no such meaning. Neither haue you any example of such extremitie committed by a true Christian parentes & kinsmen, Master, from the ministrie of Christ vnto their house. Neither is there any thing in the whole newe Testamente, wherevnto any such fact can be warranted. And howsoeuer these places may make, to the seuere punishing of heathenne

Idolatrous sacrificers and masse-mongers.

Exod. 32.

(a) As who should say, that may not can doubt of this.
(b) A grosse error, for most of the which gat this thing to them this because it made were never amended.
(c) A shamefull vntruth, as shall appeare.
(d) An vntruth, for they did not so.
(e) This is more truth to them which you spake immediately before.

Chap. 2. the. 9. Diuision.

T. C. pag. 28. Lin. 2. & Sect. 1.

The gentiles tooke the Images to be gods. Psal. 115. Esay. 44. Ierem. 10. Baruch. 6. Hist. Bel & Dragon. Iudg. 2. 1. Reg. 18.

The wordes of the texte may especially signifie unto us, that the Israelites tooke the golden Calfe to be God: but by it that they may be taken there metonimically (whereto is but a circumstance) that can not excuse their grossenesse of other times, when they were conuerted among the Gentiles, and allowed to worshippe there Gods. What this example serueth vnto well for my purpose, that I haue not onely made this Calfe, but also sacrificed vnto it, and exhorted the people to worship it: and yet notwithstanding, by reason of good intent, I am excused. Although his case must all one with theirs, yet will I not here say vnto it.

The example of T. C. against him selfe.

Exo. 32. ver. 4

Now lay the people before: but here I answere, by the wordes of the texte, that the reason why they take not the Calfe to be God: is, because they say, Jehouah, and were the wordes, not of the people, but of Aaron: the people saide, These be thy Gods, O Israell, whiche brought thee out of the lande of Egypt. So that, that reason may shewe what Aaron thought of it: and this, what was the opinion of the people. I would haue you to deale sincerely in alleging of the Scriptures.

You put me ouer to the treatise of goosy newe writers. Which doe refuse this distinction. &c. But you neyther name those writers vnto me, nor let me vnderstande where to finde those treatises, whiche speaketh no suspecte that you neyther knowe where, nor whether they be: but the matter is not greate. I see we muche mistake that distinction of the Scriptures, and the intent of it, as any man wotte, neyther doe I greatly desire to speake with those writers. But yet thus I saye: the Scriptures haue all the same, and those kindes of speaches. One is, where the true God is worshipped by other Gods, when the true God is worshipped with false Gods. Another is, when the true God is worshipped with false Gods. The other is, when the true God is worshipped with false Gods. All these kindes of speaches are in the Scriptures, and the first is the worst: and in this I saye that Aaron and Israell sinned, and is numbred in the place.

The papistes worship God aryghte vpon this will of, and other whyle they haue worshipped almighty God in all partes of their worshippe: they also giue to the creature that seruice that is due to the Creator: and herein consisteth the first kinde: yet are they not therefore to be counted Turkes, or Infidels, or Heathen, but Christians, although corrupte Christians. And in this sense I saye that I can be content to graunte, that there were some of the Papistes in those kindes of Idolatries: and that if they repent vnfeynedly, they are not to be cast cleane out of the Churche, nor out of the ministerie.

The Papistes haue little cause to thanke me, or to loue me, for any thing that I haue spoken in their behalfe as yet: you see that I place them among wicked Idolaters. My defense is of those that haue bin Papistes and be not, vnlesse we otherwise deny them to be Christians. But I will not stande with you in this matter, take it as you please.

Admonition.

1. Ti. 4. 11.

q Ministers of London enioyned to learne Mr. Nowels Catechisme.

If they that finde some want of learning in themselues, or that be crepte into the ministerie vnlearned, either of their owne accorde, or by commaundement of their Ordinaries, reade and learne godly and learned Catechismes, they are to be commended, and so is hee that prouoketh them thereunto.

That Catechisme whiche you in derision quote in the margent, is a booke fit for you to learne also: and I knowe no man so well learned, but it may become him to read and learne that learned and necessarie booke. But some arrogant spirites there be, that thinke themselues of all men best learned, and disdeyne to learne of any.

That place of the fourth chapter of the first to Timothie, doth not forbid a man to learne.

He that is a good and modest preacher, will not disdaine as well to be taught as to teache.

T.C. Pag. 28. Sect. 23.

What shoulde become of the people in the meane season, whilest they learnte their Catechisme, and when they haue learned it, they are no more fit to be Ministers, and to teache other, then he that hath learned his Accidence, or Rules to fit by a Scholer. And it cannot be determined, but it were a great oversight, to enioyne Ministers to learne a Catechisme. It semes muche to compell them to reade it. And if a man should passe backwarde beyonde the ignorance of the most parte of the Ministers, three whole dayes together, he could not haue fitter matter against them, then that Canon which sendeth them to their A.B.C. and principles of their religion. How knowe you that they quote the Catechisme in the margent in derision? or that any allusion or letter that soundeth that sweyes? if you coniecture it because they haue set it in the margent, you may as well say, that they knowingly quote the scripture in derision, being also placed there.

* But howe followeth this? If it be meete that ministers shoulde learne every day, therefore it is meete they be enioyned to learne Catechismes? or if meete they shoulde reade Catechismes, therefore meete to learne them, and be enioyned to learne them? Is there nothing betwixt the learning and profession of a Minister, than to learne Catechismes? or doth a man learne those things alwayes, which he readeth? doth he not read things sometime to recapte the things that he hath learned? For because they say it is not meete that Ministers should be enioyned to learne a Catechisme, you conclude of their wordes, that they would not haue a Minister to learne, or to read any thing. Whiche is as farre from their meaning as wordes either, as you are from the reasonable and bright expounding of them.

* It followeth euen as the rest of your arguments do, for is it your own, and no mans else.

Io. Whitgifte.

God be thanked, the people nede not pine & starue for lacke of foode, they haue the Scriptures read vnto them, they haue also profitable and fruitfull Homilies, they haue the Sacramentes rightly ministred, and publike prayers in a knowen tongue: and seeing you God graunte them, those seede well disposed preacher further to instruct them, and the Lorde is not so slenderly and carelesse, but that he will also communicate with them that whiche he benefitte hathe by diligent reading learned.

Catechismes (and that especially) doe containe the grounde of Religion, and the principall poynctes of Faythe, and good life, and therefore not vnfitte, as I suppose it fitte for any man to read. I knowe not what to eighter matters they can learne, than those that so concerned. Vnlesse you thinke nothing belonging to life, but suche matters as pertaine vnto you: and by the whiche you so much disturbe the peace of the Churche. It is good alwaies to learne, and it shall be no disgracing, no not to your selfe to read it.

We doe not denie but that there be vnlearned ministers in England, and lest further it no difference at all, to enioyne them to learne suche thinges as are moste profitable both for them to knowe, and to teache other. To read and to learne suche as M.D.C. is not vnprofitable for any: but you will well perceiue that good opinion that you haue of your selfe, and howe greately you disdeyne all other

men

mens labours.

Whether I haue truly layde that note to be placed in the Margent (Iudge reader) or no, let the Reader iudge, to whome also I doe referre the consideration of your modestie, touching that matter. He that indifferently considereth theyr quotations of Scriptures, will thinke that the moste of them, were not placed there in good earnest.

The argument which it hath pleased you to frame of my wordes (I graunte) followeth not: but this followeth right well, it is fitte that ignorante Ministers shoulde be enioyned to learne suche things as be meete and profitable for them, *Ergo* they may be enioyned to learne Catechismes. And in like manner, it is meete they shoulde read such Bookes as may instruct them: *Ergo*, they may reade Catechismes. I thinke a man by reading, learneth: and I suppose that to reade those things againe, which a man hathe forgotten, is to learne them againe, if to learne be to vnderstande, and to remember.

But all this your tallying about this matter, is to lyttle discredite vnto this state of the Churche, bycause there be many ignorante Ministers. Wherefore I will answere you with the verie wordes in the confession of the Churches in Heluetia.

Confes. eccles. Helvetic. VVe condemne all vnmeete Ministers, not indued with giftes necessarie for a shepheard that shoulde feede his flocke. Howebeit we acknowledge that the harmlesse simplicitie of some shepheardes in the olde Churche, did sometymes more profite the Churche, than the great, exquisite, and fine or delicate, but a little too prowde learning of some others: wherefore we reiect not nowe a dayes, the good simplicitie of sensine, so that they be not altogither vnskilfull of God and his worde.

Of election of Ministers by the voyces and consent of the people.

Chap. 4. the 1. Diuision.

Admonition.

The fourth. Then election was made by the common (r) consent of the whole Church: now euery one picketh out for himselfe some notable good preacher, he obteyneth the next aduouson, by money or by fauour, and so thinketh himselfe sufficiently chosen. r Act. 1. 26.

Answere to the Admonition. Pag. 11. Sect. 4. §. 6.

Matthias elected extraordinarily. To proue that the election was then made by the common consent of the whole Churche, you quote the first of the Actes. I tolde you before maister Caluines iudgement of that place: there is no mention of electing by any common consent. And in the place by you quoted, which is the .26. verse, it is declared howe they gaue foorth theyr lottes, and that the lot fell on Matthias, and that he was by a common consente counted with the eleuen Apostles: here is no mention of any election. But when he was extraordinarily through Gods prouidence by lot appointed, then they all counted him, and esteemed him as one of the Apostles, whereas before, some of them woulde haue had Barsabas.

I thinke your meaning is not to haue alwayes two at once to be preferred to the ministerie, and then one of them to be chosen by lotte; I knowe none of that opinion. Wherefore this example is singu-

singular and extraordinarie, and therefore no generall rule to bee followed.

If any man seeketh a benefice extraordinarily, or unlawfully. If any man desire honour, the honour, not cure, the burthen, riches, not opus, the worke: he hath to answere for it: but I trust you will not accuse all, thoughe perhaps you suspect some. I meane of your selues, and peraduenture your owne selfe.

Admonition.

The like. Then the [illegible]

Answere.

To proue that the longer ministers [illegible] ministers: you alledge the acte of the Apostles, touching the place of the seuen I touched before: It speaketh not of Ministers of the worde, but of Deacons, whose charge appointed to make prouision for the poore only (as you say) for [illegible] (for so they be called) clerkes [illegible] the ministrie of the worde.

It may be that some be so rude and ouer [illegible] A good rule may be broke by some, and yet good still. [illegible] not of the calling: you may run [illegible] vndoubted order. The rule may be good, though [illegible] broken.

[illegible] Fo. Whitgift.

[illegible] place to set downe the iudgement of Chrysostome [illegible] Chrysost. Hom. 14. in Ac. [illegible] seruus sorti, nec eum possent ipsi spiritum [illegible] sequerentur: sed magis statuunt quod maiestatem testificantis approbatur. Non definitur [illegible] Zanchius. Bullinger.

[illegible] The Apostles did not [illegible] [illegible] be thought to be partiall, or to doe any thing [illegible]

[illegible] Chap.

Chap. 4. the. 6. Diuision.

Admonition.

The sixth. That no one ought to be set in any congregation, but by the consent of the people.

Act. 14. 13. 2. Cor. 8. 19

Answere to the Admonition. Pag. 43. Sect. 6.

To proue that no Minister was placed in any congregation, but by the consent of the people, you alledge the. 14. of the Acts, and of the. 2. to the Corinthians, the eight Chapter. In the. 14. of the Acts, verse. 23. (for the latine you haue quoted the. 13.) it is thus written. When they (that is Paule and Barnabas) had ordeyned them elders by election (for so is some translation) in euery Churche, and prayed and fasted &c. The texte is plaine that Paule and Barnabas did ordeyne them Elders

T. C. Page. 218. line. 14.

In the eighteenth of Genesis, it is sayde that Moses did appoint vnto the people, Captaines, Counsellours and Iudges &c. And if any concludes therevpon that he did it himselfe alone, he is by euidence of the Scripture conuicted in Deuteronomie, where it appeareth that the people did chuse them, and presented them to Moses. What is it then that is

1. Chap. Verse. 15.

In the Acts it is sayde, that Paule and Timothie ordeyned. Act. 16.

In the same manner of speeche is vsed of the Apostles Actes, wherein it is sayde, that the Apostles did make Ordinance by decree that he gathered the assembly and diuers. Act. 15. Verse. 23.

You say so, but you shewe not one.

For what profe.

If the reason grounded vpon the plaine wordes of the Scripture, be but a fonde reason

Zuinglius. Bullinger.

Zuinglius. Bullinger. Bullinger in his first booke

Paule and Barnabas did chuse Elders or ordeyners in the Churches of Asia.

of speeches in the Scripture, but they proue not that this is suche, and therefore you haue in vaine rehearsed them.

The

The example of Iesus is farre from proouing that shoulde, to be suche, as you affirme, that Iesus in speche or maner vsed, was in Commune, easy to be vnderstoode of the hearers to be vnderstanded, or that circumcision ought to be ministred by the Apostles, or that the knowledge of circumcision of the vncircumcised, but it is certaine that Paule and Barnabas had to doo in this matter, and to them (as to their chiefe pastors) appertained, and not vnto others, and not commaunde others to administer them.

Whereas the manner of speache vsed in the like, wrought you will expounde these places thus: Moyses and Aaron shall appoynte their Elders, that is, commaunde the people to chuse them Elders, which interpretation were strange in this place, and vnlikely to be true.

Nowe in the Psalme of Deuteronomie before not directly proued, that Moyses alone dyd not appoynte those Magistrates, for although he willes the people to bring vnto him (Moyses) of wysedome, and of vnderstanding, &c. yet it doth not follow that they did so, but it rather appeareth, that they committed the choyse of them wholly to him, for after in the fifteenth verse of the same Chapter he saythe, So I tooke the chiefe of your tribes, wyse and knowne men, and made them rulers &c. Deut. 1. ver. 15
Example of it is (that whether the people named any vnto him or no) he appoynted them, and gaue them their authoritie, so that the manner of speache is proper, and not by any figure of Speache.

T. C. vnder an other pretence pulleth at the ciuill Magistrate.

But see yonnge still secretly pulles at the authoritie of the Ciuill Magistrate, vnder the pretence of speaking against the Late Ecclesiasticall: For before cause you inuoke seruice to bring in the place to the eyghteenth of Exodus, to proue the phrase and maner of speaking, yet maye you be thought secretely to insinuate that Princes maye not appoynte vnder officers, in the choyse of the people. And surely if your dealing in this place be well marked, it may easily be seene, that in resolueyng against the gouernment of the Churche, you laye the grounde of confoundyng, or at the leaste, of chaungyng the state of the Common wealth.

In the fifteenth of the Actes verse. 22. and. 23. there appeareth, that the whole Church together with the Apostles and Elders, by a publike order appoynted certaine of their owne company to Antiochia, to goe with Paule and Barnabas &c. and gaue Letters by them conteyning these Decrees: whereunto though the people subscribed, and gaue their consent, yet it followeth not, but that the Apostles and Elders might chuse (as they did) verse. 2. and. 6. of the same chapter. Euerye one that considereth the matter, and diligently marketh them, doth not therefore make them: Neither maye they properly be sayde to be made by the Apostles and Elders only though the people allowed their doings, and consented to them. For in the ciuill Lawe of Calcedon the consent of the people was in deede required, that after they had commaunded the decrees of the Councell to be executed by the Apostles, and other Doctours, they were also commaunded to subscribe to their decrees. Whether there be any suche manner of speache or no in the Hebrewe tongue, (it is not materiall: neyther is there any thing here spoken, whereby it appeareth that there is suche a manner of speache) therefore it maye at moste be supposed but very rarely, and there be stronger reasons brought to proue as playnely, that the people chooseth ministers, as it is here written, that Paule and Barnabas did.

Chap. 4. the 3. Diuision.

Answere to the Admonition. Pag. 4. Lin. 2.

And the Greeke worde (though although it signifie to create, by putting vp of hands) yet it is the common opinion almoste of all Ecclesiasticall writers, that this worde in Scripture is vsed for the solemne manner of ordeyning ministers by the imposition of handes.

T. C. Pag. 29. Sect. 6. & Pag. 30. Sect. 1. 2. 3. 4.

[illegible] I may not here omit what consideration he carries withall in this place, whereby he seemes to fortifie his answere, that they ordeyned them by the suffrages and voyces of the Church. What pretie toyes the Greeke worde χειροτονησαντες (by the common opinion of almost all ecclesiasticall writers) hath in the Scripture for the solemne manner of ordering Ministers by the imposition of hands: I refer to the former exception you take to your selfe. Neither doe I know any reason, why I should be loathe my selfe in the matter, and that rather then allowances in matters meere indifferent, are in the Church, that if I should, every houre put the Church, I should become a very Stentor in reporte. I confesse I have many times wished, that (a) some one of the Fathers had written at large, and fully of this matter, that there might be found but some one sure ground, whereupon we might safely build our selves, for then I should not have needed to have troubled my selfe, or you with this question. But what have you gained thereby, when I can shewe you that translation ordinarily, and properly, that they ordeyned by election, or voyces, or suffrages? I have set the consideration of this question, I confesse for the satisfaction of my Countrymen, to whome, as of myself, and of my selfe, I owe [illegible] (a) An untruth as will appeare.

[illegible] Pag. 30. Sect. 1. 2. 3. 4. [illegible] Pag. 31. Sect. 5. [illegible] Pag. 32. Sect. 6. [illegible] Pag. 33. Sect. 7. [illegible] Pag. 34. Sect. 8. [illegible] Pag. 35. Sect. 9. [illegible] Pag. 36. Sect. 10. [illegible] Pag. 37. Sect. 11. [illegible] Pag. 38. Sect.

the pastor, wherby he might declare, that manner impositions hangeth on
holyest ministers. Besides wo de χειροτονια is ment, is so placed that wee may vnderstande
rather that the voyces should be the voyces of the people, or ordeyned by the laying on of
handes.

¶ Calvine vpon the same place doth thus interpret. Verbum χειροτονησαντες significat Calvin.
apud alios creasse, sed hic videtur magis proprie sonare, quia mos fuit [illegible]
ut declararent electionem per manuum porrectionem. Nam quod Lucas addit precibus
se commendasse, ad ordinationem pertinet. The greke worde χειροτονησαντες signifieth to determine
some thing by lifting vp of handes: according as it was vsuall in the assemblies
and elections of people. Many interpreting the Ecclesiasticall writers vse the worde
χειροτονια for the maner of ordering, which is the forme
of electing by the lifting vp of handes. Then these wordes of M. Calvine make
nothing to the purpose. For the question is not, whether the Apostles vsed the
maner of election, or ordering: but whether they ordeyned by voyces or by
imposition of handes. The latter M. Calvine saith, is proper to ordeyning: and
so it is. But the former is also vsed in ordeyning. For so the Nicene Councell
saith, that the Bishops of Alexandria and Rome should haue the power of ordeyning
in their owne prouinces, according to the auncient custome. Which custome
was, that the Bishops were ordeyned by the voyces of the whole Clergie and people.
Thus the Councell of Antioche vseth the worde χειροτονια, for the Clergies
and peoples voyces in the election of Bishops. Which maner of speache
is vsed also of the Councell of Laodicea. Where it is ordeyned, that Bishops
should not be ordeyned by the voyces of the rude multitude. Thus the Councell
of Constantinople vseth the worde χειροτονια, for the voyces of the people
in the election of Bishops. Which maner of speache is vsed also of the Councell
of Chalcedon. Where it is ordeyned, that Bishops should not be ordeyned by
the voyces of the rude multitude. Thus the Councell of Constantinople vseth
the worde χειροτονια, for the voyces of the people in the election of Bishops.
Which maner of speache is vsed also of the Councell of Chalcedon. Where it is
ordeyned, that Bishops should not be ordeyned by the voyces of the rude multitude.
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rude multitude. Thus the Councell of Constantinople vseth the worde χειροτονια,
for the voyces of the people in the election of Bishops. Which maner of speache
is vsed also of the Councell of Chalcedon

to be true, all things considered. Vato is euer in Caluine, and Bullinger doe take that word themselues, yet haue they allowed as much of the other signification, as I haue vsed, and therefore the more like to be true. Neither haue you yet alleaged any thing that can proue the contrarie.

Caluine.

You charge me that I do the like with Beza, but in deede you can finde no such matter vpon me to light any colde vpon. [illegible] with that signification, as Beza doeth: and you were falle euidence, that the Greeke [illegible] haue vsed any of them to haue they commonly do, which may easily be vnderstanded, by that that I haue alleaged. [illegible] that he that lifteth vp his hands vpon a man doeth lift them vp, before he can lay them on: and therefore you do but trifle in making it vnder a diuerse signification. There be other reasons, I graunt, to approue the Ceremonie of laying on of handes: and I thinke that Beza doeth vse some of them: but not to the same, and [illegible] that manner, but what is all that to the purpose? What can you conclude hereof? Is this sufficient to proue, that this word there, in this place may not signifie the same ceremonie fulfilling? Is this proued so many learned mennes vngrauntes?

Caluine.

I doe not say that χειροτονία doth signifie alwaies the bare Ceremonie of laying on of handes, but the whole [illegible] which is also sometimes signified by [illegible] Luke. But [illegible] Luke, [illegible] vsed in other place [illegible] by such like if in the bare signification of laying vpon handes, also [illegible] Actuarie, as he vseth this worde χειροτονεῖν in [illegible] that you [illegible] when you [illegible] graunted as graunted that Master Luke by this word [illegible] the bare Ceremonie of imposition of handes.

T.C. bringeth a place against himself.

The place that you alleage out of the tenthe of the Actes maketh nothing against [illegible] and ouerthroweth your whole [illegible] For because χειροτονήσαντες is not there taken for lifting vp of handes, but for appointing or ordeining [illegible] for Christs [illegible] appointe [illegible] Diuinitie by lifting vp of handes [illegible] Seruices, it signifieth not to appoint as is alleaged by the suffrages and consents of other: for Christ requires no common consents in the choyse of his Apostles: so that you haue [illegible] not gathered by alleaging of that place: for as they were [illegible] with the tenthe of the Actes not signifie, that the Apostles were chosen by the consents or voyces of anye other, then of Christ onely: so in the fourteenth of the Actes signifies, that Paule and Barnabas did appoint and ordeyne them ouerseers by their olone voyces onely, and not by the suffrages of the people. Certainely that place of the tenth of the Actes manifestly declareth, that this worde in Scripture doth not signifie anye common election by the voyces of the people, as you would haue it to be. Wherefore I thinke that their iudgement can not iustly be misliked, which do take this worde in this Scripture of the Actes, to signifie the solemne manner of ordeyning Ministers by the imposition of handes: not meaning the ceremonie. But the whole action of ordeyning. We conclude, I will before no other interpretation of this worde in the 14. of the Actes, than that Gods glorie [illegible] you haue alleaged Acts 10. which also answereth, what so euer you haue here spoken of Master Lukes skyll in the Greeke [illegible] of the life of this worde in the Scriptures: so that I will not name any other Author, before Master Luke vsed this worde, to proue the same.

Chap.

Chap. 4. the 4. Diuision.

Answered the Admonition. Pag. 43. l. in. 12.

Surely howesoeuer the woorde is taken, yet here is no generall rule prescribed of electing ministers. You maye as well conclude, that all thynges oughte to bee common among Christians, because here vnder Acts. 2. that all those whyche beleeued, had all thinges common among them: and that those whyche be conuerted to the Gospell, oughte to sell their goodes and landes, to be distributed at the discretion of the ministers, bicause they did so. Act. 2. & 3.

T. C. Pag. 30. Sect. 5. & 8. & Pag. 31. Sect. 1. 2. 3. 4.

I see we therefore for your tyrrye; beseeche you, that although the Churches custome bind them not, yet it is our order, and that it is an generall rule, no more then (sayd you) that all thinges should be common among Christians, because they were in the Apostles time.

The authour of the Admonition, saith these Sectaries, could be content Paule preached, so one bonne bearyng (whych he calleth there) were made, whych confirmeth that fundamentall ground they haue of their communitie of all thynges, which is one of their chiefe heresies. Yet it appeareth that some that are light in thinges, which altogether they lacke such conscience, yet they thinke no other haue. I shoulde speake with more indifferencie then you haue done. For although you make a countenance, and speake harde against Anabaptistes, yet in deede you throughout your whole booke sayde nothyng. But I will not here stande vpon your inconstancie, but onely vse the indifferencie and temper of your Sectarian heart in rehearsyng this thyng. Seeyng you haue so great learnyng and diligence, I would gladly learne of you, whether you thinke it a good argument or no, and whether.

Acts. 2. Acts. 5.

But I pray you what communitie or liberall of other is this, or where of the Church, because neither are rehearsed the Churche? so long as the Apostle remayned there was a mayne consentyng and vnderstanding for the poore, and no sparyng: but whether all men were bounde to sell their landes, or whether they were bounde to bryng the price of their possessions to the Apostles, or whether they were bounde to bryng the price of their possessions to the Apostles, but speciall they were bounde, that they did, accordyng to their abilitie, and therefore it is no president at all for example, that Barnabas of Cyprus did sell his land, and brought the money and laide it at the Apostles feete. And as for Ananias and Saphira, they were punished for lyeing, because they brought

herefie of hauing all things common? I knowe not why you shoulde so charge me with the whole impute and tempest of my affection hether to maynteine this estate. &c. except you be offended because I feare the weakenesse of the Anabaptisties reasons for their communitie.

My seruice and humble is not so much, but yet I trouble so lowe to haue it remoued, and you may not blame me therefo. I maynteine that state, as yet not as a thing ordinarily enioy their estate, without confusion.

I knowe the Anabaptistes doe not only erre in their kinde of reasoning, but in the right vnderstanding of the Scriptures also, euen of those places in whych they frame their argument. For the first saieth playnely. *Omnes qui credebant erant*. All which Act. 2. Act. 4. beleeued, were in one place, and had all things common. Acto. 2. & 4. *Quicunque enim possessores prædiorum aut domorum erant. &c.* For as manie as were possessours of landes or houses solde them. &c. And thoughe they were greatly to be commended in selling their landes and possessions, and in so lightly esteeming the riches of this worlde, yet it followeth not, that no man can be a good Christian, vnlesse he followe that example. There are sundrie places of the Scripture that ouerthrowe the Anabaptisticall communitie: and therefore howsoeuer they vnderstande these examples, yet can they not proue their errour, for it is true that Zuinglius saythe. *Vnius facta non præiudicant*, examples muste giue place when they be agaynste a generall lawe, commaundement or right.

I haue not spoken one worde of Austen and Chrisost. and therefore I muste to that purpose you haue them in: neither am I against the interpretation of those places of the Fathers, yet doe I saye, that no man is bounde of necessitie to followe those examples, excepte it were in the like tyme, and case. So that if the Anabaptistes erre in the vnderstanding of those places, and in their kinde of reasoning also as they haue in deede, (I doubt not but Doctor Iay will, and they be sure to vnderstande from their communitie. The communitie that was in the Apostles time was Christian, and muste serue for that time, but the same maye not nowe be vsed in the selfe same manner, and figure, without infraction of Gods commaundement. Now it is a very good argument against praying in the communitie that was vsed in the Primitiue Act. 2. & 4. time of the Church, and yet not necessarie nor meete for all states of the Church. Paule to the Galathes then vsed longe sleepe, and yet not at all times to be practised but onely in the like state of time.

Chap. 4. the. 5 Diuision.

Answere to the Admonition. Pag. 43. Lin. 20. & Sect. 1.

In the seconde to the Corinthians .8. the Apostle declareth howe the Churches had chosen Luke (or as some thinke Barnabas) to be his companion in his iourney: But what maketh this for election of ministers? whence followeth this argument. The Churches had chosen Luke or Barnabas, to be Paules companions, therefore they chose Ministers of the worde must be elected by the people?

These three late readers are all one, and the placers of Scripture vnlike. I haue tolde you, and therefore be all agreed of your selues, that the election of ministers, was then made by the consent of the people. And that euery congregation had authoritie to call their ministers.

T.C. Pag. 31. Sect. 4.

[illegible]

1. Tim. 4.
2. Tim. 1.

[illegible]

Vatabl.

[illegible]

Jo. Whitgift.

Of the exception of this word in the 14. of the Acts.

This place is not one whit contrary to any thing that is set in the Scripture, and in the 14. of the Acts it is referred to the appointing of officers in the Church, and in this place of the Epistle Cap. 8. it is applyed to the chusing of them with power to ordein the perseverance of the Churches, and to make the same to stand in force. [illegible] with it, to expresse the same, as there is in this 2. Cap. 8. For thus the Apostle saythe χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν which sentence should not have meant, if this word alone had of necessitie signified in the scripture any such election, as you would have it to be.

2. Cor. 8.

[illegible]

2. Cor. 8.

[illegible]

D iij. might

might not be brought into temptation, as I haue said before. And therefore an Archbishop may haue more then one to make a number of the Clergie, or for any thing that is in this place to the contrarie. In deede if any for ambition should be suppositious to collecte, and to ordeine diuers, when there is no (or but verie smalle) cure to attende, for the commoditie & freedom of those that be ordeined: that ye should referre to the iudgment which shal be the ordinarie moderne of those, of whom he should receiue ordination, this is the onely thing that may be gathered of this place touching any question.

Beza li. confes. cap. 5.

It is euident also in the 6. of the Acts the Church was full ripe [illegible] that was in the stead for the Apostles: the Apostles only as purueyors serue to the Church, as M. Beza truly saith in diuers places, [illegible] pearch where he was to be chosen, whom should succeede in the roome of Iudas the traytour, that they were propounded vnto the multitude by the Apostles, whom they thought most meete. Neither were the Apostles chosen by men, but immediately by Christ, as all writers confesse, neyther was the order Apostolike was there chosen by lot, and not by the voyces of men.

Answere

Also in the Apostles time it was conuenient to require the consent of the people in some things, and yet not conuenient now to be, as declared afterwarde.

Chap. 4. the. 6. Deuision.

Answere to the Admonition. Pag. 43. Sect. vlt.

The consent of the people vnto Cyprians time.

I doe not denie but in the Apostles time, and after vnto Cyprians time, the peoples consent was in many places required in the appointing of ministers.

[illegible] T. C. Page. 31. Sect. vlt. & Pag. 32. Sect. 1.

(*) An vntruth, for I say not, but to Cyprians time.

Whitgifte.

You bid me shew any one place where the consent of the people was not required in electing of Ministers in the Apostles as in Cyprians time. I might rather aske you this question, especially of the Apostles time, with bid you shew vnto me any one place, that maketh expresly for the consent of the people to haue bin required in the election of the ministers of the people. In the first of the Acts, the Apostles nominate two, and the election was not by voyces but by lot. And for the rest of the Acts it is plaine, that neyther the people, nor the Brethren of the Church, had any voyce in it. [illegible]

Election of ministers by the people, not generall in the Apostles time.

1. Tim. 5.
Tit. 1. 2. 3.

Titus Deacons were chosen by common consent.
Act. 6.
2. Cor. 8.

Cano Apo. 36.

Euseb. Zuinglius.

Election of ministers by the people not generall in the time of Cyprian.

Cyprian lib. 1. epist. 4.

Masculus.

The place of Cyprian examined.

to haue reported truly of him; for he with other Bishops, answering the questions that were demaunded of them touching Martialis and Basilides, whether (saying they were coniured of Stephanus (?)) they might fulfill their office, and minister vnto the Lorde, first declared out of Exod. 19. & cap. 24. &c. of what integritie and holynesse they ought to be that serue the altar, and celebrate diuine sacrifices. Likewise they shewe that such persones must be chosen, and parte taken, that none be chosen into the ministerie, but such as be blameles, signifying by the way, how greatly that people haue offended, that haue cōmitted vnto a sinfull priest, and consenteth to the wicked and vngodly seruice of him, in geuing vnto them, &c. in the presence of the people, and in the assemblie of many priests: whereupon he hath geuen in charge vnto the people, that they should not separate themselues from the congregation of the priests, &c. Quia nō licet, &c. Because it is not lawfull for the people to offer sacrifice for the priest, for that the priest ought rather to offer for the people. Quod & ipsum videmus, &c. Which also we see by the diuine authoritie of holie Scripture, &c. Quando Core, &c. When Core, Dathan, and Abiron, with their complices, had conspired against Moses and Aaron, and had withdrawne the people from them, they were destroyed, and swallowed vp of the earth, with their houses and goodes, and all that did pertaine vnto them. Quando Saul, &c. When Saul had slaine the priests of the Lorde, and had offered sacrifice himself, he was reiected of God, and lost the kingdome. Quando Vzias, &c. When Vzias the king would vsurpe the office of the priesthood, he was striken with leprosie, and was driuen out of the temple. Quando Iudas, &c. When Iudas the Apostle, after he had betrayed Christ, would haue executed the office of a priest, he was not admitted to the ministerie. Quando Iohannes, &c. When Iohn the Apostle had written of Antichrist, that he should come, and that many Antichrists were already come, he declared that they were departed from the Church, because they were not of the Church. Quando Dominus, &c. When our Lorde himself had ordained the Sacrament of his bodie and bloud, he shewed that the people was present at the consecration, and that the sacrifice was iustly allowed and approued, because the multitude was ioyned with their priest, and the flocke cleaueth vnto their pastour. Quando Moyses, &c. When Moses had ordained priests vnto God, he chose them out with iudgement, and not at aduenture, &c. Quando Dauid, &c. When Dauid would search out the Arke of God, he consulted first with the people, and gathered together the whole multitude of Israel, before he would remoue the Arke of the Testament of God, and set it in the tabernacle. Quando Salomon, &c. When Salomon would dedicate the temple of God, he called together the elders of Israel, and all the princes of the tribes, and the heades of the families of the children of Israel, that they might know and vnderstand the order of the dedication of the temple. Quando Paulus, &c. When Paule would ordaine a Bishop, he prescribed what manner of one he should be, that he might be without blame, &c. Quando Petrus, &c. When Peter would ordaine a Bishop, he said, that a Bishop must be ordained of the whole people, &c. Quando Paulus, &c. When Paule would ordaine a Deacon, he prescribed what manner of one he should be, that he might be without blame, &c. Quando Petrus, &c. When Peter would ordaine a Deacon, he said, that a Deacon must be ordained of the whole people, &c. Quando Paulus, &c. When Paule would ordaine a Deaconesse, he prescribed what manner of one she should be, that she might be without blame, &c. Quando Petrus, &c. When Peter would ordaine a Deaconesse, he said, that a Deaconesse must be ordained of the whole people, &c. Quando Paulus, &c. When Paule would ordaine a Widow, he prescribed what manner of one she should be, that she might be without blame, &c. Quando Petrus, &c. When Peter would ordaine a Widow, he said, that a Widow must be ordained of the whole people, &c. Quando Paulus, &c. When Paule would ordaine a Presbyter, he prescribed what manner of one he should be, that he might be without blame, &c. Quando Petrus, &c. When Peter would ordaine a Presbyter, he said, that a Presbyter must be ordained of the whole people, &c

Chap. 4. Sect. 7. Diuision.

Answere to the Admonition. Pag. 44. Lin. 1.

No certaine forme of electing ministers commanded in the scriptures.

But I saye that in the whole scripture there is no commandement that it should so be, nay one example that maketh expressly any necessitie of it euerall vale, but that it may be altered as time and occasion serueth. For in those thinges that are commanded or prescribed in Scripture, touching ceremonies, attyres, and gouernment, the Churche hath authoritie from tyme to tyme, to appoynt that whiche is most conuenient, for the present state: as I haue before declared.

(*) It will fal out that you haue neyther examples of all Apostles, nor of all Churches nor of all purer tymes.

T.C. Pag. 32. Sect. 1. 2. 3. 4. 5. 6.

But you saye these examples are no generall rules. (*) Examples of all the Apostles, in all Chur-

(a) You are deceived, when you seem gladly to hear a moderate rule of the ecclesiastical laws.

(b) Not to have

(c) This is a high place to prove a generall commandment.

theirs, and put to lay on handes: or will you only haue the Bishops to chuse to his hand, till you may come at the election, or will you both may and will? or haue you superintendents to make a mixture of all these examples, and so to make one rule, inherent to all Churches at all times most of necessitie to be bound?

I told you before, that M. Caluine saith plainly that out of that example in the first of the Acts, no certaine rule can be gathered of electing and chusing of ministers: and M. Beza *Iconsoff. ser.* 5. is as plaine, that there can be no certaine rule gathered out of the 6. of the Acts, or out of that in the first: his woordes be these. In the election of Matthias lottes were cast, but for a peculiar cause, for it behoued the Apostles, to be chosen immediatly of God. In the election of Deacons Luke hath not set downe what the Church did obserue. But in another place, we may gather by Paule, that they of Asia vsed the holding vp of handes, which maner was vsuall with the most of the Grecians: wherefore there is no cause why any man should ouercurkedly prescribe here any certaine rule for a thing

Beza.

Caluine. Matthie was chosen in the electing of 9 primitiue Churches.

Note to reporte that hee hath but vse in the Churches touching this election, were needelesse. It shall be sufficient only to set downe that which M. Caluine speaketh of it in his *Instit.* 4. 3. 15. 16. 17. where first he declareth that the rule of S. Paule touching the qualities of a minister is to be obserued, and that he is to be examined according to the same. Then saith he further, Note that there hath not alwayes one order ben obserued touching the electours and appointers: for sometimes none was chosen without the consent of the whole people, and other sometimes the people committed the choise to the Bishop and Ministers as Iudges, except it were in the election of the Bishop. Sometimes onely the Ministers did first chuse, and then offred those whome they had chosen to the people, or to the Senate, or to the ciuile rulers, who ratified the election if they lyked it, if not, then did they chuse out other. &c. This varietie of electing ministers doth M. Caluine declare in that place.

Con. Apost. 36. It appeareth in the 35. or as some count it, 36. of the canons attributed to the Apostles, that Bishops were not then chosen by the consent of the people, for that canon forbiddeth of such Bishops as being appointed to some Church, were not receyued by the people, and yet remayned Bishops still. To the like effect is the 18. can. *Con. Antioch.* and the 17. and 18. of the Councell of Antioch. In the 12. Canon of the Councell of Laodicea it is decreed that the Metropolitane with other Bishops adioyning should haue the election of Bishops, and of such as are to be preferred to a cure. And the 13. Can. of the same Councell doth forbid that the elections of ministers should be committed to the people. See then your assertion of electing by the people not to haue bin in all Churches alwayes vsed.

Con. Ancyr. can. 18. Con. Laod. can. 12. Con. 13.

T. C. seeketh a commaundement in the Ceremoniall lawe, for the election of the ministers of the Gospell. The place Numbers. 8. proueth not his purpose.

Now to your proofe out of Numbers 8. where you were put to a proofe for a commaundement to establish your assertion of electing ministers, when you are constrayned to leape out of the bookes of Moyses and nothing at all pertayning to your purpose. For what haue the Leuites to doe in that place that serue any thinges of your election? First, the people there do not elect the Leuites: secondly, they haue not the ouer sight of them: and thirdly, neither the people haue in the appointing of Ministers, the same kynde of office and ministerie as the Leuites haue. For that they were the Ministers of the Priestes, they confesse themselues, that neither you will nor can deny. Now let vs loke vpon that for the which you doe alleage it.

[illegible] for there he speaketh of the manner of purifying of the Leuites and of their offering (he speaketh [illegible] they [illegible] you) and in the [illegible] before, the first verse of the fourth of Numeri cap. 3.

[illegible] alwaie

[illegible] appointing

Pag.40.lin. vlt.&c. Pag.31.sect.4.

…ordering & the things ye confesse that doctrine ought not to be put in writing in the Bible, …and therefore place that the imposition of hands is not by the Church to continue in the Ministery, but if this be a commandement, by be note to declare. Here must you recant that saying.

The writings of T.C. tend to Iudaisme.

I doe consider this Scripture as a portion of the Ceremoniall lawe, but I doe not abrode it as a perpetuall commandement, because I knowe the Ceremoniall lawes is abrogated: except you will haue all those Ceremonies which are vsed in that place, also are conteyned in the same commandement, as of sprinkling them with water, of washing their bodies, of washing their clothes, of laying their hands on the heades of both, &c. practised in ordering ministers of the Gospel. Neither is this any fable of Chrysostome, but points vnchurch of Iudaisme, for you bounde us beleue in the Iewish lawe, and note your owne bonde, as in the Ceremoniall also: what reason maye this be to the new Church is not yet come.

Circumcision is a figure of baptisme, but the Leuiticall priesthode is no figure of the ministerie of the Gospell, therefore we may well proue the baptising of Infantes by circumcision, but we can not proue the ordering of ministers of the Gospell by the ceremonies vsed about the Leuites.

Those examples of the Apostles we well proue the baptising of children, because they be grounded vpon these generall places of the Scriptures. *Ego sum deus tuus. &c.* Gen.17. I am thy God, and the God of thy seede, &c. and Mat.28. *Baptizantes omnes gentes*, Bap- Mat.28. tizing all nations.

The contention is not whether discipline, &c. be necessarie, but whether one kinde be necessarie.

Of discipline also and gouernement, I haue sufficiently spoken before, and myndе to speake hereafter when further occasion is offered: in this place it is answere sufficient to say, that the contention is not whether discipline or gouernement be necessarie in the Church, or no, but whether this or that kinde of discipline and gouernement be necessarie, and whether there be one certayne kinde and forme of discipline and gouernement to be vsed in the Churche at all times, and in all places. As for example, Bishops, Archbishops, Deanes, &c. they be necessarie ministers in the Church, that is denyed: therefore it followes, that there must be alwayes one kinde and forme of gouernement.

Chap.4.the.8.Diuision.

Answere to the Admonition. Pag.41.Sect.1.

And I adde, that howbeuer in the Apostles time, that kinde of electing and calling ministers was conuenient and practicable, nowe in this state of the Church it were moste pernicious and hurtfull.

T.C. Pag.32.Sect.617.

…I say that howbeuer in the Apostles time that kinde of hauing the ministerie chiefly in the church of their gouernement, might in that state be moste conuenient and practicable, …(as I haue shewed (a) sufficiently your selues in the churches of Geneua, of all Frances, of certayne of the Germayne churches, where I haue bene, that your selues, there are those …to be considered, howsoeuer they come to passe, for your purpose (I say) that if you can haue but one writer alone in a place, of your sort, which formerly to be of your sect, you cannot easily bring the …people to receiue your booke, reason, Doctrine, and all.

(a) This is an vnadusid collection.

…I beseech you to take it of your courtesie, seeing as I shall haue occasion hereafter to proue these …reasons, wherein the perpetuall ouersight, or commaundement of the Apostle, that the church …should be gouerned in the ministrie after some order.

To.Whitgifte.

…I confesse, as Churches that haue appointed any other for the electing of their Pastors, which they thinke to be agreeable to their state, and meete profitable for them: for therefore I say, that no certayne manner or forme of electing ministers is prescribed in the Scriptures, wherby euery Church may not therein do as it shall seeme to be most expedient for the same. That may be profitable for the Churches of Geneua and Frances, &c. which would be most hurtfull to this Churche of England.

And therefore I saye that howsoeuer this popular kinde of electing was conuenient or profitable in the Apostles time, yet in this state of the Churche of Englande, it woulde be pernitious and hurtfull.

You say, my answere is, that If I can proue but one reason. &c. Truely I doe not trust to muche in my owne conceyte, neyther am I so well perswaded of my owne witte and vnderstanding, but that I greatly esteme the opinions of learned men: and I thinke my selfe to haue reason sufficient, when I haue gods and learned authorities, which is grounded both vpon Scripture, and reason. And to put you out of doubte, if you be offended because I do so, you must be offended still: For I had rather alleage the authorities of learned men, whiche is grounded both vpon the Scriptures and reason, than to studie to inuent a newe pharisie, both without authorite and reason, as those commonly doe, which are desirous of innouations, and haue euer heard a fitte with me to deuise.

But you shall take a view of my reasons. &c. and I will first examine your reasons seuerally, and then answere for my owne.

An examination of the reasons which T.C. vseth to proue the perpetuall equitie. &c. of elections by the people.

Chap. 5. the. 1. Diuision.

T.C. Pag. 32. Sect. 8.

It is layed amongst the Lawyers, and in deede truelie, subtilly in the lawe of all nations confirmeth it: *Quod omnium interest, ab omnibus approbari debet.* That which flatlie concerneth all men to be approued of all men. which lawe hath this force, that if it cannot be in deede proued that those things, which shall binde all men, and which require the obedience of all, should be concluded as farre as may be, by the consent of all, or at least by the consent of as many as may be gotten. And therefore is he worthy to be the more reuerenced for the fulnesse of this reason, that the statutes whereby the realme is gouerned, passe by the consent of the greate parte of it, whereof euery be made by them, whome the rest put in trust, and chose for that purpose, being as it were all their actes.

Fo. Whitgifte.

The first reason examined.

You vse for your purpose a rule of the lawe, which you doe not vnderstande, nor rightly interprete: for where as this worde *Debet*, importeth a necessitie, you expounde it as a worde of curtesie, saying: It may be, and it were good to be concluded; when as the lawe sayth, *Debet approbari*, it ought to be allowed. And reason will the same, that where many men haue interest in any thing, or haue any thing in common, whereof euery of them hath a priuate interest, right, or propertie, there euery mans consent should be had: as if a house, or any other thing be common among halfe a dosen men by purchase, discent, or gifte, and fiue of them would burden that thing with any charge, or doe any acte to preiudice the fifte man, it shall not binde him without his consent: for there this rule is true. Furthermore a thing is layde, *omnes tangere*, to pertayne to all, whiche is common either *Pluribus in vniuersis*, or else *Pluribus vt singulis*. In the first sorte, are those things that pertayne to bodies politike, as the body of a whole common wealth, Citie, Borough, Towne, Colledge, Churche. &c. Wherein (as the Lawyers say) this rule hath no force. The reason of the lawe is, because it being almoste an impossible thing, for all men in suche a body to agree in one; and there being amongst men for the most parte (as it were) a naturall inclination to dissent, and disagree one from another, there should neuer any lawe or other be made, if euery singular mans consent should of necessitie be had. It is therefore sufficient in such places and matters, if the lawes, statutes, and ordinances of the place be obserued.

This lawe can not take holde in the election of ministers.

Wherefore the rule hathe onely place in the former: that is, in thinges that are common *Pluribus vt singulis*, to many severally, that is, wherein euery man hath a propriete and particular right: as it is properly in lands, possessions. &c. In the which the Minister can not be comprehended: for it were a greate absurditie, that

that in the election of the minister euery singular mans consent shoulde of necessitie be required: for then if any one frowarde man in the whole parishe were disposed to withstande the election, it could neuer be ended: and this muste necessarily come to passe, if you will buylde vpon this lawe.

And yet in suche cases this lawe admitteth this generall exception, if there be especiall reason and cause why that thing whiche concerneth many, shoulde be done by some other way, rather than by the consent of them, which haue interest. And these are taken for good reasons in this case: First, if it be rather behouefull for the common wealth, and Church of God to do that which concerneth a number, some other way, rather than by the consent of euery particular man. Secondly, if it be for the more quiet estate of the common wealth, not to haue their consent. Thirdly, if it be better for the parties themselues, to haue it otherwise prouided. Last of all, if it be agaynst the lawes of God, or of the customes and lawes of any countrey. The lawe admitteth exceptions.

If I were a Lawyer, I could tell you, that this lawe admitteth many exceptions. What is more expedient for all men, than to haue a good Prince, good Councellors, good Iudges, &c. and yet I thinke it were most pernicious to haue those offices committed to the election of the people.

But what nede I striue with you in this matter? For if those things that be concluded by Parliament, be by the consent of the moste parte of the Realme, bycause the peoples consent is there in their knightes of their shires, and other Burgeses (as in deede it is, whiche you also confesse) then haue you no more to saye in this matter: for the booke of ordering Ministers and Deacons, &c. is allowed and graunted by Parliament, and therefore the Bishops and Ministers of this Church of England are chosen by the consent of the people, nay (which is more) of the whole Realme, bicause they are ordeyned and chosen according to that order and rule, whiche the whole realme in Parliament hath made and bound them selues vnto.

But (by the way) if this grounde of lawe be good in that sense that you alleage it, and be transferred to the ciuill state, it will be founde very daungerous, and tende muche fauouring of popularitie: as in deede the whole course of your doctrine is.

Chap. 5. the. 2. Diuision.

T.C. Pag. 33. Sect. 1.

So is it also when the question is to choose the Magistrate, Mayre, or Bayliffe, or Constable of euery towne, whiche thinges if they haue grounde in ciuill affayres, they haue muche better in Ecclesiasticall. For it is muche more vnreasonable, that there shoulde be thrust vpon me, a gouernour, of whome the euerlasting saluation or damnation bothe of my body and soule bothe depende, than him of whome my wealth and commoditie of this life bothe hang. Vnlesse those vpon whome he were thrust, were fooles, or madde men, or children, without all discretion of ordering their selues, whiche as I will iudge, cannot agree with those, that are the Churche of God, and are to haue a Iudge. For they of the Churche of God, although they be called sheepe in respecte of their simplicitie and harmelessenesse, yet are they also for their circumspection called serpents, in the wisedome, especially whiche is to saluation: and howe (a) byle account soeuer you will make of them, they are the people of God, and therefore spirituall, and foorthwith those of whome S. Paule sayeth, the spirituall man discerneth all things. 1. Cor. 2.

(a) No man maketh vile account of the people of God: but you partly of malice, partly of popular affection, would haue it seeme so, thereby to stirre hatred agaynst vs.

Fo. Whitgifte.

The disorder of suche popular elections hath beene suche, the contentions moued in them so great, the ambition of the persons standing in election so notorious, the partiall affection of the people inclining to their kinsfolkes, frendes, or louers, &c. so intollerable, to be shorte, the lacke of iudgement & discretion in many of them so apparant, that that maner of electing vpon great consideration hath bin altred in diuers places, & desired to be altred in others also, by all those that are wise and discrete, & that wish for quietnesse and good gouernment. Neither is it true, that the election of those officers which you name, is euery where in the people. In the best ordered Cities Elections by the multitude are for the most parte tumultuous.

and townes it is otherwise: and experience dothe teache, that those matters be verie well ordered, where the Prince or Magistrate, to whome the election of the same, are by lawe committed, and vpon the moste worthyest persons, as Bishoprickes, the offices of Iudges, Iustices, &c.

In ecclesiasticall affayres, it is muche meeter, that for the vse of knowledge, zeale, and care for the people, shoulde place ouer them a meete and fitte Pastor, than that the choyse of him shoulde be committed to the multitude; whiche is not onely for the moste part ignorant, but carelesse in suche matters, yea and oftentimes euill disposed, and commonly led by affection, as friendshyp, hatred, feare, &c.

Christis men sheepe.

I knowe that Christian men are not called sheepe, bicause they be voyde of reason; for as Chrysostome sayth, *Oues sunt, sed rationales*, They are sheepe, but suche as are indued with reason. And God dothe at one time or other (if they be his) open his truthe vnto them, and indueth them with the spirite of discerning betwixt true and false doctrine, in those things that doe pertayne to their saluation. But bicause God dothe in his good time open his truthe vnto them, are they therefore alwayes voyde of affection and errour? or bicause some haue this spirite of discretion, is it therefore common to all, or to the moste parte? Indeede if you speake of the inuisible Churche, whiche is onely of the elect, then is it something that you say: but if you speake of the visible Churche, whiche is a mixture of good and euill, and wherein the euill are the greater number, then hath your saying no probabilitie in it. And why may not the Pope as well reason of this place, Peter that he can not erre in matters of religion, as you may, that Parishes can not be deceyued in electing their Pastors? for he dothe alleage this texte for him selfe to the same purpose: but the meaning of the Apostle is this: that he onely whiche is ruled and gouerned by the spirite of God, hath the true knowledge of the mysteries of God, and is able to discerne the truthe from falshood. You can no more proue therefore, by this reference, that the Parishes can not erre in chosing their Pastors, than the Pope may doe that himselfe, generall Councels, and the Church can not erre: and surely the more I consider the matter, the more I maruell what your meaning is in alleaging this text.

Scripture vnaptly alleaged by T.C.

Chap. 5. the 3. Diuision.

T.C. Pag. 33. Sect. 2.

Moreouer, reason and experience teacheth, that it maketh much to the profiting of the Church vnder the hande of the Pastor or Bishop, that the Churche loue him and reuerence him. For the contempt and hatred of the Minister for the moste parte, standeth not in his owne person, but reacheth euen vnto the doctrine whiche he teacheth. But the Minister that the Churche delyteth in, commonly best loueth and most reuerenceth, and of the other side, hateth and contemneth him that is thrust vpon them, therefore it maketh muche to the profiting of the people in the doctrine of the Gospell, that the Minister come in by their consent. Likewyse the people muste by S. Paule his rule, followe the good example of the Minister: But men will not likely followe their examples, whome they loue not, nor loue them, which are thrust vpon them against their willes. Therefore it standeth with the good conuersation and godly following of the steppes of the Minister, that he be with the consent of the Church. 1. Tim. 4.

Fo. Whitgifte.

The second reason examined.

This reason is builded vpon a false ground: for it is certayn that many Pastors are dearely beloued of their flockes, whiche neyther were elected by them, desired of them, nor knowne vnto them before. And I think verily that there is not one parish in England which doth the worse loue or reuerence their Pastors in that respect, except such only as you and your adherents haue inflamed, not onely with the spirite of discorde, but of disdayne and contempt also towards all lawes, orders, and persons, that be not in all poynts framed according to their imaginations. But wouldst you that a Papisticall parish (such as there may be diuers in England) should chuse their pastor, that they might loue him? Surely then would they not chuse a Protestant. Or do men alwayes continue in louing of those, whom they haue chosen? You know that experience teacheth the contrarie; so long only do they loue him, as he pleaseth them,

them, and serueth their affections, which he ought to withstand that wil be a minister: therfore their affection of loue is some aduancement: and they beginne to hate him to contemne him, and the rather because they are chosen pastor: for that reason they thinke him more bounde to please them.

Chap. 5. the. 4. Diuision.

T. C. Pag. 33. Sect. 3.

And if it should happen (which may come to passe) that any Church should refuse or choose, or contrarie them by the moste parte, some that be learned, graue, and wise ministers & Elders of the other Churches round about, shoulde assemble first, and afterwarde the occasion shoulde serue, sharpely and sowerely charge that they hasten such election, or if it be made, that they confirme it: not suffering him to exercise any ministerie. And if either the Churches roundabout do fayle of this duetie, or the Churche whiche is admonished refuse not in due admonition then to bring it to the nexte Synode, and if it reele not therin, then the Prince or Magistrate, whiche muste see that nothing in the Churches be disorderly and wickedly done, ought to driue that Churche from that election to an other which is conuenient. Heere I will examine the reasons whiche you alledge stating, that although in tymes past the Churche choosed their ministers, yet nowe it must be otherwise.

Where find you this manner and forme in the Scripture.

Io. Whitgifte.

What scripture haue you to proue, that if the parishes shoulde choose an vnmeete minister, then the ministers and elders of other Churches should take in hande the matter &c. and if they will not, then to bring it to the next Synode: if that will not serue, then that the Prince or Magistrate must and ought to driue that Churche from that election, to an other? Where haue you I say, either commandement, or example of any suche order in the whole scripture? Will you of your owne heade be so arrogant, that vpon you to prescribe a rule beside all scripture? And dare you so rashly condemne an order taken by the common assent of so great a Churche as this of England is, because it is not in all poynctes correspondent to some examples in the scripture? Shall they suffer if they be not prudent, what your meaning is, I can not coniecture: but if this were once brought to passe, it should not be long ere you were placed somewhere, according to your desire. The like politike and practise hath bin vsed by others, as Iohn Zuinglius in his *Epistle*.

T. C. in pretending scripture, bringeth in that which hath no warrante in scripture.

But to come to a more particular examination of this your deuise: First, you haue forgotten your selfe, for a little before you proued by that which S. Paul saith 1. Cor. 2. *Spiritualis omnia dijudicat*: he that is spirituall discerneth all things, &c. That they were spirituall, and therefore could not be without discretion of ordering themselues in choosing their pastor: and nowe you say, if any Churche shoulde by the most part choose some vnmeete man, &c. Wherefore you confesse that they may be deceyued, contrarie to your former speeches.

T. C. contrarie to himself. Pag. 33. Sect. 1.

Secondly your order is vnsufficient, & full of vnsolueable inconueniences: For who shall complayne of this election to other Churches? And when complaynt is made, who shall call them together? when they be called together, what order shall be taken for the auoyding of confusion? & vnto whom shall beare their charges? & in what place shall they assemble, or be lodged? & the Churches round about to take no order, &c. who shall bring it to the next Synode? or who shall summon the Synode? & in what place shall it be kept? & at what time shall the parishes be for a while, vntill the matter be determined? & who shall complayne to the Prince or magistrate? & what if the Prince will take none notice of the election but allow of the other? Do you not see what disorder, confusion, tumult, & inconueniences this your deuise of order should bring? the cause of so many assemblies & Churches should be long: being many Synodes? & what parties should make, what running vp and downe, what bills of time, what cause of delayes, what quarels & pen inkes should arise? & what should be the end of all this? & what authoritie should the Synode haue? & what should be the ende of the gouernment of other Churches vnto whose Synodes appointed to the Prince or magistrate a good while after the matter should be ended? & in the ende vnto what gouernment should you bring it, if the Prince or magistrate will not take order? & what a confusion should there be? & what a number of Churches should be vsed? & what a great charge should be? & how should the poore people be able to beare it? & what a number of Synodes should there be

vnto him no more, (as I haue before declared) than the very Papistes do, that is *professione ficta*, and not *professione vera*. For he must onely at your commaundements execute such lawes and orders as you and your brethren haue deuised. Agayne, considering the great number of Parishes in this realme, the varietie of mens myndes, the diuersitie of opinions in Religion, and the generall inclination in the heartes of men to dissent and disagree among them selues, it can not be, but that in short space the Prince should be ouerpressed and surcharged with the compoling and ordering of these confused and tumultuous elections: so that she muste be constrayned to let passe the care of the gouernment of the common wealthe, and be wholly troubled with hearing and redressing these matters. Wherefore to conclude, if you haue no better reasons for your popular elections than these, I thinke it will be long before you can persuade any reasonable or wise man, to subscribe vnto it. But nowe to the defense of my owne reasons.

The diuersitie betwixt the Apostles tymes and oures, requireth a diuers kinde of gouernment, and of ordeyning Ministers.

Chap. 6. the. 1. Diuision.

Answvere to the Admonition. Pag. 44. Sect. 2.

First, whilste in the Apostles tyme, the Churche was vnder the crosse, and therefore very fewe in comparison was there, that embraced the Gospell, and commonly they kept together, or at the least met oftentimes, so that one of them was throughly knowne to another, and they them selues coulde best iudge who among them was the fittest to teache and instructe, hauing alwayes diuers fit for that function. Now the Church is in prosperitie, and therefore the number that professeth, great, and dispersed into diuers places, and in moste parishes not one fitte for the ministerie among them, or knowne vnto them: so that they should call they knowe not whome.

T. C. Pag. 33. Sect. 4.

You say it was in the Apostles tymes vnder the Crosse, and therfore fewe, and so might easily knowe one an other, who were fit for the ministerie. But you forget your selfe most vilanously. For (1) euen in the Apostles tymes, the Churche (I meane visible and sensible, for elle howe coulde it be persecuted) was (1) diuers not onely throughout all Asia (which is the greatest parte of the worlde) but throughe a great parte of Affrica, and all small portion of Europe, and now it is but in a small corner of Europe, beeing altogether bounded out of Asia & Affrica. And therfore there are not the fewer fewe in number, because they were vnder the crosse.

1 It is not so much to haue the Gospell sowen in many places, as to haue it generally receyued in Asia.

2 There be many mo Christians in profession nowe, then were at that time. For though the Gospell was then dispersed in many places, yet was it professed but of fewe persons.

3 This proueth that there were but fewe Christians in those cities, in respecte of the rest, that were not Christians.

But to let passe both other scriptures, and stories ecclesiastic, howe coulde you forgotten that whiche is sayde in the first of Exodus, that the more the children of Israell were pressed and persecuted, the more they multiplyed. Then you saye they kepte together, and met often, and so knewe one another, were best able to iudge one of another. But herein you speake as one that hath small experience of persecuted Churches, for in the time of persecution, the Christians that were in one great citie, were fayne to gather them selues out of all the corners, and from all the streetes into one place, beeing not able to deuide themselues into many parishes, both for other conuenience that we reade that the Churche which lawe at Antioche, sente vnto the Churche at Ierusalem, and that of Ierusalem vnto them of Antioche, and S. Paule to the Churche at Rome, at Ephesus, and at Philippos, &c. (which speeches do declare, that by al likelyhode as one great citie, they could not haue the commoditie either of often meeting, as of knowing one an other, for had not before of persecution, so euen vnto this day, that euery where the almost most parte of straungers, selected out of diuers cities were fayne to gather them selues, some more, some lesse, from the place of their habitation, and bringe their congregations. And therfore could not more fit often, nor know one an other to iudge, as for by the grace of God may be, which thinke of ech other, and in lesse number then they be.

Io. Whit.

Fo. Whitgifte.

I remember my selfe very well, & I also remember that no learned writer alive yet newe denyeth this to be true that I have saide: yea namely saye that in the Apostles time the visible Church of Christ was fewest not only throughout all Asia which is the greatest part of the world but a great part of Africa & no small portion of Europe. You proove it not, either by Scripture, Reason, or any good writer. The Gospell I graunte was preached in all these parts of ye world, yet was it not generally receyued in any one part of the world, no not in any citie, not at Jerusalem, wher al ye Apostles were, nor in any the least towne. There were Christians at Jerusalem at Antioche at Ephesus at Rome, &c. But not the tenth part in any of these, or other places, in comparison to the Jewes, and the Gentils that were ther, and not Christians. In the Apostles time the visible Church of Christ at Rome was but an handful in comparison, to ye times that followed, when the whole citie was christened and professed Christ, & had Christian Magistrates. I speake not of ye dispersing of the Gospel into diuers places, which I know was in the Apostles time, for that commaundement had they of Christ, that they should go into the whole world, &c. but I speake of the multitude of Christians gathered togither in one place. In the Apostles time (as I saye before) no one country or kingdome, no one citie, no one towne, did wholy professe Christ, or for ye most part: now whole kingdomes, whole countries, & whole nations, professe him.

The multitude of Christians is more greater.

Mar. 16.

When Matthias was chosen, the whole Church was gathered togither in one place: And so was it when the Deacons were chosen. Which thing now is impossible, because of the multitude: so that though the election might be by the whole Church in the Apostles time, when it was togither in one place, yet can it not be so now, seing it is impossible for any one kingdome to retaine it. It might well be that the people in every citie might meete in one place without confusion or tumult in ye Apostles time, when as scarce the 50. part of the citie were Christians: but it cannot be so now, when whole cities professe Christ. Wherefore I speake of ye multitude of Christians gathered togither in one place, not of the multitude dispersed throughout the whole world, though it is not to be imagined that the number of the Christians then dispersed through the whole world, is comparable to the number of Christians which at this day be in *Europe*.

Comparison made in respect of the multitude in one place not dispersed.

How few Christians was there at Jerusalem not long before it was destroyed, being about 40 yeares after Christ: Doth not *Eusebius Li. 3. cap. 5* testifie that they al were receiued into a little towne called Pella: and yet the Apostles had spent much time & labour in preaching there: but the number of such as openly professe Christ was infinite in that citie at that time, if we beleeue *Iosephus de bello Iudaico Lib. 7. cap. 17.* wherefore your opinion of ye multitude of Christians in the Apostles time, in comparison to those that be now, is but a vaine dreame.

It is a very good reason to say, that because the Church was then vnder the Crosse, therefore fewe in comparison imbraced the Gospell (for so do I say) because notwithstanding the number of true professors do increase, rather than diminishe in the time of persecution, yet is it not so with hipocrites, and dissemblers, who would faine to professe the Gospell, & whom also we must count professors, because we se not their harts. This is manifest by this example. In the time of King Edward when the Gospell was in prosperitie, how many was there in London that seemed to be earnest and zealous professors of the same: but when the time of persecution came under Queene Marie, what became of that number? how few was there then in comparison? So you not faile, that if God should send a triall there would be found in that citie many false brethren. Moreouer in the time of prosperitie true Christians may without danger shew themselues, and remaine in their cities, though the number be neuer so great: but in the time of persecutio they are dispersed into sundry places.

Persecution both diminishe & increase ye number of professors.

We may learne in the 8. of the Acts, that the Church wholy remained at Jerusalem

rusalem, vntill that persecution wherin people lived ouer, and that then they were dispersed: shall we not then say that at Jerusalem the number of Christians by reason of persecution, were few in comparison? True it is that this dispersing was the cause why the Church of Christ was more enlarged, yet in the meane time was the number of Christians at Jerusalem meruelously diminished. Thus then you may vnderstande if you please, that this is a good reason to say, the Church was then in persecution, and therefore very few in comparison, that embraced the Gospell, both in the respect of the visible Church generally, and also in respect of the same Churche particularly in euery countrey by citie. And yet it is true that *Sanguis Martyrum est semen Ecclesiæ*. The bloud of Martyrs is the seede of the Churche, but that seede must haue time to growe in. And I speake of the externall priuiledges of the Gospell.

That which you write to ouerthrow my words touching the keeping together and often meeting of such Churches as be persecuted, confirmeth my meaning, for I sayd they kept together in the time of persecution, and you affirme the same, whereupon I also conclude, that therfore one of them must of necessitie be well knowne to another.

Conference in the time of persecution is a cause of better knowing one another.

And although our assemblies in time of prosperitie be peraduenture as frequent as theirs is, or rather more frequent, yet haue we not such occasion to conferre one with another, or to consider one another, or to knowe one another as they haue, for they then admitte none into their societie at their meetings, but such as are knowen to be brethren, and of whose Religion and zeale they haue good tryall. And I thinke that those which haue been exercised eyther in Fraunce, or elsewhere, in any suche time of persecutiõ, know this to be true, that they know none so thoroughly, or are acquainted with none so intirely, as with such who haue been with them in the time of persecution. You would fayne if you could, confute a knowne truth, and a manifest thing: for, who would deny, but that such as kepe together in the time of persecution, must of necessitie be knowne among themselues, and best iudge who is fittest among them, for any function?

Chap. 6. the. 2. Diuision.

Answere to the Admonition. Pag. 44. Sect. 3.

The Church now full of hypocrits, &c.

Secondly in the Apostles time, all or the most that were Christians were vertuous and godly, and such as did sincerely professe the worde, and therfore the election of their pastour might safely be committed to them: nowe the Church is ful of hypocrites, dissemblers, drunkardes, whoremongers &c. so that if anye election were committed to them, they would be sure to take one like to themselues.

T. C. Page. 34. Sect. 1.

(*) A dangerous assertion tending to the doctrine of the Anabaptisters.

To your second difference I answere, that in deede there be hypocrites in our Churches, and so haue there been euer since the Apostles time, but neuer greater number in them, as touching the election of the ministers, &c. For that is done vpon euidence of their liues, that cannot lye, and the eyes of all men, there is no good man suffered to be receiued, so holily as they shall not eyther enter or be admitted. The part that they haue in choosing, is but to giue their consent. But where you say our Churches are full of hypocrites, dissemblers, drunkardes, whoremongers, &c. I beseech you be aware, how euill successe the preaching of the Gospell hath had among you, if there be not more true professors of the Gospell, then you speake of. For I am sure you will confesse, that there be some good and godly Christians among you, which beare the face of godly men in the Church, whose hearts is knowne to God, and therefore cannot be discouered by men, yet be (*) the Churches of Christ, where there be no drunkardes, nor whoremongers, &c. as God forbid they should be among you. For euen vpon confession of the Church they repent, and so are neyther drunkardes nor whoremongers, or els they are

are cutte off by excommunication (if they continue stubborne in their sinnes) and so are none of the Churche, and therefore haue nothing to doe in the election of the Minister of the Church.

Math. 13. And me thinketh you shoulde not haue bene ignorant of this, that although there be tares in the floure of the Church, which are lyke the wheate, and therefore beyng grounde, easily meeteth together in the toste, yet there are no accomptes which are taken for tares. And although there be goates amongst the flocke of the Churche, because they haue some likelyhoode with the sheepe. Lykewyse as they doe, giuyng milke as they doe, yet in the Churche of Christe there are no tares nor hoggers, it perteyneth to God onely to seuer the tares from the wheate, and the goates from the sheepe: but the Churches can discerne betweene wheate and accomptes betweene sheepe and hoggers.

Math. 25.

Jo. Whitgifte.

There be not onely Hypocrites (which deale sincerely in nothing, no not in publike actions) but there be suche also as be corrupt both in Religion and life, who woulde no doubte be as corrupt in elections (if they might haue to doe therein) as they are in other matters.

In saying that the Church is now ful of Hypocrites, drunkards, whoremongers, &c. I derogate no more from the good successe that the preaching of the Gospell hath had, than the like, or greater faultes dyd, from the same in the Churche of Corinthe, and Galatia. The Churche is a net that gathereth together of all kinde of fishe Mat. 13. it is a fielde wherein the deuill soweth tares as fast as the husbandeman good corne: and for one that profitably heareth the word of God, thrée doe the contrary, as Mat. 22. the parable of the sower declareth. There be many called but fewe chosen: And the gate Mat. 7. is wyde that leadeth to perdition: therefore it is no discredite to the Gospell, or to the preaching thereof, nor yet to the good gouernment of the Churche, to haue many wicked and vngodly persons, which cannot possible be rooted out, vntill the time of Harueste: but this hath bene alwaies an Anabaptisticall cauill against the true Church of Christ, and lawfull gouernment thereof, as Bullinger declareth Lib. 1. aduersus Anabap. Bullinger. And vndoubtedly if this were a good argument to proue that the Gospell is not preached sincerely, then Esay, Jeremie, and other of the Prophetes, which had preached among the people many yeares, and finally prouyded with them, either concerning doctrine or manners, preached not sincerely.

Drunkards & whoremongers in the visible churche.

Whereas you say that in the Church of Christ there be no drunkards or whoremongers, at the least which are knowne, &c. either doe you greatly ouershote your selfe, and forget the great crimes that were knowne to be in the Churche of Corinthe: or else woulde you secretely bring in the error of the Anabaptistes, which say, that, not to be the true Church of Christe in the which there appeareth manifest crymes: for the declaration of the which error and confutation also, I referre you to the three bookes of Bul. aduersus Anabap. and the 2. and 3. chapter: where you may likewise learne what profite hath come to this and the like Churches, where the Gospell is professed by the preaching of the worde, though many wicked still remayne in the same. I graunt you that these vices when they be knowne ought to be punished: But if, eyther bicause those that be in authoritie do not their duetie therein, or els those vices continue notwithstanding, therefore you will conclude that this is not the Church of Christ, I tell you plainely, that you haue already entred into one branche of Anabaptisme.

I branch of Anabaptisme.

It cannot be denied but that the euill are continually mixte with the good in this worlde, euen in the most pureste Churche: and that then they abounde especially, when the Gospell is in prosperitie: so that this is a good cause why the election of ministers may not safely be committed to the common people.

Chap. 6. the. 2. Division.

Answere to the Admonition. Pag. 44. Sect. 4.

Thirdly, in the Apostles time, all that professed Christ had knowledge, and were able to iudge who were meete, to be their pastour. Now

The people now ignorant, and not able to iudge.

Nowe the moste be ignozant and without iudgement in suche matters.

T.C.Pag.34. Sect.2.

You make a digression, and answere not the reason.

If they had knowledge then, it was because they were taught, and that they are ignozant nowe, it is because they haue no good ministers to teache them, and if the Churches shoulde choose their ministers, I am sure they could not choose worse, then for the most part they haue nowe, beyng thrust vpon them.

Io. Whitgifte.

They were then diligently taught, and they gaue them selues wholy to learne, because it was a time of persecution, in the which men be commonly beste disposed, and sequestred (as it were) from all worldly cares, lokyng continually to fall into the handes of the persecutors: nowe, thoughe they be in diuerse places well taught, yet because they haue not suche a sense, and feling of the worde in the tyme of prosperitie, as they haue vnder the crosse (when the Churche of Christe is purest) the election of their Ministers can not be so safely committed vnto them nowe, as it might be then. But why haue you not answered my reason? for as yet that is vntouched.

Chap. 6. the. 4. Diuision.

Answere to the Admonition. Pag. 45. Sect. 1.

The churche nowe full of Papistes and Atheistes, &c.

Fourthly, in the Apostles time, there was in the Churche no Idolaters, no superstitious persons, no Papistes: nowe the Churche is full of Papistes, Atheistes, and such like, who seeth not therefore what straung ministers we should haue, if the election of them, were committed to their seuerall parishes?

T.C.Page.34. Sect.3.

I see that when a man is out of his wayes, the further he goeth the worse. Before you placed in the churche whoremongers and drunkardes, as filthie swyne in the Lordes courtes, nowe you bring in Papistes, Idolaters, and Atheistes whyche are not onely filthie, but also poysoned and venomed beastes. I am not ignorant of that distinction, whiche sayth that there be in the Churche, whiche are not of the Churche, and those are Hypocrites as is before sayde: but I would gladly learne of you, what Scripture there is to proue, that Idolaters and Papistes and Atheistes are in the Churche. (When S. Paule (a) calleth all such without the churche and with whom the Churche hath nothing to do, not they with the churche: you might as well haue placed in the churche, Wolues, Tigers, Lions, and Beares, that is tyrants and persecutors. For those ye speake of, and (in the iudgement of men and of the churche) as well shut out of it as they, in the eye of the Lorde, they may be of the churche, and so may and are sometimes the persecutours themselues: so that the election of the churche, is not, nor ought not to be hindered by those that haue nothing to doe with it. But nowe I heare you aske me, what then shall become of the Papistes and Atheistes, if you will not haue them be of the churche? I answere that they may (b) be of, and in the common wealth, whiche neyther may, nor can be of, nor in the churche: And therefore the churche hauing nothing to do with such, the Magistrate (c) ought to see, that they cease to heare the Sermons in the place where they are made, whether it be in those parishes where there is a churche, and so preachyng, or where else he shall thinke beste, and cause them to be examined, howe they profite, and if they profite not, to punishe them, and as their contempt groweth, so to encrease the punishment, vntill such times as they declare manifest tokens of vnrepentantnesse, and then as rotten members, that do not onely no good, nor seruice to the body, but also corrupt & infect others, cut them off. And if they do profite in hearing, then to be adioyned vnto that church, whiche is next the place of their dwelling.

(a) The place is not rightly vnderstoode. 1. Cor. 5.

(b) This is true in the common wealth of the Turkes, but not in this common wealth.

(c) Where finde you this (ought.)

To Whitgifte.

Non-papists remain in the Church.

admitted.

Neither is it true that onely hypocrites are suche as be vnder Church, and out of the Church. That chapter whiche you quote in your margent, and almost the whole Epistle doth declare the contrarie. For the incestuous Corinthian was in the Church, vntill he was excommunicated. And the Apostle there speaking of vnbeleeuers, Idolaters, &c. saith: *Si quis cum frater appellatur fuerit scortator aut*, If any whiche is called a brother, be a fornicatour, or couetous, or an Idolater, or a railer, or a dronkarde, or an extortioner, with suche one eate not. By the name of brethren were those onely then called, whiche did professe themselues to be Christians, and were so accounted to be. And maister Caluine speaking against the like errour of the Anabaptistes, after that he had spoken of hypocrites in the Church, saieth and saith: *Nonnunquam etiam ad mixti contemptores dei vitæ dissolutæ, & flagitiosæ, aut qui sibi constant, ne reprehendantur ab hominibus, sed interim ostendant se nullo dei timore, nulla reuerentia tangi*: Oftentimes also there are mingled contemners of God, men of dissolute and wicked life, or suche as will be sure to keepe them selues out of danger of mens reprehension, when as notwithstanding they shewe themselues not to be touched with any feare or reuerence of God.

They which are in the Church, and out of the Church, are not hypocrites onely.

T. C. citeth a place against himselfe.

Caluin aduers. Anabap.

If you meane that place 1. Cor. 5. where he speaketh of: *Si quis cum frater appellatur &c.* If any man which is called a brother, &c. and thinke that thereby they are excluded from the externall societie of the Church, you take the matter of S. Paule amisse, as the Anabaptistes did: to whome (obiecting that place) M. Caluine answered in his booke written against them, in this maner: *Quod autem vetat Paulus cum his cibum sumere qui sunt vitæ dissolutæ, id ad priuatam consuetudinem pertinet, non ad publicam communionem.* VVhereas Paule forbiddeth that we should eate with them which are of a dissolute life and behauiour, that pertayneth onely to priuate familiaritie, and not to the publike communion. Neither if we ought to receyue the Communion with them, we ought also to accompt them in the externall societie of the Church. But why do you thus seeke to thicke of those matters, whiche you can not answere? Is it not certayne that there is in the Apostles time, (which if it be true (as it can not be denied) then do it still appeare that the election of the minister can not be safely committed to the people.

Vildus.

It is best that you take heed you to prescribe vnto the Magistrate how he shall deale with suche as be not in the Church: I pray you where finde you any such manner of dealing to appertaine to the ecclesiastical magistrate? If you know any Scripture for it, why do you not alledge it? If you know none, what presumption is it for you thus imperiously to prescribe in a case vnto the Magistrate? That saied if there be playne Scripture, that they ought not to be admitted to the hearing of the worde, if they be dogges and swine: What say you to that? Giue not that which is holy to dogges, neyther cast ye your pearles to swine.

Matth. 7.

Your distinction betweene the Church and the common societie, if it were in deede

rues

tures as Diotrephes time might be excepted against, but in my opinion it is not fit at this time, and especially in this kingdome. May be a member of a Christian common wealth that is not in the Church of Christ? if you take it so that we may be in the power, and at the will and pleasure of a Christian magistrate, that is not in the Church of Christe, I trowe shall have leave of it: But if you put your case that we may be thought to be a member of a Christian commonwealth, and not to be a member of the Church of Christ, concerning the outward profession, and not in any judgement charitably accepted, this is a strange distinct of yours, but not for the Church and Christian common wealth in his estimation.

Master Bancroft.

Master Bancroft. Let these thinkes and fancies lying out in the vtmost of truth, but in the conceit of men, have their Magistrates and law makers, some prophane, and some holy, and their Religion nothing else but superstition. Christian people are in every respecte holy, and consecrated vnto the name, and glory of God, in their temporalty, and ecclesiasticall ceremonies, but in all their life, in every place, at all times, in all things, actions and studyes: that according to the Admonition of the Apostle, 1. Cor. 10. whether he eateth or drinketh, or whatsoeuer he doth, he doth it to the glorie of God. &c. wherefore that distinction of ecclesiasticall and prophane lawes, can haue no place in it, because there is nothing in it that is prophane, seing that it is a holy people vnto the Lorde God, and the Magistrate is holy and not prophane, his authoritie holy, his lawes holy. &c. It is therefore farre from the Churche of Christe that it should be partly holy, partly prophane. &c. But all this is from the purpole, I pray make so many frivolous digressions from the matter, whiche compelleth me also in following you to vse the like.

Chap. 6. the 5. Diuision.

Answere to the Admonition. Pag. 45. Sect. 2.

In the Apostles time no church established, and no christian Magistrate.

Furly, in the Apostles time there was no Church established, being then no Christian Magistrates, and therefore the state of the Churche was popular: now there is Christian Magistrates, and a Church established, and subiect to rulers. &c.

T. C. Pag. 35. Sect. 1.

(c) The Magistrate is head of the common wealth, and but a member of the Church by T. C. his iudgement.

If there be no churches established, bicause there were no Christian Magistrates, then the churches of the Apostles were not established. And it is absurde to say that the Apostles made churches of set purpose, but by their trauailes the churche was planted, and as for the continuance of the body of the Church, it is bounde of nothing vnto the Magistrate, but to the head, that is alwayes ioyned indepensably in all causes of the truth, and not the Magistrate, without whom a number of men may be called a Church, but not the Church of Christ. I can not for loue the churches better perfection then was in the Apostles time, wherein there were no Christian Magistrates, as also the Pope, and Papistes part of the Church at this present haue no Christian Magistrates. It is better the Magistrate, without whom a number may be called a Church, then the Church without the Magistrate, but see further then the Church the better, yet is not a member of the Church. The churche may be established without the Magistrate, and so, that all the deuise of hell can not shake it, but it cannot be in quiet peace and tranquilitie without a godly Magistrate. And therefore the Churche in that respect may be called godly, because God and prayers for the Magistrate, by the benefite of his office do maintaine peacefull. Therefore you conclude amisse, that because the Church was established before the Magistrate, therefore it is more of the former parte, for the Church is preserued, saith that learned gouernour, Christian Magistrate, is more bounde of the two common benefites, and more to be the head. For in respecte of Christe the head, it is a Monarchie, and in respecte of the ancientest and principall that gouerne in common, and saith like authoritie amongst themselues, it is an Aristocracie, as the rule of the best natures, and in respecte that the people are not excluded but haue their interest in

Churche

Fourthly,

There was then no Church established by any Civil government, because the Magistrates did then persecute, and not defend the Church. The Church in the Apostles times was established in sacred unalterable verities, in doctrine, government, and ceremonies, as most convenient for that estate, and as the Church may be in state of persecution. For the time was not yet come, wherein (as the Prophet says) Kings shall be thy nursing fathers, and Princes shall be thy nursing mothers: therefore it was not established in any civil government, neither could it openly and openly profess it to be. The Gospel and the Church was in Christ Jesus here in England, but it was persecuted, not established, maintained, nor allowed of, nor professed by the publike magistrate, and the lawes of the lande: and therefore of necessitie a great difference betweene the godly ministers of the time, and the governments of it then: the outward forme of it then, and the outward forme of it now: the placing of ministers then, and the placing of them now: the planting and watering be planted, you cannot see to be diligent to plant (as almost continually we be) in the ministerie of the Church. Whilest you do not trouble not answere about.

Some the Church was not established at the Apostles time.

Esay. 49.

T. C. ofttimes offendeth in ignorance of the Church.

If you speake of the Church, as it is a communion and fellowship of the faithfull and elect onely: and of the government thereof: as it is onely spirituall, then is it more certaine, that the Church is as throughly established, as perfectly governed, as gloriously secured and beautified in the time of persecution, as it is now in the peace of the Church. But if you speake of the externall estate of the Church, which consisteth partly upon the outward gift of God, and partly upon the outward government of men, then neither is it, but was then in that particular state, as throughly established, as outwardly adorned in the tyme of the Cradle, as it is now in the time of Christian Princes. The ignorance of this distinction of the Church, and of the Trall. 2.

The Pyrrhonists head of the Church.

Chrysost.

Leo Andreas

of Polonia to take vppon him to be the heade of that Churche, sayth an hyghe feate.
All the Churche of Christ (sayeth he) are vnder one heade (meaning Apostle teacheth) which is Jesus Christ, who ruleth and gouerneth his Churche, and gouerneth it with his holy spirite, and not by the ministery of any man. Now the Churche being visible, as it is (as it is ruled by the worde, but by the lawes of the Magistrate also appointed by God) therefore we saye, there are so many heades of Churches, as there are gouernours of countreys. Nowe that you saye the Magistrate to be the heade and chiefe gouernour of a particular church in this respect, that it is a visible societie, and must haue lawes for spirituall, and externall gouernment also: because (you saye) the ciuill magistrate is the heade and chiefe, therefore it cannot be therein established without the ciuill magistrate. I pray you spare speeches for the authoritie of a Magistrate in the gouernment of the Churche, I will note in a seuerall place by themselues, and therefore will I the lightlyer passe them ouer in this place: In the meane tyme this is good no argument to say, that the Magistrate is but a member of the Churche, therefore he is not the heade and chiefe gouernour thereof in earth: for the heade though it be the chiefe, yet is it a parte of the bodie. But you still confounde the visible and inuisible Churche of Christe, the spirituall and externall gouernment of the same, whiche confusion may make you seeme to say something, to suche as doe not pithily consider it, when in very deede you say nothing, to the ouerthrow of any thing that I haue and write.

By this church may be established without a Magistrate.

The Churche may be established without the Magistrate hearing true loyte, and the spirituall gouernment of it by Christe in the hearte and conscience of man, but not touching the visible societie and the externall gouernment. Whiche confusion also is that grounded vpon this, that the Churche is subiecte or vnder the head as a Monarchie is. For when I saye, that the state of the Churche may populat in the Apostles tyme, I speake of the outwarde forme, order, and gouernment of it: which therefore I call populat, because the Churche it selfe, that is the whole multitude, bare interest almost in euery thing, especially whyleste the Church yet remayned at Jerusalem.

It will appeare, that all these three kindes of gouernments may be iuste true, the one after diuerse sortes, yet still the state of gouernment is framed according to that whiche moste ruleth, and beareth the greatest sway: as when matters are moste commonly gouerned by the consent of the moste parte of the people, the state is called popular: when by diuerse of the best and iuste, it is called *optimorum status*, when by one, it is called a Monarchie: as in this Realme in the Courte of Parliamente, although all the states be represented, yet because the concurrente, confirmation, and determination resteth in the Prince, therefore the state is neyther Aristocratie nor Democratie, but a Monarchie: euen so in the Apostles tyme, (specially as I haue sayde, whyleste the Churche remayned at Jerusalem) though they ouglhte to be counted *Optimates*, yet because moste thinges in gouernment were ordered by the consent of the people, therefore the state for that time was popular.

Now (sir) that I haue proued howe the Magistrate may be a member of the Churche, and hauing auctoritie to ioyne in a generalle or particular assemblie for the causes of the Churche: I haue shewed you before the reasons of it: and nowe I saye againe, that for as muche as the Magistrate is the chiefe and principall member of the Churche vnder Christe, and ought to haue a speciall care and regarde to and for the same: It is not vnete, that vpon some great occasion concerning the gouernment of the Churche, he may publishe diuerse ordinances, prescribe diuerse formes, and vse diuerse meanes, whereby his speciall charge committed and appointed vnto him of God may be discharged. And therefore well sayth M. Mulcaster in his common places, *Mulcaster.*

In euery consultation vpon those things, which are publickely to be done, & which concerne the people, either to vse them, or to be ordered, there are twoo kindes of Religion, and in that respecte perteyne vnto them (except we will haue with the anabaptistes) two Magistrates: the Christian magistrate, and the ciuill magistrate. The Christian magistrate is the ouerseer, that the ciuill magistrate in his consent

Pastours over their flocke, and to execute [illegible] of the same: he saith, First, that he should place Ministers of Churches where they are wanting, whether he chooseth them himselfe, or confirmeth them which are chosen of others by his commandement: For it is not convenient, that any man should take vpon him any publike offices in the Church, without the authoritie of the publike Magistrate. But (you will say) it was otherwise in the primitiue Church, in which the prelates of the Churches were chosen of the Ministers and the people: I answere: Suche was then the state of the Churches, that the Magistrate were not called to be chosen, because they had not a Christian Magistrate, [illegible] vnto the measure of their grace, fall out for the conditions and state of them also. [illegible]

Chap. 6. the 6. Diuision.

[illegible]

Chap. 6. the 7. Diuision.

T.C. Pag. 16. Sect. 3.

(*) Where finde you that I thinke so.

(*) The words of this constitution are craftily suppressed.

(a) He was Praecorum suum Germanorum primus Imperator for Conradus his nephew, & Otho did first translate the Empire from France to Germanie, as some thinke.

Io. Whitgifte.

Where do I say that the consent of the Church in the choise of their minister can not stand with the time of a Christian magistrate? I haue said that howsoeuer in the Apostles time, that kinde of electing ministers was conuenient, nowe in this state of the Church it were pernitious and hurtfull: howbeit it be most true, my reference of the Church before my time alleaged, doe proue, the ciuill magistrate may commaund. But I referre to such as be learned here, and many who haue read some of your bookes, to iudge whether you be not ouer-much addicted to the Church, to attribute vnto it more then vnto the ciuill magistrate. But what haue these speeches that you here bring in to the purpose? I haue not denied the Church to haue some interest in the election of Ministers: but I haue affirmed, that the principall authoritie resteth in the power of Emperours and ciuill magistrates, to appoynt the manner and forme of such elections: why else should they take order to make any lawes or constitutions for that matter? It is true that Musculus *Loc. com. tit. De magistrat.* speaking of the ciuill magistrate saith, *Prudenter autem & magnanimi*. But he must wisely and verie warilye order the election of Ministers, seeking nothing else but that the flocke of the Lord may be preserued. He shall haue [illegible] or of an other profession, but notwithstanding in such [illegible]

The goodes of the Church imployed to priuate purposes.

Musculus.

T.C. subtilly concealeth the steppes of his author that make against him.

The profes of T. C. a- gainſt him ſelfe.

of the holy Apoſtles in the, that moſt pure and vncorrupt Prieſthoode to be choſen, which are appointed for this cauſe chiefly, that by their purpoſe they might obtaine the fauour of the holy ghoſt vpon all God his people, and conſequently bleſſing. We diſcerne by this profeſſed conſtitution, that as oft as it ſhall happen the roome of any Prieſt to be voyde, the inhabitants of the ſame citie ſhall giue their voyces of three, which in true faith, holyneſſe of life, and in all other good things are approued and allowed of, that of thoſe by whiche ſhall bee moſte meete, might be choſen Biſhop. The Chapiteau ſayth that he followeth the doctrine of the Apoſtles in this, that they preſcribe what manner of men are to be choſen (*ſcitiſſimi, integerrimi & incorruptiſſimi* moſt pure and moſt vncorrupt) not in the manner of kind of electing, as you would ſeeme to make the Reader beleeue in noting theſe wordes only (omitting the doctors of the holy Apoſtles) and leauing out that which followeth, a matter [illegible] *that*: in that that they whom a moſt pure conſcience be choſen for. [illegible] the Apoſtles ſayth, [illegible] that [illegible] that [illegible] that

as shall be most expedient for the present state of the Church: if the people thinke it conuenient that the people themselues haue voyces in such elections, they may so haue; if not, there is no lawe of God nether bindeth them to it: and that not all those lawes of Emperours concerning

Chap. 6. the. 8. Diuision.

T. C. Pag. 36. Sect. 4.

Platina saith in the life of pope Marcus the seconde, that pope Leo made the people to be subiect

(1) An vntruth, For he only commendeth them for so doing, he doth not command them to doe so.

Io. Whitgifte.

You haue not truly reported the wordes of Platina, in the first place, for he sayth not that the Emperour Ludouike did commaund the Romaines that they should chuse their owne Bishop, but that he commendeth them for their godly and fauoured choise. His wordes be these: *Superuenere à Ludouico imperatore litera, quibus Romanos admodum laudat, quod summum Pontificem sancte & integre creassent.* There came letters from Ludouike the Emperoure, wherein he prayseth the Romaines verie muche, because they had holily and sincerely created the high Priest &c. But Platina declareth how tumultuous an election that was, and haue iniuriously the Emperors Embassadors beene secluded from the same, hauing therein interest: and although the Emperoure was contente to put vp that iniurie, and to countenance that election (peraduenture for some worldly respect) yet it is manifest, that then the Bishops of Rome began to vsurpe vpon the authoritie of the Emperour, and to seclude him from hauing any interest in their elections. M. Bale speaking of this election sayth: *Vi enim eligendi pontificis potestatem, ad se vsque spectantem Romani*, For the Romaines then tooke by force vnto themselues power to choose their Bishop.

Platina fatisfied by T.C.

Platina in vita Adriani. 2.

Bale.

The seconde place of Platina argueth the vnsufficiencie of the people both in placing and displacing their Bishop, and the authoritie of the Emperour in taking vpon authoritie of placing and displacing from them, when they no should: for here he put out Pelmet whom they had chosen, & placed Leo whom they had displaced, whereby it appeareth, that there was not then any one suche prescripte forme of electing the Bishop of Rome, but that it was in the authoritie of the Emperour, to abrogate, alter, or change it. All this is nothing to the impugning of my assertion, for I deny it not, but that the people haue interest in elections of Bishops in diuerse places, and especially in the Church of Rome a long time: But this neither proue, that there is any perfecte rule in Scripture, for the election of Ministers which may not be altered and chaunged from time to time, as shall be most conuenient for the present state of the Church: nor that the Emperours haue hitherto layde, proueth the

Pla-

The proofes of T. C. against him selfe.

Platina saith not heere that the election and the ordeyning of the Bishop of Rome did not pertayne vnto the people: should I haue a time to repeat the words of the author truely. It is one thing to say, that the election of the Bishop pertaineth to the Clergie and people, another thing to say, that it pertaineth not to them: for it might pertaine to them also the same Platina in the life of Iohn 13. saith he, that after Iohn was condemned by a councell, and thereupon fled away the Emperours Otho at the request of the Clergie and people create Leo Bishop. Platina in vita Ioan. 13.

Otho in concilio Otho postquam clero, populoque Romano Ioannem exulem Leonem Archidiaconum Pontificem creat.

For this cause Otho by the perswasion of the Clergie, ordeyned Leo a Citizen of Rome, and Keper of the monuments of the Church of Laterane, to be Bishop. He further in that place declareth, how the people after the Emperours departure deposed Leo, and placed Benet, and how the Emperour by force compelled them to place Leo againe.

That Otho the Emperour did take this grauntz of the Bishops heeres, that the election of the Bishop should be ordered, and not in the people, M. Bale truly affirmeth in manifest words, in the life of Leo 8. where he saith thus. After, he seeketh from the Clergie and people of Rome the grant of choosing their Bishops, which Carolus Magnus had giuen vnto the Church: and by a Synodall decree did commit the same to Otho the Emperour, for the auoyding of factions which were wont to be in their elections. And Otho receyuing this grant thereof, that he might for euer himselfe against beneficiall to the See of Rome, refused all things which Constantine is feyned to haue giuen, &c. In the which words also it is to be noted, that this liberty of choosing their Bishop, was granted vnto the people and Clergie of Rome by Carolus Magnus, the which not only M. Bale confesseth in the place but M. Beroes also, in these words. Leo the 8. vnderstanding the wickednesse of the Romanes in obseruing their friends to the Church, by bribes, threatnings, and other wicked deuises, did reduce the interest of choosing the Bishop to Otho the Emperour. Bale in vita Leon. 8.

Out of Iohn Diacon. Out of Iohn Diacon.

Out of which words I conclude, that it is in the power of the ciuil magistrate to take away the election of ministers, and that the consent of the people is not of any necessitie required thereunto.

Chap. 6. the. 9. Diuision.

T. C. Pag. 36. Sect. 6.

And if the Emperours permitted the election of the Bishop to that citie, where it made most for their turne, to haue one of their owne appointment, as hath Rome, whether with their Bishop was of custome put the oath of supremacie to be taken, or to be brought, that in other places, both cities and townes, they be not bereft the election of ministers to the people, be it spoken, corruptions of these constitutions are not of Rome, but of any citie whatsoeuer. And these Emperours were, and lined between 500. and 600. yeares, vntill the holy pranks of a thousande yeares after Christ. So that whatsoeuer euil there be, came not from out of the Church, where the pope which brought in all this euil, and went about to take all liberties from the churches, sate now on his throne, and had placed himself in that Antichristian seate.

Io. Whitgifte.

In that the Emperours did but permitte such elections to the people, it is manifest, that the interest was in them, else why should they be said to haue permitted it. In deed true it is, that the Emperours so long did remitte of their interest in such elections, that afterwards when they would haue claymed their right therein, they could not obtaine it, but by violence: more shall from all, as the histories manifestly declare.

T. C. hath not reasoned ad idem.

Whereto you haue framed nothing in question, neyther haue you reasoned *ad idem*: for you should either haue proued that the election of Ministers to the of necessitie pertayne to the people, or that the same maner of electing is conuenient for the Church of England in this time, and state both which I haue impugned, and do still vtterly denye, neyther both any thing that you haue alledged, proue eyther of them.

Chap. 6. the. 10. Diuision.

Answvere to the Admonition. Pag. 73. Sect. 3.

Therefore this diuerſitie of the ſtate of the Church requireth a diuers kinde of gouernement, and another kynde of ordeyning miniſters. For this cauſe *in Concilio Laodicensi*, whiche was Anno. 334. it was decreed that the election of miniſters ſhoulde not be permitted to the people.

Concil. Laodi.

T. C. Pag. 37. Sect. 1.

(a) This is vntrue as ſhall appeare. (b) An vntruth, for I ſaid not ſo.

Thoſe that writte the Centuries (a) ſuſpect this canon, and doubt whether (b) it be [illegible] conſidering the practiſe of the Church: But here is euer you were aware, you ſtriken at truth ſelfe. For before you ſayd, that this order of chooſing the miniſters by voyce of the people was not in the Apoſtles time, and during the time of perſecution. But in the ſame page you graunt this libertie to be taken away, euen in the 314. yeare of our Lord. Which agree as the lead, to the yeare after that Conſtantine the great began to reygne. I ſee in the lead, becauſe there he gaue ouerthrow that ſay, that this councel of Laodicea was holden Anno. 318. after the death of Maximinus the Emperoure, and ſo there is 15. yeares betweene the beginning of Conſtantines reygne, and this councell. Nowe I thinke you will not ſay, that the Church was vnder (c) perſecution in Conſtantines time. And therefore you ſee you are greatly deceiued in your accompt.

(c) The Churche was vnder perſecution in Conſtantines time by the ſpace of 13. yeares, for Maxentius and Licinius did then perſecute.

Now if it be as lawfull for vs to vſe the [illegible] ſtinges hath alwayes defended our cauſe, as it is for you to [illegible] he neuer meant, and the contrary whereof he continually [illegible] beholde. For 29. Canons ſayth, whereas it is ſayde in that councell, that the election ſhould not be permitted to the people, it meaneth nothing elſe but that they ſhould make no election. Without laying ſome miniſters or men of iudgement to be ouerſeers in thoſe doctions, and ordeyning [illegible] vpon the Acts. 16. ces, and prouide that nothing be done tumultuouſly, euen as Paule and Barnabas were choſe in the election of the Churches: And euen the ſame order ſhould be here in electing continually for auoyding of confuſion, for as we ſhould haue the libertie of the Churche preſerued, whiche Chriſt hath bought ſo dearely, from all tyrannie: ſo do we vtterly condemne and vtterly deteſte the barbarous confuſion and diſorder.

Io. Whitgifte.

Cent. 4.

Page. 3.

Where do thoſe that write the Centuries ſuſpect that Canon? why note you not the place there is not one worde tending to that end, in that place where they ſpeake of this Councell. Neither as I thinke are you able to ſhewe any ſuch thing affirmed by them, and if it is the firſt time that euer I either red or heard it doubted, whether ſhyps were a Canon of that councell or no. In the 4. *Cent. col.* 435. I finde theſe wordes: *Variant ab hac conſuetudine, vtrum qua veritate, conſtitutiones Concilij Laodicenſi, quæ ordinationes iudicio multitudinis fieri prohibuerunt.* The conſtitutions of the Councell of Laodices, which forbad the ordeyning (of miniſters) to be done by the iudgement of the multitude, do varie from this cuſtome (of electing by the people) it is marueil by what truth. But no mã can hereof gather that they doubt whether this Canon be a baſtard or no. Only they doubt whether this decree was made according to the truth. The general Couſicel at Conſtantinople, which is called *Synodus 6.* did both allow this Councell, and ratifye it.

It is not greatly materiall at what time this Councell was holden: Neyther doth it follow that becauſe this decree was newe made againſt ſuch elections of the people, therefore the people had before this time in al places intereſt in electing of miniſters, for it may be that ſome claimed this intereſt, and moued the people to contend for it then, as you do now: and therefore the Synod might vpon that occaſion make this determination: as the like might be made at this time in this Churche of England, againſt ſuch parithes as take vpon them the election of their Paſtors, as you before affirmed ſome to doe: and yet we could not there vpon rightly conclude, that before the time of this prohibition the election of miniſters was either generally, or priuatly committed to the people in this Church of England.

I haue

The Church in persecution in Constantines time.

Canons of the councell of Laodicea.

serued in elections: first the Clergy only did chuse, then did they offer [illegible] they had chosen, to the magistrate, or to the Senate, and chiefe rulers, who after deliberation, did confirme the election, if they liked of it: if not, then did they chuse another whome they thought to be more meete. In the time, the matter was propounded to the multitude, rather to know their voyce, and require their testimonie, than to giue them any interest either of choosing or refusing: vnto the summe of Calcines meaning, and this he saith was the meaning of that Councell: which I say is in effect, to take away the election from the people.

Your note in the margent, that [illegible] the 14. of the Councell the like he hath [illegible] plaine, *quia non [illegible] eligendi*: That it ought not to be permitted vnto the multitude, to make elections of them which should be preferred to the ministerie. And there can be no doubt of the meaning of the Councell, because it appeareth in the 12. Canon that they would haue Bishops preferred to ecclesiasticall dignitie, by the iudgement of the [illegible] Bishops.

Cancil. Laodicen. Can. 13.

Can. 12.

Liberty and tyrannie be so common in your phrase, as it is vaine to restraine the people from that libertie that is portable to the subiect, and guilt of necessarie number contentions, tumults, and confusion.

Chap. 6. the. 11. Deuision.

T.C. Pag. 37. Sect. 1.

(i) This is the law of the Clergie, not of the people.

The Councell in that epistle [illegible] what was done with Arius: the what became of Meletius [illegible] yet suffers vs to

The. II. cap. 9

worthy to be of the Clergy. And so do all things according to the laws and decrees of the Church. [illegible] to remove from their seats any of the Clergy, [illegible] to do or attempt or pretend any [illegible] whatsoever, [illegible] or [illegible] of the Clergy, [illegible] the time of persecution, [illegible] of the Church are cast out of their [illegible] Churches, as the circumstances of the place shall better require. Which thing Iacobus Grineus noteth in the margin, in these words: [illegible] This other [illegible] to Egypt and Alexandria.

Chap. 6. the. 12. Diuision.

T. C. Pag. 37. Sect. 4.

[illegible] Lib. 9. cap. 14.

To Whitgifte.

The words in that epistle both of the Emperour and of Theodoret himselfe reporteth them *lib. 5. cap. 9.* signify, that the whole citie was well pleased, that Nectarius was chosen to be their Bishop, and consented vnto it: But it doth not therefore follow that the whole citie did choose him. For Theodoret 2 vnto these words *Rendens diligentem & dei amantissimum Nectarium in presentia nostra & presentibus in generali ecclesia Deilla, & praesente amantissimo dei Imperatore Theodosio, cum omnium clericorum ac totius ciuitatis approbatione.* VVe haue placed or ordeyned the most reuerend, and louing Nectarius, in our generall Councel, both Theodosius (the Emperour most beloued of God) being present, and also with the approbation of all the Clergie and the whole citie.

Then sayes we haue placed or ordeyned Nectarius &c. and they which say so were [illegible] Thr. li. 5. cap. 9.

Chap. 6. the. 13. Diuision.

T. C. Pag. 37. Sect. 5. &. 7.

Nectarius preferred.

[illegible] their

Ambrose.

Ambrose.

(a) The Anabaptists glory of the same calling that you condemn so.

Anabaptists pretende a kind of calling by the people.

Bullinger. hæcticum &c. They affirme that their calling is full, though they be called and taken of their Churches: but our vocation to be vnlawful, which is made of the magistrate and therefore, that they are seme of God likewise of the world and of men, whom knowe that this is one of the great things that the ruthfull Anabaptists moued Seruetus for, and that they required it of the magistrates, as Sleydan hath written. (Quod petierunt, vt ipsis liceret ecclesiæ ministros eligere, qui verbum dei pure docerent.) Of those requests, the first was, that they might choose ministers of the Church, which might teach the worde of God purely. You se therefore that the Anabaptists many of them, require a vocation, and are not much vnlike that which you require for in this place, and at this time. When Ambrose saith that it was permitted to every man to preach the Gospel, &c. he doth not say that it was permitted vnto them without some kinde of calling: if you will beare the place well, and consider it at large, as it is in Ambrose, your heate will be something quenched I doubt not.

Sleydane.

It is no derogation at all from the Apostolicall Church, to haue the orders of it in diuers points altered and changed further where shall conuenience then for that state, time, and perhaps we are then not so wise in refuse of this state, time, and perhaps so that the forme of the Apostolicall Churches was then perfect and absolute, though now it admitte (in the respect of diuers circumstances) alteration.

Chap. 6. the. 15. Diuision.

Answere to the Admonition. Pag. 45. Sect. vlt.

Musculus.

Musculus also in his common places answering to this question, why that ministers of the word are not chosen now by the ministers and the people, as they were in the primitive Church, but appointed by the Magistrate, saith thus: (talis tum ecclesiarum erat status, vt aliter nō essent eligendi ministri, quia Christiani magistratus &c. quæsierint.) Si reuocas tempora illorum mores, [illegible] Such was then the state of Churches, that they could not choose their Ministers no otherwise, because they were Christian Magistrates, [illegible] would haue the manners and customes of those times reuoked, [illegible] call backe their conditions and state.

(a) The Anabaptists did require the like calling that you require.

Pag. 46. Sect. 1. 2. 3. 4. 5. 6. 7. 8. vlt. &c.

[illegible] First it must be plainely confessed, that the ministers were in times past chosen by children of the people with the consent and consultation of the magistrate.

[illegible] Secondly, that this was not vnlawfull.

[illegible] Thirdly, that it stood vpon reason to [illegible] of this change, and that touching the people [illegible] Churches that is not free, but subiect to

[illegible] Fourthly, that the [illegible] Churches [illegible] Fifthly, that the [illegible] Sixthly, that the [illegible] Seuenthly, that the [illegible] Eighthly, that the [illegible] Ninthly, that the [illegible] Tenthly, that the [illegible] Eleuenthly, that the [illegible] Twelfthly, that the [illegible] Thirteenthly, that the [illegible] Fourteenthly, that the [illegible] Fifteenthly, that the [illegible] Sixteenthly, that the [illegible] Seuenteenthly, that the [illegible] Eighteenthly, that the [illegible] Nineteenthly, that the [illegible] Twentithly, that the [illegible] Twentifirst, that the [illegible] Twentisecond, that the [illegible] Twentithird, that the [illegible] Twentifourth, that the [illegible] Twentififth, that the [illegible] Twentisixth, that the [illegible] Twentiseuenth, that the [illegible] Twentieighth, that the [illegible] Twentininth, that the [illegible] Thirtieth, that the [illegible] Thirtifirst, that the [illegible] Thirtisecond, that the [illegible] 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worthy of [illegible] number of the people) with the voyce of their [illegible]

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To Whitgift.

[illegible] (a) Pag. 36. Sect. 2. (b) Pag. 37. Sect. 3. (c) Pag. 37. Sect. 5. (d) Ibidem Sect. 6. (e) Pag. 41. Sect. 2. (f) Pag. 71. Sect. 6. T.C. stripped in that behalf he sheweth shall shew by and by.

(e) Pag. 72. Sect. 3

[illegible]

nor by any election of the people: to this obiection he forth that he is compelled to answere for their faltes: who though they faithfully labour in the word of the Lord, yet do they doubte whether their vocatiō be lawfull or no, bicause they were not elected & ordeined according to the Apostolicall forme: Now hearing called in question that you here so bolnese, he maketh this reioindre. *Verū si ista res diligentius examinetur, &c.* If thou shalt consider the diuers state of the Church, thou must confesse, that that which in it self is Apostolicall lawful, & vsuall, & conuenient for the libertie of the Churches, *quum quia ecclesiæ ita paribus prodesse potuisse, nullus vere non ita:* might wel profit the Church in the beginning, but not so in our time. For tho there was not such a multitude of Christiās, but of the minister without tumult might by cōmon consent be chosen, which thing at this day were very hard to be done. Moreouer the the mindes of the faithfull were not so generally infected with cōmon errors, nor so blinded with false worshippings, but they remained as yet in the doctrine & religion which they had receyued of the Apostles. Therefore it might well be, that a wise mind might be chosen by their cōmon suffrages. But after this the number of Christians was encreased to an infinite multitude, & first ful of ignorance, blindnesse, & sundry kinds of superstitiō inuaded the church, &c there could no longer any true & sincere minister be elected by the generall consent of the people. &c. Wherefore for the cōmon of the time, necessitie it self required, that Princes & Magistrates should committ this matter to certaine wise mē carefull for the Church, by whose meanes meete pastors might be placed, &c. then he answereth that for the circūstaunce of time, as in all Churches the Apostolicall forme of electing & ordeining cannot be reformed, so is there no cause, why the minister of Christ, being called to preach the Gospell by a godly Prince, & Magistrate, should doubte of his calling whether it be right & Christian or no. But he must remember that where the state of the Church, & of Religiō is corrupt, another way must be found out to remedie the same, than that which was vsed in the Churches, when al things was safe and sound. But the ende he declareth what maner of electing & examining Ministers is vsed in ỹ church of Berne. Neyther bothe he in that place or any other that I knowe, goe about to repugne the election vsed in the Churche where he liues. Neyther, by this, that he answereth vnto the obiection of the aduerse partie, as you report vpon his wordes. Doth it follow, I truely report the questiōs put vnto him in that place, but his answer I know not, can be made agreeable vnto the same by any possible meanes? Suppose he in deede that no one certayne minister and forme of electing Ministers, as any diuers nations to be vsed, doth please him, but that the same may be altered according to place, time, and necessitie, and that the manner vsed in the Apostles time, is not to be any cōmaundement for this time, but that I say Scripture doth plainely, and by good reasons shewe vnto vs, which he doth also not vnaptly confesse in the title of *Magistrates*. For after that he hath declared that it pertayneth to the Magistrate to appoynte Church Ministers, he layeth, *deest: at quis probauit ea in primis ecclesiis, in quibus a ministris ipsis electi ac ordinati sunt? respondeo, tantum exempla non esse, &c.* as it is to my purpose.

For the better vnderstanding of the controuersie which you in diuers places do moue vnto me, that I should so labour to proue Magistrates to haue authoritie, & to be necessary to appoynte such as should be carefull ouersears to be set ouer the people, as the Apostles were: Seeing the people are vnder ouersight of a bishop (which you call the Apostolicall forme of the people) you may soone see by that which hath been spoken vnto you, if you be not to blame to lose me, for your cauilling labour in vayne.

But the minister may be sure inough of the lawfulnesse of his calling, though he be not called of the people, you haue also heard of the Apostles calling of Matthias and Paule vnto their Ministerie. Yea that is more of an vnlawfull calling where not so much as the consent of the people is required, as in the Apostles and Bishops of this Church of Rome, which is called.

The number may be sufficient of the people though he be not chosen by the people.

The true liberty of the Churche.

T.C. transferreth corruptions of mens mindes, to the gouernment.

T.C. wrongfully accuseth, and calumniateth, and perswadeth in that which is not Apostolicall.

The absurdities of the deuise of T.C.

¶ That Byshops haue authoritie to admitte and ordeyne Ministers.

Chap. 7. the. 1. Diuision.

Admonition.

Answere to the Admonition Pag. 46. Sect. 1.

T.C. Pag. 39. Sect. 2. & Pag. 46. Sect. 2.

2. Tim. 2.

1. Tim. 4.

(b) An vsuall accusation.

Musculus in his com. pla. in his title of the election of ministers.

Bishops may admit ministers.

Diuers kinds of ordering & electing ministers in the Apostles time.

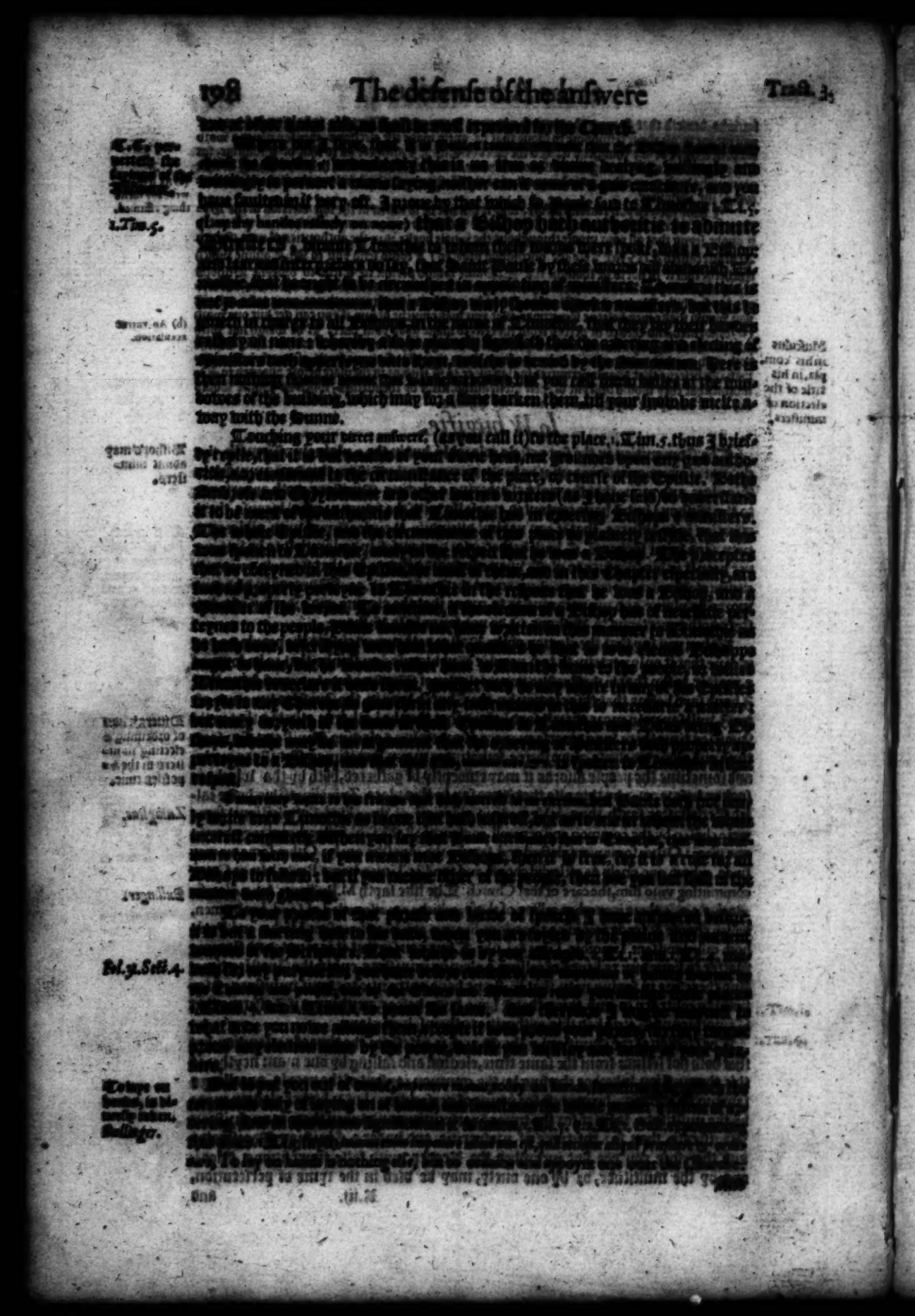
Zaninglius.

Bullinger.

and by the multitude, or by one onely, may be vsed in the time of persecution.

1. Tim. 5.

Vol. 3. Fol. 4.



Chrysost. in 1. Tim.

Calvin.

Theod.

Ambros.

Chrysost.

Oecumen.

Hieron.

Chrys. hom. 1. Tit.

The corrupt dealing of T.C.

Tit. 2.

Pag. 41. in 4

Tit. 2.

Authority the best proofe in humane matters.

Vt constituas oppidatim presbyteros sicut tibi ordinauerim. Tit. 1. 5. *per hæc palàm omnibus & evidenter*
ostenditur: That thou shouldest ordeyne Ministers in every citie as I appoynted thee (that is to
say, by fasting, &c. & praier, and by prayer. And thus the learned interpreters vnderstand
this place. Neither is Musculus his meaning many other places, as it may
appeare to those that will conferr the wordes, especially if your admonition be true
touching the ouersight of the Apostles, &c. if you speake of ordeyning only: for to ordeyne
of appointes the Apostles also, saying as of Barnabas as a commonnie, they prayed also Act. 14.
and fasted. But if you take them the Apostle leaues to speake of ordeyning alone, there such
be repentance that title, laboure to lay, *Si qui est irreprehensibilis, &c.* If any be vnreprouable, Tit. 1.
the husbande of one wyfe, &c. For how can you otherwise make these wordes agree
to hang together? for vnder the Apostle gaue Titus an especiall charge in ordeyning
of Ministers, to haue respect vnto their qualities: of which charge he putteth him in
minde when he saith, that he left him at Creta, to ordeyne Ministers in every citie, as I
appoynted him: that is, such as he haue prouided, &c.

I know there be some that expounde this place thus alse: that for as much as
Paule might be left Titus in Creta and writ vnto to ordeyne Ministers in every ci-
tie, haue he put with him in name of the same by his letters, and willeth him to vse
according to his appointment, that is, to place Ministers in every citie: and surely
this interpretation doth good reason: for being absent, hee commonly vse to put them
in minde by letters, to whom we haue committed any thing to be done, of such things
as we thinke them to doe, when we there present in our minde.

I reuerence M. Caluine as a singular instrument, vsed by God in Christes
Churche: but I am not so subtilly assoted vpon him, that I will condemne other
mens iudgements that in diuers pointes agree not fully with him, especially in the
interpretation of some places of the Scripture, when as in my opinion they come
nerer to the true meaning and sense of it in their opinion, then he doth.

I do neuer cleane to Musculus, so long otherwise as I see, that for his or their sakes I
derogate any thing from such as be comparable to them, and haue deserued singular
commendation for their trauailes. If any one, or more learned then he of my ac-
quaintance, thought all he not: I am not ashamed to alle their testimonie in that poynte,
though in some other poynte I doe not greatly force thereof.

If I erred herein or more in places from the rest, that seeme as footsteps of M. Cal-
uines minde: it appeareth, for it seemeth, that I must alone beare the blame of it: but if I
deale truly and faythfully with him, if I set before the eyes of the reader, his whole
text, booke, sentence, and (as you say) whole lesson, without adding, altering, mainin-
ishing, then let vs see whether you or I haue a iuster cause of complaint. Which
if it shall not so appeare, we shall both perceiue the better to moderate

Chapter. 2. Diuision.

Answere to the Admonition. Pag. 16. Sect. 4.

If it be the generall consent of all the learned Fathers, that it pertaineth
to the office of a Bishop to ordeyne and elect Ministers of the
Church, as saith Hierome in *epist. ad Euang.* A bishop doth &c. Hieron.
sell all other Ministers in that the ordeining and appointing of Ministers
doth properly pertaine vnto him. And yet there haue been, that the
practise of ordeining Ministers hath not at all times appertained to a
Bishop. But for the order and manner of making Ministers, as much
as the booke made for that purpose, and as I haue before, so I for
my part, if they had any iudgement, could not but like it, and
allow of it.

T.C.

T. C. Pag. 40. Sect. 3.

(*) I had cited Ambrose and Chrisostome before.

(a) It is your argument, it is none of mine: my words importe no suche thing.

(b) Diuers members of the whole may concurre in one, and the self same persons, thoughe one of them can not be verified of an other.

(c) Then haue you all this while striued in vayne.

Fol. 18. pag. 2.

Calvine.

Conc. 4. cap. 7

Mir. ad Euag.

tione Episcopi, quod presbyter non facit: VVhat doeth a Bishop, whiche a [illegible] not, excepte ordination? Whereby he manifestly affirmeth as muche as I in

this

this place require: that is, that the right of electing Ministers doth appertayne to the Bishop. The same also Chrysostome in the 1 the 2 and 3 [illegible]

Chap. 7. the 3. Diuision.

T.C. Pag. 41. Sect. 1.

Vpon the title of the Actes, the Glosse saith, that that Scripture saue onely there of the twelue Apostles, to teache the brethren to order matters aright, hauing them for examples, and willes to be obeyed in those that are ordeined by them. Ergo, the Apostles onely should, and the Bishops should not ordeine. Nay, that the Apostles onely had to do herein, it appeareth not euen by that it hath pleased God to appoynte: but also it maye be verie probable, for that diuerse circumstances and obligations appertayning to other persons, [illegible] out the people, as to the Gentiles at Ierusalem mentioned, [illegible] have power and authoritie to choose their Churches and their Ministers. [illegible]

(n) Hieronym. vnde habitum.

(o) An vniuersall proceeding of godly ignorance in those matters, the wonder, and not Heresies.

[illegible]

T. C. saith he
wrote not
Hier. ad Rusti. Monach.

T. C. saith the
Bishop is not to
be founde in
him, but in
Aristotle.

Hieronimus ad
Nepot.

you (both for corrupting of Hieromes textes, and fathering that vpon him which is not to be founde in him) if I were disposed to deale with you so prophanely in a diuine and serious matter. Surely this I wishe, that by these gentle correctyues, you would learne one poynct of wisedome, that is, to be modest, and to knowe your selfe.

82. Epist.

also (y) S. Jerome is of another judgment. S. Augustine also (when he speaketh how he supposed Cyprian to determine him, thereof, how it was the ancient use and custome, that the whole Church should ... [illegible] ... certainly a heinous crime in the office of a Minister, to betray the trust in truth and ... [illegible] ... which he had at the peril of his own soul, undertaken to discharge faithfully: which ... [illegible] ... of the matter is pertinent to the controversie, and (z) confirmeth those arguments which ... [illegible] ... of the Bishop or Minister, as one main ground, upon which all the rest do depend, that ... [illegible] ... therefore that he of the two, which faileth, are not of the meanest sort, by their own ...

(y) We have seen it fully to your desire.

(z) This is an untruth, for he useth no such confutation there.

T. W. Reply.

We Cyprian (I have authority before the people, what I shall do in this case; but yet thus far I will be bold to tell you my opinion, as it appeareth to me) have determined within ourselves, and by the Holy Ghost, and by the witness of many Bishops our fellows, and by the consent of the whole people, have decreed unto them, that it was not meet for us to take upon us the election of Clergy men: but that the people should be these: *In ordinandis clericis (fratres charissimi) id solum jus habet plebs, ut aut eligat dignos, aut indignos refutet. Siquidem in singulorum ordinationibus, divina semper consuetudo est, coram plebe ipsa, id est, in conspectu omnium, vel crimina detegi, vel merita hominum dignis honoribus praedicari, ut ordinatio justa sit, quae omnium suffragio, & judicio examinata est.* In the election of Clergy men, brethren most dear, the people have authority to refuse the unworthy, and to choose the worthy: for in the ordinations of men, we are wont to look for, that the divine judgment have good regard before. In their hearing also it appeareth, whether the people doth bear witness to the crimes, that are laid to the charge of any, or to the praises and commendation of such, as shall be admitted into the Clergie.

Cyprian thrusteth himself into the Clergie without the consent of the people.

Cyprian established the people had in Cyprians time.

Cyprian lib. 2. Epist. 3.

S. Jerome [illegible] ... with me ... Did not Aurelius tell you likewise, that I would not receive any into the Clergie, but such as were chosen by the people, and allowed by their consent? Neither in these things only, but in all other matters, I am wont to do nothing without the counsel of my Clergie, and the consent of the people. And for the Epistles which you mean of, as in his favour, some among his epistles, in number [illegible] ... it, then shall be [illegible] ... epistle [illegible] ... his name [illegible] ... thought [illegible] ... that not to all [illegible] ... altered. And if all the copies [illegible] ... and leave them to the consideration of the reader, [illegible] ... he did appoint Exorcists to the [illegible] ... know that Churches are [illegible] ... tions or contentious persons: and it is my desire (in such [illegible] ... this city, have that thing (whereof I have often times had experience to my great grief) should happen [illegible] ... [illegible] ... [illegible] ...

appointed Bishop, his predecessor being yet alive.

Notes out of the testimonie of Augustine.

Here it is to be noted first, what stirre began to be in Augustines time about such elections made by the people, which was the cause why he was driven to appoint unto them fellow successors while they yet liued. Secondly, that Seuerus appointed by himselfe a successor. And thought it not necessarie thereto to require the consent of the people, which he would not haue neglected if it had been either necessarie or vsuall. Last of all, that Augustine pronounceth Eradius to be his successor in the presence of the people, that they might know his minde, but yet without asking their voyces, although they did willingly of them selues consent: for that which afterward he requireth them to subscribe vnto, was the petition that he made vnto the Prince to trouble him with the ciuill matters. But that they were to resort vnto Eradius his successor for such causes. Whereof the Reader hath well considered these circumstances, which he shall better learne in the place it selfe, then let him iudge how much it serueth for your turne.

Contention about popular elections.

It may appeare by that Epistle of Ambrose, what contention there was in *Vercellis* (to the which he wrote) about the election of their Bishop, for they had been long destitute of one, as it there appeareth. Wherefore he exhorteth them to agreement, by the example of their predecessors, who in like agreed in chusing of Eusebius, who vpon he saith, *nullis vllis factionibus* (meaning Eusebius) *exactis, quem omnes petierunt, omnes expetierunt, quem omnes optauerunt*: He verily proued the able man, whome the whole Church elected: he was rightly thought to be chosen by Gods appointment, whom euery one desired. And who doubteth but that he is called of God, whom the whole Church without suits, without faulter affection, without intent to mayntayne factions and seditions, doth desire? This proues, that in Ambrose his time, in that Church the people desired their Bishop: which is not to be denied: but withall the words that in the same place there were dissensions contending about such elections: which is to be considered.

Nazianzene pertayneth not vnto that which he is vrged.

Nazianzene in that oration, perhaps here obiected to some that the election of the other bishops pertayned to the Church, neither had he cause to answere to that which he is vrged. For there is none alledged: only he declareth what a dangerous stirre and sedition there was, at two sundry times, in the Church of *Cesarie* about the election of the Bishop, whose violence was then about the same, both the people hauing deuided themselues first, and after gotten their aduersaries, whereby they became the more easily masters of their whole cause. Neither would he haue attempted it, if they had not been vrged vnto it by Nazianzene his father. Hauing the Emperour also, and the rulers of the prouince with the factions companie, sworn by him pacified. Shortly this maketh little to the controuersie of popular elections. Nay in the second contention that he there recyteth, declaring who were the especiall authors of it, he saith: *Excitabantur multi eius rei auctores, partier & optimates, & populares, & omnis ordo, & plebs, & ipse etiam Christi populus*: For the churches (meaning the clergie) were cleare from that mischiefe, so were the rycher sort also, and the whole rout of graue citizens: but of the violence and sedition was among the common people and the rascall, which were of the baleft sort. And a little after, telling how his father that mischiefe should be taken, that his father with long labour, [illegible] *populum, sua sponte, & quidem qui ad grauem pertinerent, distribuere regulas. &c.* He humbly intreated the people, the priests and others which perteyned vnto that order, he elected, chose, &c. But that is here spoken that maketh not against vs, that is to say, that in the people hath been alwayes the chiefe authoritie in the election of the minister in other Churches, but that we do not affirme that they ought to haue to much, or that the Bishop hath no interest in the same: any time conuenient of popular elections vnto their mannerly appetite.

The common people especial authors of tumults in elections.

T. C. reasoneth not ad idem, and defendeth not the Admonition.

Thirdly we are authorized by the practise of the primitiue Church, as we haue already declared: that the election of ministers was in the people. Whereto the Admonitioners answered, that it hath been [illegible] Reioyning, that also accordingly [illegible] to reason. For whereas you should conclude thus:

the

the ordering of ministers doth at no hand pertayne to a Bishop. You conclude thus: The election of a Bishop &c. Whether you will be answered, think not your selfe [illegible]

T.C. hitteth right: which he should marke: yet marketh not that which he would. The propositions I thinke have been perused.

Chap. 7. the 5. Diuision.

Pag. 23. & 24. Sect. 1.

(a) Not only suche, but almost altogether. (b) An vntruthe, for there is no suche thing to be founde in these bookes of Eusebius. (c) This is written for Basilius not saith he mention of confirmation of elections by any christian Magistrate, or of any Bishop of Constantinople.

To. Whitgifte.

The cause that moued you to make so much adoe about the cause that I haue in hande, touching the authorities there alleaged, hath the matter in not whether it hath been lawful or no, but whether it be conuenient and profitable for the Churche to haue it in vse. The reasons that I haue made, with all the authorities, are of no great force to proue eyther necessitie or conuenience of such elections in the Churche, as the state is nowe.

The reply of T.C. confesseth of other mens collections.

But as touch to confirme the letter that you say he is a lyer, for it could not haue but proceded, seeing you haue alwaies perused all the authorities, and readest that you lyst in this treatise out of him. And truly I meruell with what face you can so peremptorily obiect vnto me other mens collections, seeing the matter standeth, as you confesse, vpon the same. Is it not a shame for you, hauing so many collections, and collectours, and that you your selfe haue scarce read any one of the Authors that you haue alleaged, & authorities at the least you haue fourtene of Illiricus, in this cause, besides certayne other writers.

T.C. leadeth his Reader to Eusebius by that which he shall not finde in him.

You refarre the reader to the 6. & 7. booke of Eusebius where you say both the formes of election in those times are declared, and the meaning of the phrase for Churches vsuing examples of the practise of the primitiue Church. &c. But the reader diligently perusing the bookes, shall finde nothing hereof in you. If you had named the Chapters as well as you haue done the bookes, perchaunce you had done politikely to referre your Readers to the whole bookes, which you are sure the most of them can not, and of those that can, many will not peruse: but you haue not dealt faithfully for it is not to be found in any parts of those two bookes, where of the election of the people stoode to the liking, or any example of the people and Clergies election confirmed by the ciuill Magistrate, also yet any example of any Bishop of Constantinople. The quotations rather must be collected in seuerall places. In the first booke Eusebius declareth, that in the absence of Narcissus (by reason of [illegible] and banishment) the gouernours of the Churches [illegible]

Euseb. lib. 6. cap. 10.

allowing, or deny the election of another Bishop? [illegible] And seeing this is so, I will be very glad, that you will tell me, whether all the Bishops of Rome, were chosen by the whole multitude of the Christians there dwelling, or by the Clergie onely? If by the Clergie onely, then you gather of this place very vntrue: for the text saith, that the whole multitude of the Christians there dwelling, assembled themselves together in the night, which signifieth little more, then that they came privily to the place where the new Bishop was to be chosen, for fear of the Gentiles. Neither is there any mention made of the election of their Bishop appointed vnto them by God: which thing they also did by the consent *Vicinorum Episcoporum*, of the Bishops adioyning, but not [illegible] manner of electing can you gather of this place? except you will admit visions, and call them from one Bishoprike to another, to helpe some that is grosely in age. Neither is there any mention made of the election of the people: for this that he layth, Hierusalem went out, &c. it may rather be drawen vnto the Builders and Deacons of Hierusalem, then of the people. [illegible] Lib. 6. cap. 29. [illegible] all the brethren were assembled together in the Church, and chose him which should be Bishop, and many of them determined of others worthy and notable men. Fabianus himselfe being present with the rest, and no man minding to choose him: that a dove flying from aboue (like as the holy ghost descended vpon our Sauiour in likenesse of a dove) did light vpon his head, and so the whole people beeing with one spirite moued, did together with great ioy, and with one consent proclayme him worthy to be Bishop, and immediatly tooke him, and placed him in the Bishops seate. Here we may learne that Fabianus was miraculously chosen to his Bishoprike, and that the people moued with this miracle did hurle out into commendation of him, and thought him worthy to be Bishop: but if therefore follow that they chaced him out, it may be doubted. In better sorte brethren that came together in one, are the people, there of the Clergie, or of the people.

It is not denied but at this time the people did sometimes, and in some places giue their consents in the electing of their Bishop: yet hath not this example place to bring (as it may appeare) extraordinarie. Neither is there in these two places any of such elections described, nay any cullyses of the peoples choyse set forth: much lesse any examples of the elections of the people, that were confirmed by the ciuill Magistrate, as you affirme. And surely I maruell what you meane to speake of any ciuile confirmation by the ciuill Magistrate, seeing it is manifest, that as yet, there were no ciuill Magistrats mentioned by Eusebius, except onely one Publius Emperour of Rome, of whom he speaketh very little: and maketh no mention of any thing done in his time, to this ende: to be from hence alleadged examples of any confirmation of such elections, by any ciuill or inagistrate. Many (you say) in the Bishop of Constantinople, and yet there is no such example in either of these bookes, no not so much as one for the of any Bishop of Constantinople. And that it may appeare how farre you are ouer-seene in this place, you shall vnderstande that the last Emperour of whome Eusebius maketh any mention in these bookes, is Diocletian, who came to the Empire *Anno* 288. but Constantinople was builded *Anno* 336. So that by your assertion the Bishop of Constantinople was confirmed aboue 48. yeres before Constantine was borne.

Chap. 7. the. 6. Diuision.

T.C. Pag. 41. Lin. 1. & Sect. 1.

I will adde only one place, which (if it seeme (•) [illegible] more, you shall not be angrie with me, but deal with those that were the Authors of it, and [illegible]

(•) Parturiunt montes. &c.

with him that wrote it.

Eusebius in the sixth booke touching Origen, which Origen admitted not of but 28 then but of many Bishops to teach, therein hauing the 28 Bishops sharp remembrance by the Bishop of Alexandria called Demetrius, against them (a) for that they had admitted him to the sermon of the Priesthood of the Church, which was the office in the election of every Church, and vnto the which the churches by common consent of them selues in euery Province did vse, and doth yet at this day, that a lay man should publikely preach before the Bishops. Wherefore (b) a lay man which was only admitted by the Bishops although they were many, not being skilled therein by the profession of that Church, whereof he was the teacher.

(a) As vntruth as will appeare.

(b) Vntruth for Origen was yet a lay man, and not admitted maister by any.

To Whitgifte.

The terrible preface that is here prefixed, would make any man aske that is not acquainted with such bugge beares. But tell me I pray you, you be but dreames: for there is no such matter in that booke of Eusebius. Did you neuer heare tell of any that labouring to hurte at another, haue sildome themselues? I beleeue it will fall so out with you in this bitter & sharpe place: & then shal not I nede to be angry both with you & your selfe.

T. C. smiteth at others, and woundeth himselfe.

For as touching the place: I say it is altogether by you falsified, and most vntruly alleaged: the only thing that Demetrius found fault with, was because Origen being a lay man did teache in the Church, Bishops being present: (for he sayth, it was neuer heard that lay men should teach in the churches Bishops being present) But what is sayde to this, *nescimus quomodo &c.* wherin he affirmeth (we know not how) that thing which is not true: seeing there may be found diuers, who when they were able to profyte the brethren, and that the holy Bishops had exhorted them to instruct the people, dyd after this sorte, teach in the Church. As Euelpis was required to do at Lardnis by Neon: and Paulinus at Iconium by Celsus: and at Synada Theodorus by Atticus, whiche were all blessed brethren: And it is very likely that this thing was done also in other places, which we knowe not of. Yea Demetrius him selfe suffered him to be the like in Alexandria, as it is manifest in sundry places of that booke: and euen in the end of the same chapter, He returneth to Alexandria, and doth agayne employ him selfe to his accustomed exercise in teaching: Wherin I pray you is he falsified? Eusebius falsified by T. C.

Euseb. li. 6. ca. 20

Origen was then meere a lay man.

Is this your bitter place? is this that terrible cutter? Is it able to wounde your bodye bitterlye, and sharpely? I wounde you, if you can well consider it,

Euſe. lib. 6. 23

But to make the matter yet more playne. Euſeb. in the ſame booke and 23. chapter the forth holie Origen after warres *ſcripſit epiſtolam gratulatoriam ad Ceſarem Palæſtinæ, ab eius loci Epiſcopis*: was made minister in Cefaria Palestinæ, of the Biſhops of that countrey. The which thing Demetrius miſliked alſo, not for any iuſt cauſe, but onely of malice: for although Demetrius at the firſt affected well of Origen, and bare good will vnto him, yet afterwards (when he ſawe him marvellously to proſper, and to become very famous and liked accompted of, by theſe vnright meanes, not onely to alienate him, but thoſe alſo which had preferred him to the miniſtery: laying to his charge that which he had done being a boy (that is, getting of him ſelf) as Euſebius doth at large declare, *lib. 6. cap. 8.* You ſee therefore being iuſtly you haue reported Euſebius, and that there is no ſuche cauſe by him expreſſed, why Demetrius reproued the Biſhops, as you ſayne to be.

But I perceyue well your meaning, which I ſuppoſe to be this: that all the which are admitted into the miniſtery by the Biſhops, without your preſbytery, are but lay men: whereby you woulde inſinuate, that all thoſe which haue not been ordered by vs, are not baptized: becauſe you ſay, that it is of the eſſentiall of baptiſme, to be miniſtred by the miniſtery of that miniſtery that baptiſeth. *Pag. 114.* And this is that myſterie, which you and your fellowes will not as yet openly vtter, but craftily couerable, vntill you ſe better opportunitie. The truthe is, your intent is reformation, and not Antichriſtianiſme. But I haue declared ſufficiently the vanitie of your collection in this place: and the weakneſſe of your reaſons touching this matter, where you haue given me more especiall occaſion to ſpeake of it. *Vide ſup.*

Chap. 7. the. 7. Diuiſion.

T. C. Pag. 42. Sect. 3.

For Whitgifte.

¶ It is not necessarie that the people should haue interest in the election of ministers, but the contrarie is conuenient.

Chap. 8. the 1. Diuision.

Io. Whitgifte.

NOw that you haue vttered all your authorities and reasons, to proue that the people ought to haue interest in the electing of their ministers, and that I haue sufficiently (I trust) answered the same: Let it not be troublesome vnto you, if humbly I collect my reasons that moue me to thinke the contrarie.

1. And first I will proue that there is no certaine forme of electing prescribed in Scripture, but that the same is left free for the Churches to appoint, as shall be thought most conuenient for them, in their times.

2. Secondly, I will shewe, that there hath been great diuersitie from time to time, here in the Churche touching elections, and that the people at all times, and in all places, haue not been admitted their voice.

3. Last of all, I will set downe the reasons why the people haue been debarred from such elections, and why they ought still to be.

Touching the first, there be my reasons.

1. Christ (whose rules and lawes we ought especially to followe) did of himselfe alone, without the consent of any, call, and chuse his Apostles, and the like did the 70. disciples whome he sent to preache.

2. The Apostles Acts. 1. obserue this maner and forme: for they presented two, and the one of them was chosen by lotte.

3. In the 6. of the Acts they chuse seuen to the office of deacons: but the people presented seuen to them, and they were all chosen without lotte, the Apostles also laying their hands vpon them.

4. In the 14. of the Acts this forme is likewise changed, for Paule and Barnabas ordeined ministers in euery Citie, without either presentement of the people, or the lotte of both.

5. The 15. of the Acts is to manifest, that Paule and Barnabas were sent onely by the Prophets and Doctours, without any consent of the people, either giuen or required: vnder the beginning of the Churche, as it is there manifest it selfe.

6. Paule sent Timothie and Titus, and gaue them authoritie to ordeine elders: 1. Tim. 5. Tit. 1. for this is to be noted, that there is no perfect maner and forme appointed, to be obserued by euer: seeing that the Apostles themselues did not vpon all occasions vse the same: whereof some M. Bullinger, Zuinglius, and Beza, haue learnedly written, and I haue before reported. And therefore M. Caluine (as I take you beleeue) sayeth, that of that example in the Acts no certayne rule can be gathered of electing and ordeining ministers. And so Beza in the same argument hath set downe, that although the order and office of Deacons (Act. 6.) as I haue before declared, be not of equall authoritie and necessitie with the Ministerie of the word, yet it is not to be doubted, but that the Apostles in that matter obserued the rule of Christian discretion and charitie, which ought to be vsed in the Church of God. Bezæ lib. de ministr. cap. 8. initio.

7. Chapter. Whether Paule hauing preached to the Iewes, and finding them to be rude, and the greatest part of them his enemies, departed from them, or no, I will not greatly dispute: but I am sure he preached to the Gentiles, and conuerted them, and ordeined Elders in euery Citie, without the consent of the people, to Titus and Timothie, as appeareth by their Epistles. Whether Paule and Barnabas, when they departed from the Iewes, made more a moderation as he speaketh, or a diuision, as Luke calleth it, betweene them and the disciples, it skilleth not greatly. Neither is there any cause why any man of sounde iudgement should esteeme that in such matters there is no place for politicie, except he can shewe that politicie whereof I speake, to be repugnant to the word of God, whiche I thinke he can not. Wherefore I leaue: and as touching the election of ministers, sayth, that wee muste not alwayes looke what the Apostles did in Ecclesiastical politicie, but

Luke. 10. Mat. 10.

Ibid.

The people not alwayes admitted to the election.

or in the gouernment of the churche, seeyng there is so great diuersitie of circumstances, that it is not without preposterous zeale reduce all things in all places and tymes, to one and the same forme: but it is sufficient, if respect be had to their ende and purpose, whiche is not variable, and that maner and forme vsed whiche leadeth thereunto. &c. Wherupon also I conclude, that in the Scriptures there is no certayne forme prescribed of electing ministers: and that the doinges of the Apostles in that matter, are not at all tymes of necessitie to be folowed: but it is sufficient to respect their ende and purpose, that is, that there be meete ministers: and therefore M. Beza sayth, No man may here prescribe any certayne rule, but if the conscience be good, it is an easie matter to determine what is most expedient for time, place and other circumstances.

The end of the Apostles in ecclesiasticall pollicie, must be regarded, and not their deedes. *Ibidem.*

Chap. 8. the. 2. Diuision.

Touching the second, that is for the diuersities of elections alredy vsed in the Churche, and that the people were not alwayes admitted to the same, I referre you to that which hath bene spoken before, out of Eusebius and Zuinglius, of the Apostles appointing of Iames to the Bishoppe of Hierusalem: of Cypri. *lib. 1. Epist. 4.* where he plainely confesseth, that, electing by the people was not then generall, in that he sayeth, *Et fieri per prouincias vniuersas tenetur*, and vsche the contrary boldnesse in placing one Aurelius without the consent of the people *Lib. 2. Epist. 5.* Likewise of the 18. Can. of the Councell of Ancyrane, 8. Canon of the Councell of Antioche. 12. and 13. Can. *Concil. Laodicen.*: All which Canons and Councels I haue alleadged before.

Eusebius. Zuinglius. Cyprian. Concil. Ancy. Antiochen. Laodicen.

In the firste of the Canons attributed to the Apostles, it is decred that a Bishoppe shoulde be ordeyned of two or three Bishoppes: and the Greke worde is χειροτονείσθω.

Can. Apost. i.

In the second of the same Canons, the ordeyning of Priestes, Deacons, and other clearks is committed to the Bishop alone, & the greke worde there is χειροτονείτω. Ἐπισκοπείτω.

Can. 2.

In the. 35. or. 36. of the same Canons, it plainly appeareth, that Bishops were chosen without the consent of the people.

Can. 35. 36.

In the. 4. Canon of the Councell of Nice, the election of Bishops is appointed only to Bishops.

Concil. Nicæn. Can. 4.

It appeareth plainly in the. 19. Can. *Antiochen.* that only the Metropolitane and other ministers had interest in the ordeyning and appointing of Bishops.

Antioch. 19.

It is manifest by Euseb. *lib. 6. cap. 8.* and 23. that Origen was admitted and ordered minister only by Bishops.

Eus. li. 6. ca. 8. 23.

Hieronymus in his Epistle *ad Nepotianum*, in the woordes before recited, signifieth that the election of Priestes both perteyne to the Bishop.

Hieronymus Epist. ad Nepotian.

Gratian distinct. 62. hath this Canon made by Leo who was Bishop of Rome *Anno Domini 440.* No reason permitteth that they (should be accompted among the Bishops) which are neyther chosen of the Clearks, nor desired of the people, nor consecrated of the Bishops of that province, with the iudgement and allowance of the Metropolitane. The Greke expounding what this is to be desired of the people, saythe, that if so ye giue testimonie vnto them. And no man denieth but that suche as are to be admitted into the ministerie, ought to haue a testimonie of their life & conuersation, and that it should be vnlawfull for any man to except against them, if there be iuste cause: but yet the iudgement not to rest in the people.

Distinct. 62. Nulla.

And distinct. 63. there is this also, *Laici nullo modo præsumant interesse electioni.* The lay people ought by no meanes to thrust themselues into the election, or to meddle with the election. There are certain Canons collected out of the greke Synodes by Martin Brauen *Epist.* and they are to be found in *Concil.* 2. the firste of the Canons is this, that Nectarius Constant. also hath *distinct. 63. Non licet populo &c.* It is not lawfull for the people, to make the election of them whiche are preferred to priesthoode: but it is in the iudgement of the Bishops, that they should proue him, whiche is to be ordeyned, whether he be instructed in the worde, and in faith, and in spirituall conuersation. The same may be also proued by the. 22. and. 3. Canons folowing.

Distinct. 63. Laici.

Tom. 2. Con.

In

The people not always admitted to the election.

Dist. 63.

Plat. in vita Pontif.

Platina.

Platina.

Chap. 8. the 3. Diuision.

Why the people haue been, & more ought to be debarred from the election.

Contrarie abuses about the election of ministers.

VVhy the people ought and haue beene debarred from elections.

Sozom. lib. 4. cap. 4. & 7.
Socrat. lib. 7. cap. 26.
Lib. 7. cap. 35.
Sozom. lib. 4. cap. 28.
Socrat lib. 5. cap. 9.

Nazianzen.
Augustin. tom. 2. epi. 110.
Socrat. lib. 6. cap. 11.
Socrat. lib. 7. cap. 7.
Euagrius li. 2. cap. 5.
Euagrius li. 2. cap. 8.
Theod. lib. 4. cap. 6.
Chrysost. lib. 3. de sacerdotio.

thes were hauing both heresies and sects. At Constantinople after the death of Alexander their author, there was a maruellous tumult for the succession, some desiring to haue Paule a Catholike, and some Macedonius an Arrian: the contention was so great betweene the whole citie that bloudshed and many slayings on both parties ensued, euen the Emperours officer that was sent to appease it. Sozom. lib. 3 cap. 4. & 7.

The strife that was in the same story after the death of Antiochus Philip Priest of Antioche, (Flauius for the solemnitie of that time) Socrates testifieth, for the same cause he write also to haue been in Hierusalem Philip and Praylius, after the deposition of Nestorius. lib. 7. cap. 35.

After Eudoxius remoued from Antioch to Constantinople there was no small great strife for a successor, as the same Sozo the story lib. 4. cap. 28. doth testifie. It is written as in such things it commeth to passe, that there are diuers contentions and seditions betwixt the Clergie and betwixt the people.

Socrates lib. 5. cap. 9. declareth the like tumultes to haue been about the election of Flauianus: and he addeth, *Atque ita Antiochena ecclesia duos pene patres simul amisit Eustathium & Meletium.* And so the Church of Antioch is twayne deuided, not for matters of faith, but for their Bishops.

I declared before out of Nazianzene in his funerall oration at the burial of his father, what great trouble and hurlyburly was at Cesarea in his time, about the election of their Bishops. The same also I proued out of Augustine Epist. 110. It was the cause why both he and his predecessor in their life times, did promise to themselues a successor, as it is there manifest.

Socrates lib. 6. cap. 11. declareth what contention there was at Ephesus about the election of their Bishop, the people being deuided into seuerall factions, in so much that Chrysostome was driuen of entreatie to appoint vnto them one Heraclis his Deacon.

The same Author lib. 7. cap. 7. testifieth the like contention to haue been in Alexandria, vpon the death of Proterius an Archdeacon of the same Church.

Euagrius li. 2. ca. 5. writeth thus: *Cum autem hic Proterius &c.* when this Proterius was placed in the Bishops seate of Alexandria, there arose a great and insufferable tumult among the people, which were tossed with diuers sentences: for (as it often falleth out in such cases) some would haue Dioscorus againe: others stoutly to Proterius, so that many execrable mischiefes were committed. For Priscus the Rhetorician writeth, that the gouernour of Thebes came the same time to Alexandria, and saw the people wholly to set themselues against the Magistrates, and that when the garison of souldiers would haue kept backe the sedition, they beate them backe with stones into the temple, which was in times past called the temple of Serapis: then the people comming thither with speede, tooke the temple and burned the souldiers quicke. But when the Emperour vnderstood hereof, he sent thither two thousand new souldiers, who hauing a prosperous winde & passage, arriued the next day after at the great citie of Alexandria, and so raged against the wiues and daughters of the men of Alexandria, that much more mischiefe was now wrought then before.

Euagrius li. 2. cap. 8.

To what further inconuenience this intollerable contention came after hee saith, the same Euagrius writeth cap. 8. where he also reciteth the maners & conditions of the people at large, and declareth how easily they are moued to contentions and tumultuous dealing, how willingly led by any factious parties that pretend liberty, &c. In the end he sheweth how villanously and cruelly they murdered Proterius appointed to be their Bishop.

Of like sorte I speake of that hurlyburly that was in Spillatio before the election of Ambrose, whereof Theodoret speaketh lib. 4. cap. 6.

I shal pray the learned reader to peruse Chrysostome in the 3 booke that he writeth *de sacerdotio*, where he speaketh of this matter plentifully, & declareth the pernicious partialities & the intollerable calamities that the people vsed, & thus it came to, in such sorte.

If I were disposed to heape vp examples, I could fill a large volume, but these (being almost in the best time of the Church, vnder Christian Princes) manifestly declare what intollerable inconuenience ensueth such elections as are committed to the people, especially in these matters.

2 Yee

The people not alwayes admitted to the election.

The election of ministers by the people, an impediment to the ciuill magistrate in ecclesiasticall matters.

4 The fourthe reason is, that if suche elections shoulde be committed to the people, the ciuill Magistrate (who hath the chiefe gouernment of the Churche, and to whome the especiall care of religion doth appertayne) shoulde not be able to procure such reformation, nor such consent and agreement in matters of religion, as he is, when he hath himselfe the placing of Bishops, and suche as be the chiefe of the Clergie: for the people (who are commonly bent to nouelties, and to factions, and alwaies ready to receyue that doctrine that seemeth to be contrary to the present state, and that continueth to liberties) would vsually elect suche as would serue their humours: so that the Prince neyther should haue quiet gouernment, neyther could be able to preserue the peace of the Church, nor yet to plant that religion, that he in conscience is perswaded to be sincere. As for the authoritie of disallowing their electiõs, which you giue vnto him, it is but an intollerable trouble, and besides that, he shal not vnderstand their doings: or if he doth, yet may he not depriue them of their libertie in chusing, so that you make his authoritie in effect nothing. Moreouer his Churches and whole kingdome shoulde be filled with Anabaptistes, Libertines, Papists, Puritanes, and an hundreth sectes mo, or euer he were aware: for who will complayne of him, whome the people do thanke, be he neuer so vnmeete a person?

If the people should choose, the inferiours in gifts should be iudge of the superiour. *Pag. 25. lin. 3.*

5 Why thirdly reason is taken out of your owne booke Fol. 25. where you say that the Archdeacon may not be iudge of the aptnesse and abilitie of the Pastor, because he is inferiour to the Pastor both in calling and gifts: which if it be true, then surely may not the people haue any thing to do in the election of the Pastor, being in all respects much more inferiour vnto him, than the Archdeacon is: for to haue interest in electing, is to be admitted to iudge of his meetenesse and aptnesse, that is to be admitted.

Popular elections a cause of long want of pastors. &c.

6 It should be a cause why many Churches should be longer destitute of their Pastors than is conuenient, for if an vnmeete man were chosen, & an appeale made to the next Pastours, and from them to the next Synode prouinciall, and then the parties should still not yeelde, excommunicated, and after excommunication committed to the Prince, and then driuen to a new election and so the same perauenture as many yeares as they were before: whilest I say, all this were in doyng (besides the [illegible] contentions, hatreds, and warres, that muste of necessitie in the meane time be among them) how many yeares might soone be spent: for al these things cannot be in due order well done in lesse time) all which time the parishes must be destitute of a Pastor, and burne with those mischiefes that I haue before recited.

Popular election a cause of a popular gouernment.

7 It should make the gouernment of the Church popular, which is the worst kind of gouernment that can be. For it is true that M. Caluine saith, *cap. 20. Instit. Procliuus est lapsus*, The fall from a kingdome into a tyrannie is very ready, and the change from the gouernment of the best, into the factions of a fewe is not much harder: but the fall from [illegible] into a sedition, is of all othermost easie.

The people easily led by affection.

8 The people (as I haue layd before) through affection and want of iudgement are eatlly brought by ambitious persons to giue their consent to vnworthy men: they are some times moued by the request of their friends, and of such as they either feare or loue to [illegible] as appeareth in sundry things chaunced vnto the of great importance: [illegible] by all they are bound to deale without all affection, or partialitie.

Hindrance to the Pastor in doyng his duty.

9 By this meanes they should thinke to haue their pastor holde vnto them, so that [illegible] to be reproued by him, accounting all his zeale should [illegible] seeing the pastor considering their good will in ministring of him, would be [illegible] and willingly tolerate them.

The people vnfit to be iudges in such cases. *Chrys. 2. in Is.*

10 Consider the people are for the most part rude and ignorant, carelesse also in [illegible] and vnfit people to be ruled, then to rule: for as Chrysostome defineth, [illegible] The people is a verie rude thing, full of tumult and stirres, [illegible] for the most part of folly, oftentimes tossed with vnruable [illegible] a great number may reasons may be alleaged, why the people are to be [illegible] election of their Pastours: but yet do I not so vtterly reiecte them [illegible] but that if they haue any thing to obiect against him that is to

be ordeyned, they might be heard: which order is preserued in the Church of ministers: and that in as much as can be required. Although I do not approue the Churches, wherein this is safely committed vnto them: for I only speake of the present estate of the Churche of England.

The reason why I doe thinke the Bishops to be the fittest to haue both the allowing and ordeyning of suche as are to be ministers, I haue expressed in my answere vnto the Admonition. And they are not as yet by better reasons confuted.

¶ Of ministers hauing no pastorall charge, of ceremonies vsed in ordeyning ministers: of Apostles, Euangelistes and Prophetes. Treat. 4.

Of ministers admitted, a place beyng not voyde.

Chap. 1. the. 1. Diuision.

Admonition.

The seuenth. That none should be receyued as the ministers, but (a) a place were before made hand, to which he should be called. a Act. 1. 25.

Answere to the Admonition. Pag. 47. Sect. 17.

To proue this you rite in the margent the first of the Acts, where it is declared how Mathias was chosen in the place of Iudas: to make vp the number of the xii. Apostles. Surely this is but a slender reason: Mathias was chosen into the place of Iudas; Ergo, no man must be admitted into the ministrie, except a place before hand be voyde, to the which he should be called. Every meane sophister will laugh at the childishnesse of this argument.

Mathias was chosen to be an Apostle, and not to any certaine cure, and therefore this example proueth nothing.

T. C. Page. 42. Sect. 4.

The reason is of greater force than you woulde seeme to make it, as we shall see hereafter. In the meane time I aske you, whether the Apostles did not appoynt vnto them certaine Churches, wherein they should abyde and minister? And as the Apostles ordeyned not any Apostle in their roome, but one: so they had a commaunde of the worde of God, as it appeareth that S. Peter gathered by that rule in the election, to ought no Bishop ordeyne any to any function, vnlesse he were sure by the worde of God, that there are by the worde of God, at this time no Apostles: so I say, seeing the Apostles were not locall, and tied to one congregation, therefore this lording abuse of Bishoppes [illegible] is vnlawfull. Act. 1. 20.

Io. Whitgifte.

As this reason is farre from good reason, so are your [illegible] vsing the same: for Augustine saith, Salutare [illegible] is great difference betweene the office of an Apostle, and the office of [illegible] must needes confesse. Also is there also difference in the number: [illegible] which were chosen of Christe to be witnesses of his Resurrection, were [illegible] therefore the number certaine: but the number of preachers and [illegible] ted, but for the better. Thirdly, there was one chosen in the place of [illegible] the Scripture might be fulfilled as Peter saith the: but there is no such [illegible] election of Mathias & other ministers. Therefore it was the meaning [illegible] that Mathias was chosen vnto, also not any locall place, neither [illegible] of. Wherefore except you can make a certaine number, [illegible] precept and [illegible] cure, and a diuerse charge [illegible] place, all one, as of the least parte of it: this argument, [illegible] place of Iudas: Ergo, no man must be planted into the [illegible]

[illegible]

Ministers having no pastorall charge.

matte of neceſſitie be a very childiſhe and fonde argument. For before I ſhall tell you that in reaſon *Falſe antec.* of an example to make a generall rule, is a very childiſh kinde of reaſoning, except there be ſome generall rule and conſequence ſet downe according to that example.

But Paule added to the number of the Apoſtles, though there were no place voyde: Titus not alſo Barnabas &c. 14. Epaphroditus Phil. 2. Andronicus and Iunia, Rom. 16 called Apoſtles: I might therefore as well reaſon thus. Paule, Barnabas &c. were called to be Apoſtles when there was no place voyde. Ergo ſome maye be called to the preaching of the Goſpell, though they have no certaine cure. Well let us ſee how you will iuſtifie this aſſertion, that there are no ordinarie miniſters ecclesiaſticall which be not locall, and tyed to one congregation. &c. For I vtterly denie it, in that ſenſe that you ſpeake it.

Some examples as in the ordinarie, a place being not voyde.

Chap. 1. the. 2. Diuiſion.

T.C. Pag. 42. Sect. 5.

And that it may the better appeare, that thoſe functions bee onely extraordinarie, whiche are appointed to one certayne place, and that the Miniſter ſhoulde haue the cleerer and playner vnderſtanding of all this matter, all the ſeuerall eccleſiaſticall function maye be well deuided: Some bee extraordinarie, or thoſe that ceaſed in a time, and bee ordinarie, whiche are perpetuall. Of the firſte ſorte are the Apoſtles and Euangeliſtes, whiche the Lorde vſed for a time, as it were, for ſkilfull Maſons, and principall buylders of hys Churche, as well to laye the foundations of Churches where none were, as alſo afterwarde to ſette them in ſuche forwardneſſe and height, vntill there might be gotten, for the finiſhing of the building and houſe of the Churche, fitte paſtors, Elders and Deacons. And that being done, they went from thoſe places into others, which thing may be perceyued by the continuall courſe of the Actes of the Apoſtles, and by diuers ſentences which are founde in the Epiſtles of S. Paule. And therfore alſo when the Churches were buylded throughout euery Prouince from the foundations, (whereof ſome were conſtituted by the Apoſtles themſelues, ſome by other extraordinarie men raiſed vnto that purpoſe by Euangeliſtes) of whiche ſorte were Timothe and Titus, ſurely out of doubte ceaſed, and were not to be ſtirred vp any more, ſeeing there was no cauſe why any ſuche ſhoulde be ſtirred vp, ſeeing the Churches were ſufficiently furniſhed with all neceſſarie Miniſters. Now ſeeing that the Churches of Chriſt are not extended to any ſuche ſorte, ſeeing alſo that they ceaſed not any more in the Primitiue Churches, ſeeing alſo that after Nicholaite in our Countrey, Wicleue, and Huſſites of Bohemia, Luther and Zuinglius in Germanie, &c. And other that God ſtirred vp in his good prouidence after, to open the goſpell to the World in their generation, before the whole face of the earthe ſo couered ouer with the darkeneſſe of antichriſtian ſuperſtition, and the people of God ſo ſcattered, that they could not aſſemble, before the Lorde ſhoulde ſtirre vp ſuche extraordinarie Miniſters.

Io. Whitgifte.

In what reſpect the Apoſtolicall functi on was extraordinary.

Although you can not warrant by the Scriptures this diſtinction of ordinarie and extraordinarie eccleſiaſticall functions, yet I thinke the Apoſtolicall function was extraordinarie, in reſpect that it had for the prime certayne ſpeciall properties, as to beare witneſſe of the reſurrection of Chriſt, and of his aſſention, whiche they ſaw ſeeyng their eyes: alſo to plant & to found Churches: Likewiſe to goe throughout the whole worlde. Theſe I ſay were temporall and extraordinarie, and ſo was the Apoſtleſhip in this reſpect, but yet ordinarie in reſpect of their chiefe function, which was to preache the Goſpell, and to gouerne the Churches which they had planted. Likewyſe Euangeliſtes haue an ordinarie function, neyther is there any cauſe why it ſhould be called a temporall office, but onely in reſpecte of writing the Goſpell, for there is none that thinketh the office of preaching to be either extraordinarie or temporall.

But I pray you let me aſke you one queſtion, why ſhould not the office of Paſtors be alſo as extraordinarie and temporall, as the office of an Apoſtle, or an Euangeliſt? for as you ſaye: that the Apoſtleſhip and Euangeliſtſhip remained, vntill there might be gotten for the finiſhing of the building and houſe of the Churche fitte paſtors &c. So ſay I, that the office of Paſtors and Elders might remayne in the Church, vntill there were chriſtian Princes and Magiſtrates, by whome the people of God might be kept in peace and quietneſſe, and the churches of Chriſt more perfectly gouerned. And truely ſo I am, that there are as good reaſons for this, as there are for the other. For as in the place of the Apoſtles, Euangeliſtes &c. are ſucceeded Biſhops, Paſtors, Deanes; ſo I may ſay, that in the place of Elders and Deacons are come Chriſtian Princes and Magiſtrates.

that part of the Apostles function, &c.

As for this parte of the Apostles function, to visite those Churches as were before planted and to procure that suche might be placed in them, as were both wise and godly pastors: I touche it vnregarded by you, bicause it is one of the chiefe partes of the Bishops function, as shall hereafter more at large appeare.

I graunt that Luther, Hus, Hierome of Prage, &c. were stirred vp euen by God, to preache the truthe, and open the dore of his worde vnto vs, yet were they called to some function of the Churche before, although that function were by the vnsounde parte, witches, and the Churche almoste wholly corrupted with superstition and errour? What toby you thinke rather call them Euangelistes, than Apostles, Prophetes, Pastours or Doctours, I knowe not: especially seeing some of them had no suche charges.

Chap. 1. the. 3. Diuision.

T. C. Pag. 43. Sect. 1.

Of this sorte of extraordinarie functions, are the Prophets also, which besides a singular dexteritie and readinesse in expounding the Scriptures, had also the gifte of telling things to come, whereof I meane it is not yet time to speake, I thinke there is none doubt, but it is an extraordinarie calling, as the other two of the Apostles and Euangelistes, it shall appeare more at large hereafter (by occasion geuen by M. Doctor) when they are to be tried.

Io. Whitgifte.

Act. 11. Prophetes in house, especie ordinary. Act. 13. Act. 15. 1. Cor. 14.

If you meane Prophetes, in the respecte of the gifte of telling thinges to come, suche as Agabus was, then be they to rare all, but yet ordinarie for the time wherein they were: But if you meane by Prophets in respecte of their dexteritie and readinesse in expounding the Scriptures, suche as Zacharias was, and Simeon, Lucas, 1. and 2. Annas, Luke 2. suche as Iudas and Silas, Acts 15. and suche as the Apostle S. Paule speaketh of, 1. Corinth. 14. I see no cause why either the calling should be extraordinary, or the office and gifte temporall, except you haue a liberte to make temporall and perpetuall, ordinarie and extraordinarie, what you please. Wil seeing you touche these all thinges proued by Scripture, I pray you proue this that you haue saide, either of the Apostles, Euangelists, or Prophetes by the Scripture, seeing you touche that of them, which seemeth to be contrary vnto the Scripture.

Chap. 1. the. 4. Diuision.

T. C. Pag. 43. Sect. 2.

The ordinarie and perpetuall functions of the Churche are vnto vnder two partes, the one where they are that ordained to take charge of the whole Churche, as are those, which are called Elders, or they which take charge of one parte of the Churche (which is the name of euery Churche) as are those which are called Deacons. Those agayne that be called Presbyters, which be the graue Elders of the Churche, with power to bee ouer the whole Churche, and to ordeine Elders and Deacons in euery Churche, and to excommunicate and absolue, according vnto the lawes of God, and the maner of the primitiue Churche, and to doe all other thinges appertaining to the same function, are of two sortes. For the first kinde are Pastors and Doctors. Of the seconde are those, which are called by the common name of Elders, or Ancientes. Of all this ordinarie function I shall haue occasion to speake more at large in euery parte that shall appeare thus (Churche) I haue spoken before, bicause they are no Churches nor Congregations indeed rightly, but suche as are limited vnto a certayne Churche gouerned together. Vnto these of all, the Office or Bishop, whiche is here mentioned, whiche name I forget, the conditions of them, that they bee, 1. Apte to teache. 2. Sober, or they are vnto either spoken, or required of, euery one where a certayne and definite charge, according as the Lorde hath appointed vnto them, as shall appeare. 3. Not geuen vnto wine. 4. No fighter. 5. Not geuen vnto filthy lucre. 6. But geuen vnto hospitalitie. 7. Louing. 8. Righteous. 9. Holy. 10. Temperate. 11. Such as hold fast the faithfull worde, as he hath taught, that he may be able to exhorte with wholesome doctrine, and to improue them that say against it. Of whome can a man be a master, but he be a seruaunt? or of whom can a man be a seruaunt, but he haue a charge? Marke it you. Shall saye that they haue a charge, and they shall heare, and giues to accompt and answere vnto vpon, for a whole flocke, or province, or realme, are their flockes, and their Cities, and their charges.

Io. Whit.

Ministers learning and pastorall charge.

This diuision also is of your owne inuenting; neyther haue you any mention of Seniors, (as you call them) at all in the Chapter to the Ephes. which you would haue to be so perfect a rule of ecclesiasticall gouernm. As for Pastors and Doctors, you know that diuers of the ancient and best learned, as namely Hierome, Augustine, Chrysostome, Ambrose, and diuers more, do hold, that the words that follow (of some Pastors and some Doctors) Ephes. 4. are not to be vnderstood of two sundry sorts of men, but of one and the same sort, namely of Pastors and Doctors, that is, such Pastors, as were also Doctors, and such Doctors, as were also Pastors. Neyther is it materiall, whether we say Pastors and Doctors, or Doctors and Pastors. Howsoeuer it be, we see you are driuen to confesse, that the Pastors office consists in preaching, and that the same is required of Pastors by the words of Paul. Treat. 17. Now then, if you can shew by any other place, where you make mention of Seniors, that they are ordained to the same vse, that Pastors are, namely to preach, and to be occupied in the word and doctrine, we will then yet more willingly heare you. But if you can not, we must needs thinke, that you haue some examples to the contrary, or else you do speake in vayne. Howsoeuer it be, we vnderstand not how you can make Deanes, gouernours of any seuerall parishes and Churches, except you will make them Pastors.

But because you onely speake here, and proue nothing, I will differre a further answere, vntill I heare more reason of your matter.

You say, a Shepheard can not be, vnlesse he haue a flocke, &c. all which is true: but he is also a Shepheard that hath charge ouer a flocke, though it be but a few sheepe. Likewise a generall care ouer many parishes and Cities, is a thinking & studying vpon the particular care ouer them, and also one, two, or more particular cures ouer the whole, and in matter of greater waight

Chap. 2. Diuision

Pag. 2. Col. 1. Lin. 1.

Tit. Chap.

Chap. 1. the. 6. Diuision.

T. C. Pag. 43. Sect. 4.

[illegible]

Io. Whitgifte.

[illegible]

a generall care over many flocks and Cities. If a thousand Townes of Cities haue a thousand watchemen appointed vnto them, to haue the particular care ouer them, and also one, two, or more to haue a generall care both ouer the watchemen, and ouer the Cities also, do you not thinke that all shall be in better order, and in muche more safetie?

Similitudes are but broke arguments.

But your similitudes fayle manifestly in diuerse poynts, which I muste needes note vnto you, because you glorie so muche in them, and thinke that you haue [illegible] by them. [illegible] the watchemen and shepherdes of Cities haue a generall care ouer many flocks, and Cities, and that one shepherde, or watchemen haue a particular care ouer his owne flocke, and Citie: and as the watchemen and shepherdes haue more to do, and more care ouer many flockes, and Cities, then ouer one: so they haue more helpe, and more meanes to discharge their duties, then one particular shepherde, or watchemen hath ouer his flocke, and Citie. For if the Cities be well inclosed, and the flocks carefully looked vnto, although it be not by the watchemen or shepherdes themselues, but by their meanes and procurement, there

Ministers having no pastorall charge.

there can be no lesse fruite seene then (with) either of these. Lykewyse, that when the shepeards hath brought his sheepe into a pasture where they may both be sure from all danger, and have meete sufficient, that his presence is not so necessarie to them as that he may sometimes bestow them. Also that there is no one man amongst, that eyther hath or can watche continually, but must of necessitie have his rest, in that space other people his absence: and like wise, that there is no matter the greatest, but that he hath some other man eyther here, or many, to supply his absence in such sort as about other matters. As he shalbe, that one shepeard or his man hath care over many sheepe, namely flockes of sundrie Colonies and parishes &c. Diverse other sortes of ministers of shepeardes and watchemen might also be, to prove reasons to the contrarie to your meaning. I might also set me into you the ministerie of Levit & Priestes, all shepeards, and of spirituall shepeardes: but because ye have your eyes fixte upon them selues, as by any meanes possible for them selues, may have any shadow to finde to them selues, and reasonable charge, such as God hath ordeined to other sortes, to whome he hathe left eyes to see, leisure contented to be sufficient to fulfil the same, whome he hathe charged to reade it, and to heare it, leste shall also serue for them selues &c. Finally, what difference there is betwixte temporall meanes and spirituall, which is more digestion, and therfore harde to be resolved: and specially seinge your conference, and whatsoe he that hath once sufficiently talked, shall not trouble us (as I) &c. These I say, and a great number of other questions could I bringe to entertayne us all that you can imagine upon this matter.

I minde further have, that in the Prophetes, and other places of the Scriptures, Kinges and mightie Princes that have ample and large Dominions, be called bothe shepeardes and watchemen, as namely in Jeremy. 23. Ezechiell. 34. &c. and therefore all those youre reasons myghte as well be alleaged against them, and of them also myghte you say, (that we, beyng but a handfull, that be ran from one ende of the Diocesse, Province, or Realme, to another: For those names bee as common, and as shall to kynges and Princes, as they be to Ministers of the worde and Bysheps. And truely if these Similitudes stode sure in the peoples heades, and bee applyed unto civill government. (Seyng I suppose they be made possible, as agaynst the ecclesiasticall) they shall as ealily, and have as much colour there for their (*) fleshe obtention in that also.

Jerem. 23. Ezech. 34.

Cap. 6. 22. 15.

Chap. 1. the. 7. Diuision.

T. C. Pag. 43 Sect. 44.

But that there be not continuacle left in this poynte, what is (*) a flocke? (*) Which teacheth it plainly, where he layeth: Apostoles, Prophetes, Pastors, or Shepeards (for these wordes are moderately taken) Synonyma, that is, names of one signification, as Maister, and Schoolemaister, or Maister, and Doctor, or Citie, or Towne. But leaste these wordes should take occasion to contende, that these be not so learned for you unto us, but that we have as perfect a knowledge of a flocke, as you of your Presbytery, we will declare unto you, that a flocke is a company of people, gathered together by the preaching of the Gospell, and governed by the Pastor, Bysheppe, or Minister, and his Elders, according to the rule of the Gospell.

(*) He must declare what a flocke is, and yet your lister knoweth not what a flocke is.

(*) you have no worde of God for this, and the practise of the primitive Church doth cõfute it, as is proued Tract. 8.

Minister having no pastorall charge.

Tit. 1.

Cap. 6. act. 15.

The Councell of Calcedon maymed.

(*) You fall fumble vpon Hierome in steade of Musculus.

Ad Nepotl.

(*) Note this.

(*) You have no warrant of Gods worde for this, and the practise of the Primitiue Church doth cleare it is not soe.

Tit. 1.

The

Ministers hauing no pastorall charge.

Con. Chalced. cap. 6. ad. 15.

Dist. 70. Nemines.

(a) Volater. & Bale.
(b) Platina. in vita Vrb. 2.
(c) Volater. & Cent. 11. ca. 10.
(d) Distin. 32. ecce qui.
(e) Matth. Paris. in vita Willi. 2.
(f) Cent. 4.
(g) Polid. de inuent. lib. 6. cap. 2.

Ministers having no pastorall charge.

certaine cure had Paule, Barnabas, Philip, Epaphroditus, Andronicus, Iunius, & yet they were not of the twelue Apostles? It is a straunge Doctrine to teache that a man may not preache out of his owne cure: It is more straunge to say, that it is not lawfull for him to preache, except he haue some pastorall cure, being of himselfe able to liue, and not minding to be burthensome to the Churche. If you seeke for any text in the scripture to confirme this doctrine, you can finde none: if you seke for examples to the contrarie, you shall finde plentie.

T.C. Pag. 44. Sect. 2. 3. 4.

But you aske what place Paule and Barnabas had appointed them. What, cannot you thereby to conceiue, that because Paule and Barnabas the Apostles had no place appointed them, therefore a Pastor or Bishop should not? where then is the difference betweene the Apostle and Bishop, that the one hath no certaine place appointed, and therefore hath? But I doubt I haue not your meaning, which is that the one may make Apostles also as their betters, and that that function is not yet ceased, for otherwise your reason is nothing to the purpose. 2. Besyde also you allege of Bishops, which some are euangelistes: that is you thinke those ordinary Ministers are not so, because they are Apostles and Euangelistes extraordinarie: which I shall haue occasion to speake shortly after to the purpose. But if a minister be able to liue of himselfe, and purpose not to be burthensome to the Churche, it seemeth unreasonable vnto you, that he may not goe abroade and preache the Gospell to all Churches.

P. Martyr vpon the 1. Cor. 9. thinketh it more expedient for one to take wages of the Church although he bee able to liue of himselfe.

Did you neuer reade any learned Writer vpon, and that of highest degree in our Church about this question, whether (although it be lawfull) it be expedient that a man hauing able and sufficient meanes of himselfe, ought to take wages of the Churche, for considerations which might rather be of taking nothing? If you haue either not read, or (hauing read) not remembred so great a learned in type, for I will not take vpon me here the defence of it, I will not so much as question.

(a) What lawes & orders, where are they established.

And why I pray you may not that matter that is in doubt, still be continued in liue of himselfe, May I aske you why he should not be the Pastor of some Churche? Doe you thinke that he is bound to beare the burden of the Churche, by vertue of some (a) lawes or orders that God hath established?

To Whitgifte.

It is a good reason to proue that there may be preachers of the Gospell, which haue no certaine cure, and doth cleane ouerthrowe your former answere in the place aboue. For Paule and Barnabas haue not chosen into any vacant place as Martinus dicit, and therefore that reason is no reason. I doe not say a Bishop or Pastor should not haue a place appointed vnto them (for I know Bishops and Pastors haue their cures limited) but this I say, that some may be preachers and Ministers of the Gospell, which haue no certaine cure. Neyther is this true that all such as be committed to the pastorall cure of the people, be either Bishops or Pastors.

Euangelistes Apostles and Euangelistes we shall intreate further of that you haue to say, when we come to that place.

Now as for the Subscription I neede not to haue long altercation, for I might aske you the same question for you haue no great matter here, only you alledge Peter Martyr vpon 1. Cor. 9. where he speaketh little of this matter, for the question is not whether a man hauing a pastorall cure and sufficient of his owne to liue, may easily take the ordinarie stipends of his Churche, no doubt he may, but Peter Martyr speaketh in that place and matter he meaneth this reason, that he should do the more good, & more profite the Church and further the Gospell, and yet in deede he confesseth that Paule accustomed to spend, although S. Ambrose li. 1. ad Cor. 16. and diuers other be of a contrarie iudgement. But this is our controuersie, whether a man hauing sufficient to liue of his owne, may not be admitted to the preaching of the Gospell, except he haue some pastorall cure. S. Paule in deede plainely saith that he tooke nothing of the Corinthians, & Peter Martyr in the same place saith that Paule would take nothing that he might the more freely preache.

P. Martyr in 1. Cor. 9.

You aske me also why that man, that is so able and shall be content, may not preach, and be the Minister of a whole Towne, that so may save 10 li. But I aske you againe, what

what the he performance that he shall be more guilty by going to such places, where there is greater hunt of preaching? But how is more or more to them to the admonitor, where to find him or that other? But it matter not how, now I pass unto the rest can I not but dissent from you, seeing I so manifest examples do the scripture to the contrary: and even your owne example, also in your owne person, ought to have moved you to a publike confession, if your heart all this while slurped an unlawfull vocation: as certainly you have done, if this your assertion be true.

Of Ceremonies vsed in ordeyning Ministers.

Chap. 2. the 1. Division.

Admonition.

But [illegible]

Answere to the Admonition. Pag. 47. Sect. 3.

That the ordering of Ministers doth appertayne to Bishops pro- Ordering of ministers pertly which you here bitterly Deride, I haue proued before: they bee perteyne to Bishops. best able to iudge of mens abilitie to that function. It is their especiall charge to see that there be meete Ministers in the Church: and therefore good reason that they should haue the chiefe stroke in ordering of them, as yet to your selfe they trust not vnprofitable: neither they haue power to make any learned ministers to skill them in ordeyning suche as are to be admitted: they also require a testimoniall of life and conuersation from that place, wherein those that are to bee Ministers haue been last and longest remaining.

Pag. 48. Sect. 1.

If suche numbers as you say be admitted out of order, and vnable in the mathematicall men, that is the fault of the person, not of the law: neyther is it a sufficient cause to debarre any learned godly and meete men from the ministerie, able to liue of himselfe, or hauing any other Ecclesiasticall liuing, as prebende, fellowship in Colledge of other ministerie, or suche like, though he haue no particuler charge and cure, howbeit I trust you cant be able to proue, but that a man disposed and able to doe good in the Church of Christ, may be admitted into the ministerie, although he haue no ecclesiasticall liuing at all.

I will the rumagates and mathematicall men, and such as are compelled to take to and borrow to get them seruices a worth as you: and I hope the refuselle thereof is alreadie be remedied.

[illegible]

[illegible]

Jo. Whitgifte.

You have put answere to the most of this that in this question standeth, and of specialle touching the answering of Master [illegible]

Chap. 2. the 2. Diuision.

Admonition.

The eight. Then afterward tryall and vocation they laye vppon hys function, by laying on of the handes of the company of the [illegible] by name. 1. Ti. 4. 14

Answere to the Admonition. Pag. 49. Sect. 12.

Of laying on of handes.

Of tryall and vocation I haue spoken before. To proue laying on of handes &c. is alledged the first of Timothie the fourth Chapter, this is but a ceremonie, and it is now vsed: for the Bishop and other learned and graue Ministers there present, do lay their handes vpon such as are admitted into the ministerie.

Now if you would know what is the meaning of seniors, you may learne if you please of Oecumenius a learned and old writer, who expounded this place of Timothie on this sort [illegible]. By seniors he meaneth Bishops: and so saith the Chrysostome in these words.

To gather [illegible] with a stinking [illegible].

T. C. Part. 4. Sect.

(a) An vntruth. For Chrysostome maketh a manifest distinction.

Jo. Whitgifte.

The wordes of Chrysostome, and Oecumenius be extant, as you might haue perceyued if you would haue taken paynes to reade the places. For the wordes of Chrysostome be these: [illegible]: He speaketh [illegible]

Chrysost. in 1. Tim. 4.

Beza.

Admonition.

A slaunderous vntruth.

Answere

In the booke now allowed of making Deacons and ministers, and consecrating of Bishops, there is no surplice required. Albe, Surplelle, hellment, nor pastor till saffe: made the booke from the beginning to the ending. And therefore this is a faise and vntrue report.

Jo. Whitgifte.

Io. Whitgifte.

This is confuted by Stapl. and therefore here the Admonition contynueth a long while vntruth, and learneth a lesson.

Chap. 2. the. 4. Diuision.

Admonition.

Beside that ridiculus and (as they vse it to their owne creatures) blasphemous saying, receiue the holy Ghost.

Answere to the Admonition. Pag. 46. Sect. 4. & 44.

To vse these wordes (receyue the holy Ghost) in ordering of Ministers, which Christ himselfe vsed in appointing his Apostles, is no more ridiculous and blasphemous, than it is to vse the wordes, that he vsed in the Supper: but it is blasphemie thus outragiously to speake of the wordes of Christ. The Bishoppe by speaking these wordes doth not take vpon him to giue the holy Ghost, no more than he doth to remitte synnes, when he pronounceth the remission of synnes: but by speaking these wordes of Christ, receyue the holye Ghost, whose sinnes soeuer ye remitte, they are remitted. &c. he doth shewe the principall ducties of a Minister, and assureth hym of the assistance of Gods holy spirite, if he labour in the same according: lye.

You call them his new creatures, these be but wordes of scurrilitie, to be vsed neyther to be answered.

T. C. Pag. 44. Sect. vlt.

To say that the Bishop may as well say (receyue the holy Ghost) as to say the wordes vsed in the Supper, or to say that the sinnes of those, whose sinnes he retaines are retained, as to say, Aaron, as farre as Peter and Iudas. For there are commaundements to the Ministers to vse that, which they vse, and here is none, and there vse approbation, both not commaundement: that the wordes be the wordes of Christ, but he saith that it is. Moreouer must be commaunded that thinges belonging to prayer, but as concerneth the behalfe of God: that they are scripture. It is not commaunded, nor cause he saith the congregation should make a prayer for the assistance as aforesaid. If God hath giuen vpon him, that is present, but to commaunde that he should receiue this ministry pronounced. And these wordes (receyue the holy Ghost) are the inuocation of prayer, and not onely simply a pronounced. And if the Bishop may as well say so, for Iudas it regardeth and therefore peace be quiet, as to say receyue the holy ghost. And if you thinke it is good reason to vse them in the ministry of Minister, because you vse the wordes of our Sauiour Christ, why may not you as well vse them vpon them as he did? For seeing they were Christes wordes, Christ confirmed his word signe by the sacrament, as signe wordes signe, and you thinke you must therefore do it, because he did it, you are muche to blame to leaue out the outward signe, as Sacrament of breade, considering the equity of him that in ordeyned, might be the administers of such gifts and graces, as are requisite in that function. I hope not by here the iudgement of Scripture, you know, I thinke it might easily be done, if I vsed to follow that way.

Io. Whitgifte.

Christ vsed these wordes (this is my bodie) in the celebration of his Supper, but there is no speciall commaundement that the Minister should vse the same, and yet must he vse them, because Christ vsed them vttered so, when Christ ordeyned his Apostles Ministers of the Gospell, he so he sayd vnto them receiue the holy Ghost &c. which wordes because they contayne the principall ducties of a Minister, and do signifie that God doth powre his spirite vpon those whom he calleth to that function, are most aptly

aptly also vsed of the Bishop (who is Gods instrument in that busines) in the ordeyning of ministers. S. Paule speaking to Timothie. 1. Tim. 4. saythe, Neglecte not the gift that is in thee, whiche was given vnto thee by prophecie, with the laying on of the handes of the eldership. In which wordes the Apostle signifyeth, that God hathe bestowne his giftes and spirite vpon suche as he calleth to the ministerie of the worde, whereof imposition of hannes is a token, or rather a confirmation: and therfore sayth M. Caluine, that is was not a vaine ceremonie, by the which God did fulfill wyth hys spirite that consecration, whiche men did signifie by imposition of handes. And surely as that is no vaine ceremonie, though it be done by men, so these be no vaine wordes, though they be spoken by men.

1. Tim. 4.

Cal. 1. Tim. 4.

Neither doth the Bishop speake them as though he had authoritie to giue the holy Ghost, but he speaketh them as the wordes of Christ vsed in the like action, who (as I sayde before) onely maie certainly giue his holy spirite to whome he calleth to be ministers. And surely if we patterne oure calling or ordeyning of ministers to be suche, this of Christ is to be followed especially: and it is not vnlike but that the Apostles vsed the very same wordes, by the which (as I haue sayde) laying on of handes is signified rather a confirmation of the same. That which you speake of praying ouer, is a meere mockerie, you knowe in your conscience that there is nothing lesse ment.

We receyue the wordes of Christ as the wordes of Christ, in the selfe same maner that Christ did speake them, is as lawfull in this action, as it is in the Supper, for the breade is not the ministers bodie, but the sacrament of Christ his bodie, and yet he sayth, Take and eate, this is my bodie: so in reciting Gods commaundements we say, Thou shalt haue no other Gods but me: and yet we meane not that we are their Gods, but we speake the wordes of God in the person, and in the selfe same maner & forme that he hath left them vnto vs. But it is with no marueyle though suche as wyllyngly forsake their calling, doe also impiously deride and iest at the manner and forme thereof.

Christ when he sayde to the sea, peace, be quiet, he vsed a myracle to confirme his diuinitie: but when he sayde, Receyue the holy Ghost, &c. he did institute a ministerie, whiche should be vsed by man: and therefore there is no similitude betwixt these two. Christ when he breathed vpon them, did an action proper vnto himselfe, for he thereby signified that he had authoritie to giue vnto them his holy spirite, and that the same spirite did not onely proceede from the father, but from him selfe also: when he spake these wordes, he made a perpetuall promise, that all such shoulde receyue his spirite, as from time to time were by him called to the office of the ministerie.

I thinke you woulde surely the same authoritie of wordes here, as you doe in other places, if you had any: but I suppose you haue not one that anyghteth thys forme, as it is vsed in this Churche of Englande. I knowe they doe iustly condemne the foolish imitation of the Papistes, who followe Christ in breathing: But that there is any great wickednes in these wordes, Receyue the holy Ghost (except onely when they speake of the Papisticall abusing of them) I can not perceyue.

Of Apostles, Euangelists, and Prophets.

Chap. 3. the. 1. Diuision.

Admonition.

The ninth. Then euery Pastor ouer his flocke.

x Act. 20. 28. Ephe. 4. 11. Tit. 1. 5. 1. Pet. 5. 2.

Answvere to the Admonition. Pag. 50. Sect. 2.

TO proue this you alledge the. 20. of the Acts, the. 4. to the Ephe. the. 1. to Titus, the. 5. chapter of the. 1. of Peter: which places declare

clare that there were Pastors without their flocks: but they proue not that euery Pastor had a flocke: neuertheleſſe howſoeuer you proue it, true it is that if he be a Pastor, he muſt haue a certain flock, for therein doth a Pastor differ from the reſt of the degrees of miniſters in Chriſtes Churche mentioned in the fourth chapter to the Ephes. But you muſt learne, that there bee not onely Pastors in the Churche, but alſo Apoſtles, Prophetes, Euangeliſtes, Doctors, Ephes. 4. 1. Cor. 12. who all are called miniſters, and haue their place in the Church of Chriſt, as it ſhall be proued if you denie it.

T. C. pag. 45. Sect. 1.

This paſſeth all the blaſphemie that euer I read, that there are euer Apoſtles and Euangeliſtes, and Prophetes. You muſt alleage your warrant, if you proue that, as you ſaye you will, if any denie it: I denie it, proue you it.

To Whitgifte.

Then haue you not read muche learnedly: for if it be true that the Apoſtle Saint Paule in the fourth to the Epheſians doth make a perfecte platforme of a Churche, and a full rehearſall of the offices therein contayned (as you ſay he doth) then can I not vnderſtande howe you can make theſe offices rather temporall, than the offices of the Paſtors and Doctors. And foraſmuche as you ſo greatly contemne authoritie, and woulde haue all things proued by Scripture, lette me heare one ſentence of the ſame, that bee but inſinuate theſe offices to be temporall. The place it ſelfe ſeemeth to importe a continuance of theſe functions, vntill the comming of Chriſt. For he ſayeth: He therefore gaue ſome to be Apoſtles, and ſome Prophetes, and ſome Euangeliſtes, and ſome Paſtours and Teachers, for the gathering together of the Saincts, for the woorke of the miniſterie. &c. vntill weeall meete together in the vnitie of fayth and knowledge of the ſonne of God vnto a perfecte man, and vnto the meaſure of the age and fulneſſe of Chriſt. &c. I am perſwaded that you can not ſhewe any like place, whiche doth ſo plainlye importe the abrogating of them, as theſe bothe make for their continuance. I haue before that place to the Epheſians, the twelfth of the firſt to the Corinth. and the. 14. where he ſpeaketh of Prophetes, as of perpetuall miniſters in the Church of Chriſt.

Ephes. 4.

1. Cor. 12. & 14.

I graunte that there were certaine thinges in the Apoſtles, whiche were proper vnto them ſelues, as their calling, whiche was immediately from God, their commiſſion to go into the whole worlde, the power of working miracles, in the confirmation of the Reſurrection and of the Goſpell &c. but in preache the worde of God in places where none were before, (though the ſame be not peculiarly appropriate to them) in ſo generall, Churches already planted, I ſee no cauſe why it ſhoulde not be perpetuall.

Euangeliſtes. (a) Bullin. 4. ad Epheſ. (b) Muſc. Tit. de ver. miniſt. in locis com. (c) Bucer in 4 Epheſ. Prophetes. 1. Cor. 14.

Touching the office of the Euangeliſt, if it be taken for the writing of the goſpell, then it is ceaſed. But if it be taken for preaching of the goſpell, (as (a) Bullinger vnderſtandeth it ſo generally, for preaching the goſpel: and (b) Muſculus ſuppoſeth it to ſtande ſtrong with the wordes of Timothie, Doe the woorke of an Euangeliſt: &c.) for preaching more fervently and zealouſly than other, as (c) Bucer ſuppoſeth them: I ſee no cauſe at all why it may not ſtill remaine in the Church.

Whereas you ſuppoſe (I ſuppoſe) that they be called the ſeuen ſpirites, and haue the gyft of diuerſe ſeuerall things to come then be they not in all tymes of the Churche? but if they be ſuche as Saincte Paule ſpeaketh of 1. Corin. 14. ſuche (I ſaye) as haue an eſpeciall gyfte in interpreting the Scriptures, whether it be in expounding the myſteries therof to the learned; or in declaring the true ſenſe thereof to the people: I vnderſtande not why it is not as perpetuall as the gyftes of Paſtors.

Howe Apostles &c are saide to be nowe.

Christe in the beginning did appoynt in his twelue disciples, whiche is directly contrarie to your saying.

I graunt that in suche respectes as you notice put before, there be no Apostles: although Matthias was not immediately called by God, as it appeareth Acts. 1. and you before haue confessed: neyther can you proue by the Scripture, that Barnabas was so called, but the contrarie rather maye appeare in the 14. of the Acts, and yet he was an Apostle. Likewise Paule in the first to the Corinth. 9. doth not saye that he sawe Christe, to proue that he was an Apostle, but to declare that he was in that respect nothing inferiour to the rest of the Apostles. I haue before declared in what sense I saye that there be Apostles in the churche nowe: so it is a matter so strange seeing that M. Caluine sayeth as muche in this place before recited? *Quanquam non nego quin Apostoli posse quoque, Nec salem cirmo hos Euangelistas interdum excitare Deum, vt nostro tempore factum est.* Although I doe not denie, but that God hath afterwardes also stirred vp Apostles, or at the least Euangelistes in steade of them, as it is doone in our dayes.

Calu. in 16. Ro. initio cap.

Chap. 3. the. 3. Diuision.

T.C. Pag. 45. Sect. 5.

And although some Ecclesiasticall writers be rather desirous to make the Apostles, yet that is to be vnderstanded generally, that they gouerned the same churches that they did not by reason they succeeded into the same kinde of function, which they hould not &c. Neyther were the Epistles sent from churches as the gospel and matters of faith were, for that is publickly sent from one to other, as before he speaketh of the brethren that came vnto him: but Epistles were sent by the Churches with reuerence to the great Church in Jerusalem and Antioch, and therefore calleth Epaphroditus an Apostle. But that is very contrary to his speeche, as in the first place he calleth the brethren the Apostles of the Churches, that is not the Apostles of all Churches, or sente to all Churches, but the Apostles to such certaine Churches that knewe not of other certaine churches: and Epaphroditus he calleth not an Apostle simplie, but the Apostle of the Philippians, that is, which the Philippians sent hyther vnto Paule, being in prison at Rome, as it appeareth in the same epistle.

2. Cor. 8.

Philip. 2.

To. Whitgifte.

The writers of the *Magdeb.* historie call Epaphroditus an Apostle in the same sense that they call Paule, and the rest of the Apostles: M. Caluine thinketh the name of an Apostle to be taken in that place generally, *pro quolibet Euangelista*, for any preacher of the Gospell. Ambrose saith: *erat eorum Apostolus a Paule sellus, dum illum ad vrbem illorum eorum mittunt ad eos*: he was made their Apostle of Paule: when as at their request he sent him vnto them. And Theodoret in plaine wordes doth call him an Apostle, because he was Bishop of the Philippians. If these saye true, as no doubt they do, that he was Epaphroditus called an Apostle onely in that signification, that you saye he was: in that he calleth them Apostles with an addition of the Churches, not of all Churches, he confirmeth my saying, for it argueth that there maye be Apostles though they haue commission but for one kingdome or prouince only, as Epaphroditus was the Apostle of the Churches of the Philippians, because he was sent vnto them to preach. Thus doth both both Ambrose, Theodoret, Caluine, and others write.

Epaphroditus an Apost. *Cent. 1. lib. 2. cap. 7. Caluin in 2. Philip. Ambrose in Philip. 2. Theo. 1. Tim. 3. & Philip. 2.*

Chap. 3. the. 4. Diuision.

T.C. Pag. 46. Sect. 1.

And as for Barnabas and Iames, Salathiel and Andronicus, to speake that they may haue some Apostolicall gifts in the sense of the Apostle, then they were diuerse and manifold amongst the Apostles, it cannot be gathered by any thing. If the three last mentioned were Apostles, it is not likely that they were Bishops, and yet they like that they were by reason of their labours: but a man maye be well learned and famous amongst the Apostles, and well knowne vnto them, whiche is no Apostle. And if the Apostles should haue had this order of the Apostles to continue in the Churche, there is no doubt but that they should

Rom. 16.

(*) T.C. sifteth out a direct answer with this (be like.)

Thus you se that I haue bothe Scripture and reason on my syde: and to this (that you make perchaunce) I will not stande, if the contrary can be proued by the Scripture. Ambrose upon that text, Ephes. 4. Vnto euery one of vs is geuen grace, &c. saythus: The Apostle saith, Bishops, Priestes be interpreters of the Scriptures, although in the beginning there were Prophetes, as Agabus, and the foure Virgines Prophetesses, as it is in the Actes of the Apostles, &c. yet nowe interpreters bee called Prophetes, Euangelistes bee Deacons, as Philip, for although they bee no priestes, yet maye they preache the Gospell without a chaire, as bothe Stephanus and Philippe before named. Bucer vpon the same place saythe, that there be 4. offices, and yet foure sette for 12. to shewe that thus, Zelotes, &c. Peter Martyr in his Commentaries vpon the. 12. to the Romanes saythe, that the Apostle there discribeth those functions and giftes, whiche are at all tymes necessarie for the Churche: And in that place the Apostle mentioneth Prophesying. M. Caluine in his Institut. saythe, that God hath stirred vp Apostles and Euangelistes since that time of the Primitiue Churche, and that hee hathe doone so likewise euen nowe in this tyme.

Ambrose. Bucer in 4. Ephe. Fol. 42 sect. vlt. P. Martyr. Caluine.

M. Bullinger vpon the place of the fourth to the Ephes. saythe, that the woordes bee confounded, and that an Apostle is also called a Prophete: a Doctor, an Euangeliste, a Minister, and a Bishoppe: and a Bishoppe an Euangeliste, and a Prophete, &c. To be shorte, it is thus written in the Confession of the Churches in Helustia, The Ministers of the newe Testament bee called by diuerse names: for they are called Apostles, Prophetes, Euangelistes, Bishoppes, &c. And (speaking of Prophetes) it saythe: The Prophetes in tyme paste, foreseeing thinges to come, were called Seers, who were expounders of the Scriptures also, as some bee euen nowe adayes. Euangelistes, were writers of the historie of the Gospell, and preachers also of the glade tydinges of Christes Gospell: As Paule bidde Timothie doe the woorke of an Euangeliste, &c. But that we saye, that there is in the Churche, Apostles, Prophetes, and Euangelistes in suche sorte as I haue declared, is no straunge matter, for hetherto we haue proued it to bee. But let vs heare your reasons.

Bullinger. Confess. Helu etica.

Chap. 2. the. 2. Diuision.

T. C. pag. 45. Sect. 1. 2. 3. 4.

And that you may haue something to bee sure, from peraduenture you charge vs of, before you leaue these woordes, I will shewe my reasons, why I thinke there ought to be none, nay cannot be any Apostles nowe adayes. First as touching the name, I am sure you will graunte me, that Apostle is a name of office, and not of gifte, but in the enablishing of any science or arte, the name is rather of any publike authorite, and so belonging to the Scriptures, that all those that haue had any publike authorite in the Churche, haue had the name of Apostles, as Epaphroditus is called the Apostle of the Philippians, that is, their messenger, and Titus the Apostle of the Churches, that is, the bringer of their letters, as Paule himself is called the Apostle of the Gentiles, because he was sente vnto them, and Barnabas also, and Iames the Apostle of the Hierusalemites, because he was their Bishoppe, and Peter the Apostle of the Circumcision, because he was sente vnto them, and Iohn the Apostle of Asia, because he was their Bishoppe, and Andrew the Apostle of Scythia, because he preached there, and Thomas the Apostle of the Indians, because he preached there, and Matthias was chosen to be an Apostle, because he was not appointed by men. Gal. 1.

Now if the name Apostle, being [illegible] those that were not sente, nor appointed by men, [illegible] Apostles, [illegible] Apostles, [illegible] Apostles

haue chosen one into Iudes bis roome, whom he soone slayn, as they did when they supplied the place of Judas by choosing Matthias, and so euer as they had neede, the other would chose out other in their places, so it appeareth that this function of the Apostles is ceased.

Fo. Whitgifte.

Andronicus & Iunia Apostles.
(a) Cent. 1. lib. 2. cap. 7.
(b) Caluine in 16. Rom.
(c) Beza in 16 Rom.
Bul. in 16. Rom.
Martyr in 16. Rom.

The forenamed authors of the storie called (a) *Magdeburgica*, do also reckon these two among the Apostles euen as they do Paule & Barnabas. (b) M. Caluine vpon that place to the Romaines sayth, that the name of an Apostle there doth extende to all those whiche teache not one Church onely, but many, &c. And seemeth to accompte Andronicus and Iunius such. (c) M. Beza in the same place writeth thus: *Inter Apostolos vero quorum non nulli inter Apostolos vigent, de qui & ipsi sunt insignes Apostoli, sic enim accipitur nomen hoc in genere pro his qui Christi nomine fungentur legatione.* That is, whose name is famous among the Apostles, or whiche are themselues notable Apostles: for so is his name sometyme generally taken for those, which are sent in embassage in the name of Christe. Bullinger doth thinke that they were in y number of the .72. disciples. P. Martir vpon that place, They are called notable amongst the Apostles: not bicause they were of the colledge of the twelue Apostles, but bicause (as it is credible) they had spread the Gospell throughe many places, and had planted many Churches. And a little after speaking of your interpretation, he sayth. This sense doth not displease me, if the wordes themselues bee not contrarie thervnto. So that he seemeth to doubte whether the wordes will beare your interpretation or no.

Gualter in 16. Rom.

Gualter and Bullinger also suppose it not to be vnlyhelye, that they were the first planters of Christian Religion at Rome. And I can reade of none that doubteth whether they had any function Ecclesiasticall or no, as you doe.

I brought them in before *pagina* 47. to proue that some may be chosen to preache the worde whiche haue no certaine cure and you to anoyde a direct answere, haue shifted them of to this place, and nowe you saye, that bicause I bring them to proue that soe may haue twelue Apostles, which thing indeede they proue manifestly, but I brought them in to declare that a man may be admitted to preach, though he haue no certaine cure, and to that you haue not answered.

There is nothing expressed in Scriptures, whether the Apostles did chose any into the roome of Iames or no: but I am perswaded they did not, neyther was it necessarie. For who euer sayde, that there must be continually twelue Apostles, and neyther more nor lesse?

I tolde you before out of M. Caluine, that this worde Apostle, in his proper and ouerall signification comprehendeth onely the twelue Apostles appointed by Christe. Wherefore in this signification there are nowe no Apostles, neyther was there any since that tyme: but it signifieth also generally such as preach the Gospell in sundrie places, and although they go not throughe the whole worlde, as the twelue did, yet are they not bound to any one place certainely. And according to this signification, there both hath bene and are Apostles.

Chap. 2. the. 5. Diuision.

T. C. Pag. 46. Sect. 2. 3.

You aske further, that if a man should not preache before he haue a pastorall charge, what they will answere vnto Philip and Epaphroditus, whereby your meaning is to take, that although they be no Pastours, yet they may be Euangelistes, whiche go about the countrey here and there. But this office is ceased in the Churche, as the Apostles is, seeing that sometyme the Lorde doth rayse by some extraordinarily, for the building vp of the Churches, whiche are fallen downe, and pulled vp by the foundations, as I haue shewed somewhat before. And that it is ceased, it may appeare by these reasons.

First, for bicause all those that the Scripture calleth properly Euangelistes, which are onely Philip and Timothe, had their callinges confirmed by miracle, and so is it spoke that Titus and Barnabas, yea Apollos, and of these sorte may other, but their vocations after the same manner confirmed, but there is no suche universall confirmation nowe, therefore there is no suche vocation.

Act. 8. 39. 1. Tim. 1. 18.

How E-uangelistes may bee sayd to be in our time.

Fo. Whitgifte.

I haue declared both before by Scriptures, reason, & other authorities, that though the name of an Euangelist be ceassed, yet the office remayneth. The Scripture no where calleth Timothe an Euangelist, only 2. Tim. 4. Paule willeth him to doe the worke of an Euangelist, which is to preache the Gospell. But of this matter I haue at large spoken in another place.

2. Tim. 4.

It pleaseth you to say before, beleeue you not Philip the Deacon, &c. but you leaue out either Eusebius his authority, or reason, why you doe not beleeue the miracle. Eusebius saith, there were records of remembrance of the same miracle. Act. 8. Who can say, but that those records, or the 20. verse of the 8. chapter of the Acts, And as soone as they (that is Peter and Iohn) were come, they prayed for them, that they might receiue the holy Ghost, for as yet he was fallen vpon none of them, only they were baptized in the name of the Lord Iesus. Then laid they their hands on them, &c. Mean they the miracle that ensued, when Simon Magus offered them money? Act. 8.

Euseb. 3. 4. 1. cap. 9. Hier. in Catal. Eccles. Script. Eusebius saith, that Philip the Deacon had foure daughters Prophetesses, and that Eusebius saw them in Hierapolis: but he saith not, that they were Euangelistes. Hierome saith, that Philip the Deacon had foure daughters Virgins, which prophesied, and that Luke the Euangelist wrote the Acts of the Apostles in their time. Neither of them both say, that they were Euangelistes. Eusebius saith, that Philip the Deacon had foure daughters Prophetesses, and that Eusebius saw them in Hierapolis: but he saith not, that they were Euangelistes. Hierome saith, that Philip the Deacon had foure daughters Virgins, which prophesied, and that Luke the Euangelist wrote the Acts of the Apostles in their time. Neither of them both say, that they were Euangelistes.

Act. 8. 1. Cor. 12. Ephes. 4. Rom. 12. 1. Pet. 4. Act. 8. Act. 8. Act. 8

I vnderstande not to what ende you quote Eusebius in his thirde booke and. 27. Chapter. For there is not in that place one worde spoken of an Euangelist, or any part of his office.

Chap. 3. the. 7. Diuision.

T.C. Pag. 46. Sect. 5.

Suppose if there be in euery Church a Pastor, as S. Paule commaundeth, what should the Euangelist do? for either they preach both sacramentes, and then the Euangelist is superfluous, or if he be one of more, that he is no standing office, such as ought to be in euery Church.

Lib. 5. cap. 10.

Lib. 1. of lit. 1.

Io. Whitgifte.

But what if there be not in euery Church such a Pastor, neyther can be, to the Euangelists them necessarie? you muste of necessitie confesse that, for the people muste not be depriued of the worde, taken by suche meanes they maye haue it. Peradaeuenture, though euerie Churche haue his Pastour, and euerie Pastour vse his office, yet might preaching by other haue good, as well for the confirmation of the doctrine, as the more frequent preaching, as also for that it pleaseth God sometymes to worke that by one, that he worketh not by an other. But what Scripture haue you to proue that the Doctor is added to the Pastour, as an eye, or that the Doctor is eyes to a certayne place? you haue no Scripture to coyne newe Scriptures, and in the olde I am sure you can not fynde it. As for youre bare worde, it is but a verie bare proofe.

I tolde you before, that Hierome, Augustine, Chrysostome, Musculus, and diuerse other vppon good reason confounde Pastour, and Doctour, and thinke them to be but diuerse names of one office. And whereas you saye, that the Doctours office consisteth in teaching doctrine; to this ende, that the Pastour might not be forced to spende so muche tyme in propounding the doctrine, &c. I maruaile greatly knowe wherein you learne that. Ambrose saieth, they bee suche as see good rule kept in the Churche, or suche as teach children.

Ambrose in 4. Ephe.

Eusebius woordes speaking of Pantenus be these: There were as yet at that tyme manie Euangelistes, whiche were prest and readie to this, that they might with a godlie zeale according to the Apostles example, preache and plante the woorde of God. Wherin he saieth, that there were then Euangelistes good store, which were yet vnknowen, that there is no mention made of any calling of their office: it rather argueth a continuance of the same, being so long after the Apostles tyme. There is

Lib. 5. cap. 9.

there no suche Euangelistes as goe from kingdome to kingdome, or through the worlde, because the inquisitious gifte of tongues is nowe ceased. Neither is any nowe lawfully called to any such Ecclesiasticall function, but by them, and therefore they muste go no further then his authoritie extendeth that hath called them.

Ambrose saieth truely, if he shoulde say that there are no Apostles but such as Christ himselfe appointed, if we speake properly and strictly (as I haue before declared) but that is no answere to any thing I haue affirmed. Here yet further I marke of Ambrose sounde nothing that long for Ambrose abating and diffabling himself saieth thus:

Nor

Now let me with good leave glorie, and rejoice, that I am not the first that did so. I therefore challenge not to my selfe the glory of the Apostles, for who can do this but they whome the sonne of God did chuse? But what can you better conjecture the Bishop to be, yet hee is then a Bishop, as it is in that place ordered. Plainly heere you have authoritie for your purpose, if you could tell where to find it.

Of the residence of the Pastor. Tract. 5.

Chap. 1. the first Division.

T. C. Pag. 46. Sect. 6.

NOw that I have proved that there are divers Churches, that among Churches, and that the government of the Church is not confined into certaine places; I will take that which you grant that is, that the Pastor is to feed his sheepe in some certaine Church, and not to goe from place to place at his pleasure. Which granted, I will prove that he is bound to a residence, whereby he is tied to abide among his flocke, that he may not go from place to place at his pleasure, but remaine upon his charge. Which I will prove by the Scriptures, by the Fathers, by the Councels, by the Canons, by the Decrees of Emperours, by the Lawes of the Realme, by the Articles of the Bishops, by the Homilies, by the Practise of the Primitive Church, by the Practise of the Church of England, by the Practise of the Church of Geneva, by the Practise of the Church of Scotland, by the Practise of the Church of France, by the Practise of the Church of the Low Countries, by the Practise of the Church of Germanie, by the Practise of the Church of Polonia, by the Practise of the Church of Hungarie, by the Practise of the Church of Bohemia, by the Practise of the Church of Italie, by the Practise of the Church of Spaine, by the Practise of the Church of Denmarke, by the Practise of the Church of Sweden, by the Practise of the Church of Transylvania, by the Practise of the Church of Greece, by the Practise of the Church of Turkie, by the Practise of the Church of Tartarie, by the Practise of the Church of Ethiopia, by the Practise of the Church of Armenia, by the Practise of the Church of Egypt, by the Practise of the Church of Arabia, by the Practise of the Church of Syria, by the Practise of the Church of Cilicia, by the Practise of the Church of Cappadocia, by the Practise of the Church of Pontus, by the Practise of the Church of Asia, by the Practise of the Church of Phrygia, by the Practise of the Church of Pamphylia, by the Practise of the Church of Lycia, by the Practise of the Church of Pisidia, by the Practise of the Church of Lycaonia, by the Practise of the Church of Galatia, by the Practise of the Church of Bithynia, by the Practise of the Church of Thessalonica, by the Practise of the Church of Macedonia, by the Practise of the Church of Achaia, by the Practise of the Church of Crete, by the Practise of the Church of Cyprus, by the Practise of the Church of Rhodes, by the Practise of the Church of Malta, by the Practise of the Church of Sicilie, by the Practise of the Church of Corsica, by the Practise of the Church of Sardinia, by the Practise of the Church of Majorca, by the Practise of the Church of Minorca, by the Practise of the Church of Ivica, by the Practise of the Church of Formentera, by the Practise of the Church of Gomera, by the Practise of the Church of Palma, by the Practise of the Church of Ferro, by the Practise of the Church of Madeira, by the Practise of the Church of Porto Santo, by the Practise of the Church of Azores, by the Practise of the Church of Cape Verde, by the Practise of the Church of Canaries, by the Practise of the Church of Guinea, by the Practise of the Church of Benin, by the Practise of the Church of Congo, by the Practise of the Church of Angola, by the Practise of the Church of Monomotapa, by the Practise of the Church of Abyssinia, by the Practise of the Church of Nub

If he that hath the authority, wilfully, and of set purpose neglect his office in any one of them, if he do not that, that both Gods lawes and mans lawes require of him, if he be a loiterer, if he seke his ease, if he be not able to give an accompt of his doings when he shall thereunto be called, then let him suffre the shame, and the blame alle.

The Pastor may be absent upon occasion

The Pastor is not to tyed to any place, that he may not from the same be lawfully absent upon occasion, as I am ready to proue by sufficient both reason and authoritie, when I shall be urged thereto. The examples of the Euangelists and of the Apostles do verifie the same, for they fully instructed the churches, wherein they preached, in all things necessary to saluation, though they did not continually remayne with them, but now and then visite them. And therfore the Pastors may so do in like maner.

Timothie being a Pastor was absent from Ephesus.

Touching Timothie and Titus (to name no more) if without any kind of proofe de-

In 1 tract of Bishoppes. &c. Tract. 8. Calvine.

fire to be satisfied, I could shewe the order and manner how they were ordeined Pastors of the Church of Ephesus and in Creta, recommended to them the charge and ministerie of the faithfull by the holy Ghost had by oracle appointed Timothie to be receyued into the order of Pastors. And as Titus shall be also exacte, vniuersall and common Pastor, meaning that he was an excellent Pastor, endued with more singular and notable gifts, and of greater authoritie, than the ordinarie number of Bishops is. And in the same Chapter [illegible] of Paules sending for Timothie from Ephesus to Rome, he saith, that there was no small cause why Paule desired Timothie from that Churche, whiche he ruled and governed, and that so farre off hereby we may gather (saith he) howe profitable conference is with such men, for it might be profitable to all Churches, whiche Timothie might learne in a small time: so that the absence of half a yeare, or of one whole yeare, is nothing in comparison of the commoditie, that commeth thereby. Whereby it is manifest that Calvine hath not to be a Pastor, and also reputeth his absence. So that the example of Timothie maketh much for the purpose. The like may be said of Titus and of many other in the scriptures.

Lawfull causes of the Pastors absence.

Now if the Apostle being a chiefe governour of the Churche might call Timothie and Titus so farre from their cures, and that for his great, nor yet common matters of the Churche, but for his owne priuate businesse, as it appeareth 2. Tim. 4. then I trust you will also thinke it lawfull, that suche as be rulers and governours of the Churche, may be the like. There is no man that knoweth the frailty of Nature, but he considereth certaine necessarie causes of absence, as if it be for the commoditie of the Church, where of he is Pastor, or for the commoditie of the whole church of that kingdome, or for the commodite of other particular churches in the same, or for necessitie, or vpon commaundement of higher authorities: all which and such like causes the absence of a Pastor is lawfull, and it is probable rather to do good, if you will beleeue learned writers. Now if you will be mindful of me to be told alleadge these causes, I answer, no one priuate man, if none calling to such be vs, but the magistrates, to whome the government of the Churche is committed, if they allow the absence, and the Pastor lastly the owne conscience, there is no man of God, his owne conscience, no mortall man, that dare presume to iudge him, much lesse is to condemne him.

1. Tim. 3. Tit. 1.

That he ought in his absence to prouide a sufficient deputie, I confesse, and that example of Tichicus I note that, for he was Timothies deputy, and not his metropolitan, as you seeme to insinuate. M. Calvine saith that S. Paule sent Tichicus to Ephesus, while he sent for Timothie to Rome, in the meane time to supplie his absence. So that he was but Timothies deputie. Moreouer it is manifest that Timothie was of absent from Ephesus, twice with Paule at Rome, and not he returned thither againe this last time, as well as he did at other times, as both M. Calvines words before mentioned

Timothie of absent from Ephesus.

tioned

tions to declare, and I also haue euidently proued in that place, where I proue Ti- Tract.3.
mothie to be Bishop of Ephesus.

Chap.1.the.2.Diuision.

T.C.Pag.47.Sect.1.

But I will neuer weary my penne to confute those, whose owne consciences are too strong for, and conuicteth euery night when they go to bedde: that seeth nothing else but to reason with the beme, that hath no eares to heare, or sences that hath no eyes to see. Those that thinke that they hauyng the gyft of their owne, yet may go from place to place where they thinke it necessarye, and that it skilleth not where they preache, so they preache: must consider, that if they thinke that God is the authoure of their placing in their flockes, then that eyther their abode there is needefull and expedient, or else that God did not for euell and eternall, what euer were to be done in placing them vnder that congregation, and appointing that that congregation shoulde hang and depende vpon them, for their nurrishment and good gouernment.

This is to be in mens consciences as God.

Io.Whytgifte.

A loze iudgement and presumptuous: but I say *quis es tu*, who art thou whyche condemnest, &c. The rest of that lesson is builded vpon the petition of the principle, for there is no man (I think) that so regardeth preaching in other places, that he neglecteth it in his owne. But I am fully persuaded, y God hath so called no man to one place, that he hath restrained him from doing good in other places also: and I constantly beleeue, that in the mo places he labour eth and doth good, the more his seruice to be accepted vnto God. And it is a token that he is truly called when he hathe an hartie desire to profite many.

The Pastor may preach in mo places.

All congregations of Christians are deare vnto God: wherefore he doeth not so muche incline to any one, that he wouldde haue the other altogether neglected. And therfore if there be but one good man placed in a whole shire, I thinke that he is there placed to do good in the countrie round about him, and that he ought so to do, because they be all theyr pertayning to one folde: but yet he must be labour generally, that he haue an especiall care of his owne particular flocke.

Chap.1.the.3.Diuision.

T.C.Pag.47.Sect.2.

And you further tell vs I wotte not how of the office of a watchman and shepherde, which the scripture vseth to expresse the office of a minister withall. What a large field is opened vnto me. For then I could shew you how that priests beleegers, and flocks as keepers of the sheepe, are Luke.12. watchers continually night and day. And that there is no citie to be kept and so continually beleegred, nor no flocke subiect to so many subtile assaults, as hurtfull and deuouring beastes abroade, and that without any truce or intermission, as are the Churches, the shepherders, & watchmen ouerseers or Bishops.

Io.Whytgifte.

I praie the wey before what your metaphors of watchmen and shepherds ca proue: what affinitie there is betwixt them and spirituall watchmen and pastors. I thinke your meaning is not, that the pastor should preache both night and day, as that there is no time but watching, but continuall preaching. If I were disposed to dalie with you in your metaphores, I could saye vnto you that seuerall watches of necessitie oftentimes haue their seuerall houres, or else that there must be many of them, and so watch by turnes. I could also say, that assone as the watchman hathe taken the citie of the enimies approching, and hath diuerted them vnto it, he may depart from his station and take his rest.

Tract.4.cap.1 diuis.6.
The metaphores of watchmen and shepherdes.

Likewise that the watchman hath least to do, when his enimies are nighest, especially when they haue inuaded the citie: for then are the souldiers to bring them alway by force. Wherefore by these metaphors this onely can you proue, that the pastors ought to admonish their flocks of their enimies, discrie them in time, and will them to be vigilant. The enimies are knowne, the armour is certaine, the citizens reasonable,

nable, wherfore if they neglect the admonitions giuen in due time and order, & they be not diligent, their blood be vpon their owne pates, the Lord hath done his dutie. The like in all respects may be said of shepheards and sheepe.

Luke.2. To what purpose you haue quoted in your margent the .2. of Luke, I knowe not, except it be, because it is there said, that the shepheards were watching their sheepe in the night. The which how you can apply to your purpose I would gladly learne, for these shepheards went from their sheepe, and left them in great daunger.

Chap.1.the.4.Diuision.

T.C.Pag.47.Sect.5.

But I will leaue that to their consideration, and will shew that the parts and duties of the minister be such and so many in his owne flocke, that if he were as wise as Salomon was, as great in councell as Ioseph, as well learned as S. Paule, as active as Iosue, which thought to many battailes in small space, yet al were little inough & too little, to performe to the ful that, which his charge requireth of him. Of the Pastors therefore is required onely the preaching of the word, and ministring of the sacraments, wherof the preaching of the word & ministring of the sacrament of baptisme ought to be continually ioyned as one, as that the Church may conueniently celebrate, the other sacrament of the Lord his supper, although not so continually (for that the Churche shall hardly haue so much leysure from their necessary affaires of this life as that they may celebrate it as often as the other) yet so often, as that we remember that the true and liuelie celebrating it, requireth a mind too too much fraughted of the vnspeakable benefite of our redemption, and argueth also that we are farre behind the primitiue Church in zeale of loue and godlynesse if euery Sabboth. I say beside the preaching of the worde and ministring of the sacramentes, there is required of him that he should admonish priuately and publikely those that are vnder his charge. *20.Acts.*

Io.Whitgifte.

Certainly it is, that the charge of a Pastor is great, and that he, which hath the best, must confesse and say that he is but an vnprofitable seruant, and yet if he occupy his talents, be they two, or be they fiuer, and gayne with them more or lesse, he hathe a mercifull master, who will embrace him with mercie, and will accept of his seruice. And therefore, though he be much inferiour to Salomon in wisedome, to Ioseph in councell, to Paule in learning, and to Iosua, in actiuitie, yet may he be a faithfull seruant, and heare of his Lord and master, *Euge serue bone & fidelis. &c.* It is wel done good seruant and faithfull. *Matth.25.*

If you should thus streightly deale with the Pastors, and leaue them no consolation, you should not follow our Sauiour Christ his sweetnesse and mercie.

But let the bitternesse of your speaches go, and let vs come to the weight of your reasons: you say that there is required of the Pastors preaching of the word, and ministring of the sacraments, & priuate admonition, & that ✝ preaching of the word & ministring of ✝ sacrament of Baptisme, ought to be continuall: and priuate exhortations likewise, & therefore the Pastor may not be absent. Touching ✝ preaching of ✝ word I haue spoke before something, it must be according to ✝ cõscience & discretiõ of the Pastor, who hath to cõsider what is best for that cõgregation, wherof he hath ✝ charge, both for the often preaching, & for the manner of preaching also. The sacraments may be administred by other, than by the Pastor, as they were in the Apostles tyme. *Ioan.4. & Act.10.* Priuate exhortation must also be vsed as occasion serueth, according to the discretion of the minister. But I meruayle that you saye, the ministring of the sacrament of Baptisme ought to be continually, &c. You knowe that in Victor his tyme it was celebrated but once in the yeare at Easter. And in Tertullians tyme at Easter and Whitsontide, and in many Parishes in England there is no suche daily vse of administring that Sacrament. You conclude, both the Sacramentes may be as well ministred by an other if occasion serue. And therefore of all other reasons this is the slenderest.

Baptisme ministred but once in the yeare.

Saint Paules meaning in the .20. of the Acts, is not that he bayely inuyte into their houses to exhort them, but that he did so as occasion serued.

Chap. 1. the. 5. Division.

T. C. Pag. 47. Sect. 3.

Io. Whitgifte.

The Apostles and other in their time, did not long continue in one place to preach the peoples manners, and yet did they much profite by preaching: neither is it to the purpose to know the peoples manners and conditions, whome he doth not perpetually resident among them.

A man may profite them by preaching whome he knoweth not.

The vsuall obiection of the Anabaptists.

The Bishop may know the state of the people without a councell abode amongst them

You must proue the Antecedent, for it is false. The Apostle, writing to the Romaines, the Corinthians, Galathians, Ephesians, &c. knew not their estates, yet could he not commodiously write to them. And so may the Bishop preach in places and yet a preacher may be sent to preach in places where he is not. For it is God that directeth him in his doctrine and manner. And by reason of his calling cannot but knowe that every congregation consisteth of diuers minds and affections, therefore (except he be ignorant of his office) he will moderate and temper his sermon or exhortation, that it may profite all, and hurte none, but suche as for not accordingly receyue it. And therefore howe vaine these propositions are false: that a man by preaching

Chap. 1. the .6. Diuision.

T.C. Pag. 48. Sect. 1.

[illegible] in the lawe the people were ready in the temple to answere at the bandes of questions. That one of the people should come to admonish the ministers in their seueral parishes should be [illegible] rather one hath many ministers, as hath pleased, reaching the conference [illegible] the conscience of many, after hearing all and consideration had [illegible] hath the people that hath diligence are strengthened. And these poore soules hungry howres themselues, some other poore soules all part of conference of learning, and labouring to know no lesse my [illegible] of their soules. Will the Lorde vouchsafe, which other ministers, one simple conference readily, as the every one might well more longing [illegible] and comfortable [illegible] feeling, trusting by hearing [illegible] the wrath of God against the day of iudgement. For although the iudgement of God [illegible] for the time present them to harden, as [illegible] through terrours of conscience but ought [illegible] and be comforted, him themselues yet their chiefe to [illegible] the [illegible] conference therefore, but rather [illegible] for although as he is longer [illegible] of those heauens and they also [illegible] heauens a heauier condemnation. Which things when they see of reuolting before their eyes, that will consider it, it is easie to iudge that it commonly to yeelde a great heape of euer they be can be.

Io. Whitgifte.

You do not referre me to any place, where I might reade that the priests in the lawe were ready in the temple to answere all the doubtes and questions, that any of the people should come to aske, &c. And I do not remember any suche place in the scripture, excepte you meane that, which is written in the .17. of Deute. verse 9. &c. where there is no suche assemblie mentioned: but only the people are willed to bring their controuersies to the priests and the iudge. If you meane the .19. verse of that Chap. where it is saide of the priest that he standeth before the Lord to minister there, you haue also willed & quilibet. For the meaning of that place is that wholesome presumptuously refuseth to harken vnto the priest (so long as the priests is the true minister of God, and pronounceth according to his worde) shall die. &c. The priest there had to do in ciuill and iudicial matters together with the iudge: the priest was but in the chefe place, where iudgement was geuen, and not in euery particular congregation. Perhaps if you would conclude any thing of this place, it must be, that the priest must be ioyned with the iudge, and haue to do in ciuill and iudicial matters, and remaine in some chiefe place of the countrey where iudgementes are to be geuen. You can by no meanes hereof conclude, that euery particular congregation should haue a Pastor continually remaining with them.

There is not now any such generall iurisdiction, but that there may diuers be found vnto to answer all such doubtes, as you speake of sufficiently, though the Pastor be absent. The scriptures also are publikely red in euery mans house, which are as S. Paule saith .2. Tim. 3. profitable to teach, to improue, to correct, to instruct in righteousnesse, that the man of God may be absolute, being made perfect in all good worke: and as Chrysostome calleth them, they be an apothecaries his shoppe, where euery man may finde [illegible] for his disease.

Moreouer the sufficiencie of his charge may be such, that he shall be able to answere all those questions, as if he himselfe were present. Neyther are those cases [illegible] you your selfe (God be thanked) and they oftentimes happen, where there is lesse cause [illegible] complaining of any absence of the Pastor.

Chap. 1. the .7. Diuision.

T.C. Pag. 48. Sect. 2.

[illegible] enough to turn the [illegible] to his worke, then the [illegible] of the [illegible] the [illegible] the priests [illegible] [illegible] [illegible]

Io. Whitgifte.

I would not haue any man to thinke, that I take vpon me to maintaine carelesse & slouthfull pastors: I speake only of such as be vigilant, & occupie themselues profitably in the Church, visite their seuerall flockes, & teach them to the satisfying both of the parishes, and of their owne consciences although I am perswaded, many do as much in all those points here by you mentioned, to the commoditie of their flocke being sometimes absent, as if they were continually present, besides the good they may do, to the whole Church generally, whereof they are also members and ministers.

Carelesse and slouthfull pastors be not defended.

But I muse with what face you can thus seeke to deface true pastors that do good in the Church, though not so much as you thinke they should do, seeing you your selfe, & a number more do no good at all in any place, but onely range vp & downe, like as other mens faults, visiteth the church, & thinke that you haue done your duties, when you haue noted all other mens doings. I am verily perswaded, that he which preacheth at his cure but one sermon in a yeare, offendeth God lesse, then you do, that haue forsaken your calling.

Some men delight to beholde good men, that doe no good themselues.

Chap. 1. the. 8. Diuision.

T.C. Pag. 48. Sect. 1.

1. Tim. 4. Iohn. 10. Act. 20. 1. Thes. 2.

Besides that S. Paul commaundeth that the pastor should be a patterne & example in all godlinesse, & holinesse of life vnto his flocke, & our Sauiour Christ saith that when the shepherde doth set forth his sheepe, he goeth before them, but if the Pastor be not amongst his flocke, and haue not his conuersation there, they can not follow him. If they haue not the example before their eyes, they can not make the like vnto it. Therefore this commaundement also hindereth them to residencie amongst their flockes. S. Peter willeth the Elderges of the Churches, that they should feede the flocke, which is committed to their charge, not by constraint, but willingly, not for filthy lucre, but of a ready minde. And S. Paule perswadeth them that they should take heede vnto the flockes, ouer the which the holy Ghost hath made them ouerseers, where he recommendeth not S. Peter his owne light and heauenly vnto their particular vse. S. Paul saith that he tooke a holy leaue of them that he should neuer see their faces againe. If there were the Apostle must away with such speede from them, whom he had planted, how can the pastors be tied to be alwaies, and continually resident at their charge? where should the Archbishops of Canterbury, Yorke, and Dublin and other Bishops be? where should the Chancellor of the Bishop, Archdeacons, and Commissaries be? where should the Deanes, Prebendaries, Parsons, Vicars, and Curates be? which are ordained to attend vpon the Bishop, & which should be resident vpon their charge? I say that the examples of them, that are many members & parts

Io. Whitgifte.

Christ is a paterne and an example to vs in all godnesse, whome we muste followe, and yet we neuer saw him, but haue only heard of him by his woorde. S. Paule willed the Corinthians (1. Cor. 4.) and the Philippians (cap. 3.) to followe him, and yet was he not perpetually resident among them. A man may be diligently enquiring touching his externall conuersation, of those with whom he is where he is present, although he be not alwayes abiding with them. I thinke there be Pastors very well knowne to their flockes both for their life and doctrine, and yet haue not continually remained with them: and I haue not beene long nor much conuersant together, and yet surely I suppose that I know you both touching your Religion, conuersation, & affection, as well as if I had beene diligente yeares companion in your chamber with you. And therefore this is no good argument, to say that the pastor muste be an example to his flocke, and therefore he muste of necessitie be continually among them, for he may so be, and that perfectly, if he be sundry times among them, and likewise if they heare of his good conuersation in place where he remaineth, when he is not among them.

A man may follow the example of hym that is not alwayes present

The same answere serueth for that which is alleaged out of the. 10. of S. John.

S. Peter. 1. Epist. chap. 5. doth not onely exhort Pastors vnto such as be mentioned to feede certain place, but also to labour (this woorde *ποιμανατε*, doth properly appeare) in that he speaketh *qui sunt in vobis presbyteri*, which are among you elders. 1. Peter. 5.

Wherefore it is an exhortation generall to all pastors and ouerseers of the people, and not onely proper to pastors of the parishes that be resident, as they call them, to feede the flocke of God, which dwelleth with you, (saith he) or is conuersant with you, and not by constraint, as muche as lieth in you, which is the moste emphaticall interpretation, & it is as much as though he should say, according to the Talent that God hath giuen

vnto you. But howsoeuer it be interpreted, the meaning is, that euery man labour in teaching, instructing, and gouerning the Church of Christ, and the charge committed vnto him faithfully and diligently. Which exhortation of Peter may be vrged of him that is not continually remayning in one place, if he be, as I haue sayd before.

The words of S. Paul Acts 20. tend to the same ende. A minister of the Church and pastor must be diligent in his calling, not slouthfull, and ought to seeke by all meanes possible to profit the Church of Christ, and especially in suche places, wherevnto he is especially called: all this I graunt.

The place of S. Paule 1. Thes. 2. is far from the purpose. For Paule declareth his singular good will and affection that he had to the Thessalonians: he doth not expresse any duetie of his ministerie, and therfore a learned man interpreting that place sayth, *hinc colligimus, quod sancti etiam se videre secundum carnem gestiunt*, hereof we gather, that the Saincts also do gladly desire to see one another bodily. A man to expresse his singular affection towards his friend, will say, that it greeueth him to be out of his companie one houre. But how followeth this argument, Paule was desirous to be corporally present with the Thessalonians, and to remaine with them, *Ergo* a Pastor must neuer be absent from his flocke? if it be lawfull to make suche arguments, I will conclude any thing.

Chap. 1. the. 9. Diuision.

T. C. Page. 48. Sect. 1.

And to deale thole that feede their flocke faithfully according to the commandement of God, he (as what a great blessedness and mercy of God it is to appoynt euery flocke his pastor, and euery pastor his flocke. They can tell of a wonderfull loue, that God beareth to them that feede their flocke, and to their flockes towardes them. I graunt examples may be giuen, and as it were a number of them, of godly pastors, who when they see the kindling of God vpon their labours, and therof a maruelous care, and thought to burne all such thinges away that themselues perceiue to encrease of their godlines, before they can not haue any feeling or experience of, which are not commonly with them flockes, neither a familiaritie betweene the pastor and the flocke so profitable to them, that euery the least may be entitled, to come with permission to be partakers of those things which members of such a body will neuer be voyd of. Seldome they are not by continuall conuersation acquainted with.

Io. Whitgifte.

Who can you tell? you haue no such experience, for you neuer had flocke to say what loathing pastor hath so disagreed of himself? Peraduenture because some trouble some persons delighted with contentions and straunge opinions made much of him, & the rest gaue him some countenance, he thought they loued him, when as peraduenture it was nothing so. But be it true of those, whom you meane: I doubt not but there be flockes that haue that loue towards their pastors, and pastors that haue that loue towards their flockes (though they do not continually remayne with them) which ought to be in the Children of God, and which neuer will be remoued, neither you them as much as you can.

Chap. 1. the. 10. Diuision.

T. C. Page. 49. Lin. 2.

(*) You speake contrarie.

Fo. Whitgifte.

Diuersity in righteous things.

that which is euen by of al men, can not be neglected of all (my brethren) but is to be of contraries) but must of necessitie be vsed, practised, and looked vnto. But to what purpose do you alleage this? Yea saith he, I say that no man must so looke to his priuate charge, that he neglect the other parts of the Church: for I vnderstand not that there is no priuate charge, but all things are to be done to the profite of euery member of the common wealth to looke to his own priuate affayres and busines, that he neglect not the common state of his countrey: so all things that belong to the whole Church are to be done of euery one of vs, though we haue a priuate charge, as Aristotle euer teach that a man should so care for his owne priuate affayres, that he preferred not the common: wherby he gaue to vnderstand, that euery man hath a priuate charge, and a portion of the Church to care for, but yet not so, that he therein should be carelesse of other things, that belong to the whole: or that he must vtterly cease from profiting the whole.

A priuate charge, ought to care for the whole.

Iohn. 10. Chap. 21. 3. Chap. 3.

Chap. 1. the. 11. Diuision.

T. C. Page. 42. Sect. 3.

Fo. Whitgifte.

This obiection is of greater force, than you are able to withstande. For the same God, that hath called him to the one place, to plante his true Religion there, hath also called him to the other, that he may go to the Nations as he doth the Apostles, Prophets and Euangelistes, and pastors also, who haue been sometimes after the Apostles time translated from one place to another, for the greater commodite of the Church. Neither can it be proued that any man should be tied to one place, that he may not be translated to another to profit more.

It is true that the deuill most greeuously assaulteth those, which haue embraced the truth, because vnto they are become his professed enemies, & openly withstand him: But they are sufficiently armed with faith, & with the worde of God, so that although they be tempted, yet can they not be ouercome. The other that remaine in ignorance he doubtes not of, and because they haue receiued themselues into him, he doth further them to be quiet: therefore is he diligent such out of his kingdome, and so to driue them from the truth, that they are not only able to withstand, but to put to flight the deuill also, being of all men he both the hatefullest, and the most accursed enemie vnto God. Perhaps you will say that it is more commendable to be one place, than in another: as if Apostleship were to be tied, that it is altogether vnknown, & as it were vnder the bushe of the earth. Certainely the most acceptable worke vnto God is, to conuert sinners vnto repentance, vnto his holie will & the loue of the truth, & therefore Christ pronounceth saith, that he came to seeke that which was lost: vnto the parable of the lost groate, and of the lost sheepe both, which we doe not doubte but to your sayings, is to be vnderstanded of the Apostles, and the holie writers of the Scriptures.

Luke. 19. Luke. 15.

Chap. 1. the. 12. Diuision.

T. C. Pag. 42. Sect. 4.

For we know that after that the Deuill perceyueth, that men are pulled out of the power

of darkenesse into the glorious light of the Gospel, he frequently and laboureth by a thousand meanes to destroy them, and deliuerly possesse all. [illegible] of those ignorants, and in stead of that one chayne of ignorance, and many of his bandages of woe, he layeth a thousand snares [illegible]

Iob. 10.

Chrysost. in 3. Colos. Colos. 3.

Eph. 6.

Iob. 10. Chrysost. in 3. Colos. Colos. 3.

The preacher is called thither where he may doe most good.

Ezech. 33.

Act. 20.

Chrysost. in 3. Col.

Ephes. 6. Iob. 10. Chrysost. in 3. Colos. Colos. 3.

If the watchman hath sufficiently admonished the foe, and hath ministred weapons vnto them, wrought them out of the bondage of their enimie, and leaue some other behinde him to supply the rest, and then go to another citie to deliuer it also from the like slauery, if in the meane time the former citie be lost, (& remaine (indeed as it is) their blame be vpon themselues, the watchman hath done his office, and is free: euen so the preacher is called thither where he may doe most good, that is to the place of Gods seruice, his station, but to follow his calling and to do good.

Chap. 1. the. 13. Diuision.

T. C. Page 49. sect. 1.

Concerning the [illegible] that any man should vse any further hope of promise, to take away the meanes vsed by God vnto vs, to bring vs to the [illegible] but it is a point of the perfect, [illegible] he is in conscience perswaded, that he hath not omitted to open vnto his flocke [illegible] meanes, and that he ceaseth not still to admonish [illegible] of the same in time conuenient, &c. Paul Act. 20. sayth to the Ministers of the Church of Ephesus, that he was free from the blood of them all, and that he had opened vnto them the whole counsell of God, &c. and yet he had not been much with them: and after that time he thought that he should not see the most of them any more. We perceaue a man may do his duetie, and vse all meanes necessarie vnto saluation, although he be not continually employed in one place. Chrysostome expounding the place in the thirde to the Colos. Let the worde of God dwell in you, &c. after that he hath willed them to get [illegible] bibles, and tolde them that it especially pertayneth to them to reade the scriptures, he addeth: cast not all vpon our shoulders. You are sheepe, but yet reasonable, the Apostle hath committed many things vnto you. Those that are to be instructed muste not alwayes learne, &c. And againe he sayth: *Habes oracula dei, nemo te docebit quæ admodum illa*: Thou hast the worde of God, no man can teache thee like vnto it.

Chap. 1. the. 14. Diuision.

T.C. Page. 49. Sect. 4.

Vpon all which things I conclude, that the residence of the pastor is necessary, and to iudge whether the pastor ought to be resident amongst his flocke, or to iudge whether the Magistrate should be in his house, the eye should be in the head, the feete in the body, or the feete in the head, or the eye in the body, especially where the sheepe are continually in perrill of Wolues, out of the lands of Iewry, because their abidance is absent of ignorant hirelings, where they watche their flockes night and day, as I obserued before out of S. Luke.

Io. Whitgifte.

The question is not whether the pastor ought to be resident or no, but of the time, the manner and kind of residence. No man must continually be absent, for that were altogether to neglect his flocke: neyther is it required that he be continually present, for that can not be. But if he neglect not his duetie in preaching, & performe other things requisite, although he be sundry times absent vpon the occasions before specified, yet is he not to be condemned, seeing it often times chaunceth to passe, that such kinde of men do most good, both in their Churches particularly, and in the Church generally.

Of the watchmen and of the shepheard I haue spoken before, & further wherein the flocke or multitude holdeth, & wherin it holdeth not: no one watchman is continually in ỳ towre, neyther is it possible that he should be: it is sufficient if the towre be watched, & the chiefe watchman neglect not his watche: the Shepheard also is not alwayes present with his sheepe, but sometimes he leaueth them alone, taken he hath taken the, as brought them into a safe pasture, & sometimes he committeth the to ỳ charge of a seruant, as to some other to be kept in his absence. The similitude of the eye and of the head, in some points may be aptly applied, but not in this of residence, for if either the eye be plucked out of the head, or the head separated from the body, neither of them both can be restored again. But you must confesse that there be causes why a pastor may be absent out of his flocke without any such vncurable danger: and therefore these similitudes in these cases of absence helpe not.

Tract. 4. ca. 3. diuis. 6. & tract. 5. ca. 1. diuis. 3.

T.C. Pag. 49. Sect. 5.

If any shall here obiect, that they haue no liuing giuen them to feede, to cure, to visite, &c. they are cruell, which I will not vouchsafe to answere.

Io. Whitgifte.

A very modest, and short answere.

Chap. 1. the. 15. Diuision.

T.C. Pag. 49. Sect. vlt.

21. Iohn.

If now it be told vs, that then they may not preach of charitie to be their sure liuing for their paines. I answere that in the vocation of God, that they shall not bee carefull in seeking (*) Here you ouerthrow all your former buildings.

to come their inferiours haue their portion to keepe for the Lord of Glorie. Which duetie ignorantly to be so much as they shall then experience belonging to continuall feeding their flockes, & to feare the iudgement of God, before whom no excuse is receiued for vnfaithfull seruants. And so I trust they will make no longer absence, than must needes, and if vpon any occasion at any time they be somewhat longer, that the same be not vnwilling the feares of their Churches, which they may well beleeue they for the Lords sweete sake and their soules sake will not forsake. Neyther doe I see how they can haue them of some able man to teach in the meane season, which the Church by the gouernours shall alwayes know of.

(*) Here you admit cases, which is contrary to your former assertion.

Io. Whitgifte.

Yet such Pastors would be strictly tyed vnto, for they finde nothing to trouble you. And in very deede they could not vnderstande vnto whom you haue referred your selfe to liuide: for neyther can a reuelle from the Pastor make the absence of his owne priuate auditorie: if he haue leaue of his Diocesan, and if his charge suffer him not to tarry in the meane season, &c. I pray you let me aske you a plaine question, whether a Pastor may be absent for publike affayres, or at the commaundement of the Queene or chiefe Magistrate, as he may be for his owne priuate businesse? Is not his charge in

as great danger when their Pastor is absent with their hart, as when he is absent without their hart: or where do you finde it in scripture, that the Pastor ought to aske leaue of his Parishe, when he hath occasion to be absent? Or how shall he get an able man to the next towne, to teach his flocke, when as you affirme, that no man may be admitted into the ministerie, except he haue a certayne flocke committed vnto him? And that then is he not bounden any more to preache out of his owne cure? These questions would be answered, and these contraries sparkles of yours reconciled, if it be possible. For my part doubtedly they do not agree with your former talke.

Pag. 42 b.

Of pluralities, or hauing moe benefices than one.

Chap. 2. the. 1. Diuision.

Admonition.

When had euery flocke his shepheard, or else (y) shepheardes? Seeing they be not onely remoued from place to place (a miserable misorder in Gods Church) but (z) couetously ioyne liuing to liuing, nothing thereby lacking (as) of their owne consciences, and hauing but one shepheard (say I) would to God they were shepheardes and not wolues, deuoure many flockes.

y Act. 14. 23. z Esaie. 5. 8. & 1. Ti. 1. 19

Answere to the Admonition. Pag. 50. Sect. 3. 4. & Pag. 51. Sect. 1.

You say also that euery flocke had his shepheardes or else shepheardes. And to proue that one flocke had moe shepheards, you tyte Act. 14. which maketh nothing for your purpose: yet I deny not but one flocke may haue moe Pastors, for I see nothing in the worde of God against it.

To be shorte, you say nowe they go talking from place to place, and couetously ioyning liuing to liuing, &c. hauing but one shepheard haue many flockes. If you meane by talking from place to place, such as preache in diuers places, and not in their owne cures onely, your phrase of talking is to light and scurrilous. When you alleadge any reason why men may not goe from place to place to preache, where they thinke it necessarie, you shall either be answered, or yeelded to. In the meane time I thinke it agreeable bothe to Gods worde, and conscience.

Against couetously ioyning of liuing to liuing you alleage the. 5. of Esay, which is farre from your purpose: for the Prophet speaketh there of suche as oppresse the people, and will not suffer them to haue a place to dwell in: yet I do not allowe suche as couetously ioyne liuing to liuing, of what kinde or degree of men soeuer they be.

Chap. 2. the. 2. Diuision.

Answere to the Admonition. Pag. 51. Sect. 1.

But I see no cause why one good and diligent Pastor may not (where he is called) with more flockes, than a slothfull, vnfaithfull, or negligent hath one. You thinke (I suppose) that there be diuers parishes in England which might be ioyned in one, and so committed to one man: and why may they not be so in like manner, where they be diuers?

T.C.

T.C. Pag. 50. Sect. 1.

Jo. Whitgifte.

My question is this: why one man may not as well haue diuers parishes ioyned together, as he may who they be ioyned together? for the vnequall, the number, and the distance of place, is all one: you confesse that the one may be, and the reformed Churches in Fraunce doe so vse it, where (as I am credibly informed, and you before seeme to affirme) fiue Ministers are committed to one flocke. This being lawfull, I see not why the other should not be in like maner. Neyther haue you answered to any one reason in this point.

Pag. 51.

Chap. 2. the. 3. Diuision.

Answere to the Admonition. Pag. 51. Sect. 1.

I speake not this to encourage any man to take more vpon him than with a good conscience he may well discharge. And I would wisheyou to absteyne from iudging too farre, when you see a man that hath no liuings, vse himselfe vprightly and carefully in them all, and otherwise profitably to the whole Church.

Cor. 12. 1. Chron.

T.C. Pag. 50. Sect. 2.

And whereas you would haue euery Minister to haue care of both, whether take many liuings? surely if he be that he taketh many flockes, not to the intent to haue more liuing to maynteyne an ambitious pompe, or to satisfie a greedie desire of hauing more than enough, but to that ende, that he may bring in a more plentifull harueste vnto the Lorde: I for my parte graunt that he ought to be content to take that liuing of all his flockes, which he shall see hath of one especially where one is able to keepe and maynteyne him and his familie honestly. Onely let him haue (*) Conscience of others haue thought of those which haue more benefices than one.

(*) You might haue spoken in the singular number, for any plurality you haue vsed.

Jo. Whitgifte.

You keepe no order in answering my booke, but place and displace at your pleasure, onely to this ende, as it should seeme, that you would not haue your Reader perceyue what you omitted vnanswered. But I will follow you, and examine both Counsels and other haue thought of suche as haue more benefices than one: for in this question you labor but in vaine, and take vpon you to iudge more vprightly and carefully, than they whose office it is to iudge.

(*) T. C. which is moste corrupte Counsell in his defence.

Chap. 2. the. 4. Diuision.

T.C. Pag. 50. Sect. 3.

Mat. 6. 1. Cor. 7.

Jo. Whitgifte.

T. C. alleageth Scripture Counsell of others to proue his owne corrupte worke.

For else why doe you in the next section place Damasus, and name the seconde tome of the Councels, when as Damasus was long tyme before this your Councell of Nice, and the same Councell is in the seconde tome of the Councels? Least therefore the matter may be ouerpassed, I let him to vnderstand, that this Canon here by you alleaged, is a Canon of the seconde Councell of Nice, holden about *Anno* 795. or. 781. and one of the corruptest Councels that euer was, wherein not onely praying to Saincts, & adoring of Reliques, but also worshipping of Images &c. was confirmed.

The Canon of the second Councell of Nice examined.

But yet let vs examine this Canon of that Councell. In the title of that same Canon it is thus written: *Ne hat quidem in hac regia ciuitate, in his autem quæ extra sunt loca, presbyter homines sua plebi permittitur*: And these things are to be vnderstanded in this regall Cities, for so those places that be without, it is permitted for the scarsitie of persons. Whereby it is playne, that the meaning of the Canon is, that no one man should haue committed vnto him two great cities than one: but that he might haue mo townes or villages committed to his charge, it is manyfest by those wordes of that Canon, that I haue rehearsed. And therefore Gratian himselfe both thus expounde that Canon:

Can. 21. q. 1. *Clericus.*

Sed duæ ecclesiæ intelliguntur ecclesiæ duarum ciuitatum, in quibus nullus debet conscribi: But by two churches, are ment the churches of two cities, wherin no man ought to be appoynted And for the proufe thereof he alleageth this Canon of the Councell of Calcedon: *Clericum in duarum ecclesiis ciuitatis conscribi non oportet*: A Clearke may not be appoynted in the Churches of two Cities And the Glosse vpon that place saieth: that one man may be intituled in two Churches, if the Churches be poore: or if the Bishop doe dispense and thinke it conuenient, or if the number of Clearkes be fewe: or if he be intituled to the one, and liue in the other *in commodum*, or if the one be neere to the other. And the authoritie of this Glosse is as sufficient as the credite of that Councell of Nice, if the Canon vpo not expounde it selfe. I omit the obscure allegation of the Scriptures to confirme this their purpose. For the place Mat. 6. is to be vnderstanded of contrarie matters: and that in the 1. Cap. 7. of the lawe of vocation, and not of the place. He that doth his dutie in two places, is lawfully called to them all, as I haue saye before.

Chap. 2. the. 5. Diuision.

T.C. Pag. 50. Sect. 4.

(*) And in the seconde tome of the Councels, Damasus in his fourth Epistle likeneth those that set ouer their charges vnto other, vnto heathen, which offende as they haue brought foorth their children, by and by giue them to be nourished of others, to the intent that they might the sooner fulfill their lawe vnnaturall lustes.

(*) An ouersight, for it is in the first tome.

Jo. Whitgifte.

You are deceyued: It is in the first tome of Councels, and therefore the more like it is, that you take the former Councell to be the first Councell of Nice. But such vsuing is vsuall with you: if you had ment playnely, you would haue saye, the seconde Councell of Nice, and not simply the Councell of Nice, which argueth either that you were deceyued your selfe, or else laught to deceyue others.

Damasus alleadged to a lying purpose.

This place of Damasus is nothing at all to your purpose, which you might easily haue perceyued, if you had read that Epistle. For he onely there speaketh against suche as were called *Chorepiscopi*, who were in degree inferiour to Bishoppes, and yet had they authoritie to be counted no better than Priestes. There were certayne Bishoppes in Damasus time, that gaue them selues to ydlenesse and pleasure, and committed their office to suche as were called *Chorepiscopi*, as it is euident in that Epistle: neyther bothe he meane any other charge than consecrating of Priestes, Deacons, and Virgins, imposition of handes, blessinge, erecting of aultars, dedicating of Churches, and suche like, whiche were taken properly to pertayne to the Bishop: and yet notwithstanding were by some Bishoppes graunted vnto such *Chorepiscopi*. This negligence of Bishoppes in such matters Damasus condemneth, together with the office of *Chorepiscopi*.

And

Diffinct. 68.

Pag. 50. lin. 4.

Chap. 2. the 6. Division.

T. C. Pag. 50. Sect. 3.

Call to Liturgie.

You say much, but prove little. I think it were better that one man were heard, than that any should be dumme. And I speake of that time wherein there is not a competent number or preacher to be had in all places.

If you say to the contrary, you take upon you to know the mind and meaning of others better, than they can of themselves. For I am sure they neuer thought, that if two Churches, lying distant as they do, were made all one, and you required them to the seruice of both, that the matter could be performed. Or if you did require it, and they should promise to come to both, they would not be found to keepe their promise. But this is the least of your absurdities.

Chap. 2. the 7. Division.

Answere to the Admonition. Pag. 50. Sect. 4.

Of the diuiding of parishes.

For who deuided parishes and tooke away authoritie to forme them, but the great Dionisius a Monke, and Pope of Rome, for it is thus written of him, Tom. 1. Concil. [illegible] deuided to Priestes Churches and Churcheyards, and appointed Parishes and Dioces.

T. C. Pag. 50. Sect. 6.

Assertions without proofe.

Does you beleeue that which you say before, that Denis the Monke and Pope, that he brought in with him Parishes? If you will not, why name you him? If you do, why do you not proue it? For the Canons of the Apostles, which you alleage, speake not of Parishes, but that the Bishop should haue the charge of them that be there, and of all the Churches that be in the Countrey. Where you see that there were Parishes before Denis time, or Churches in Countreys, but onely Churches in Cities, and the Countreys as Churches vnto them. And that the Churches and their rents should be vnder the Bishop, and not vnder the Priestes, as you would haue them, and that the Bishop should haue the charge of the Priestes, and not the Priestes of the Bishop, as you would haue it. And

Lib. 7. epist. 7. lib. 13.

I haue tolde you my Author, and if you will not credite one witnesse, you shall haue more. Denis himselfe bothe testifie it in an Epistle that he writte to Dionysius & Romanus Romanum, and to other Bishops, touching Parishes, and to them. Polidor Virgill bothe something playnelie open the matter in these wordes: *Circiter annum Domini 267. Dionisius ad [illegible] Urbe Rome, quibus aliarum gentium templa, cœmiteria & parochias quas dicunt, diuisit. Pactores. Episcopis dioeceses distribuit, mandauit [illegible] sua habeat, et finibus contentus sit: Coemeteria (id est, cœmiteria) uetat appellari, iubet templa. Diuisis [illegible] territoriis, certas terminos dedit.* About the. 267. yeare of our Lorde, Dionisius deuided Churches, Cimiteries, and Parishes (as they call them) aswell to the Parishes of Rome as of other Nations: further more he distributed Dioceses vnto Bishops, and commaunded that euery one should content himselfe with his owne bounds and limites: he vetoed Parishes (that are nowe made) to be called Cimiteries: and their territories limited within certayne bondes. Nowe all heretiques ruse (which you call vaste) to your aduantage, and blame your selfe for this of Denis as of a forged or counterfet.

What Denis deuided parishes.

Pol. Virg. lib. 4. c. 9. de inuent.

Where haue you not noted the place? [illegible] name? or what storie saye, that *Diocesis* is to be the same that we call nowe a parishe? Heere is muche spoken, but nothing proued.

This Denis was Bishop of Rome about the yere of our Lorde. 263. whiche peraduenture you haue not considered. But to put all this matter out of doubte, and to open that (the ignorance whereof maketh you so bolde in this matter) there was diuerse congregations and Churches in the Apostles tyme, but yet was there not any limitation of [illegible] that was left to the discretion of men to enlarge, & to constitute, as it seemed by the godly to time most conuenient: and into can any [illegible] that Christ, or his Apostles did appoynt the limittes of Dioceses or Parishes, or [illegible] Knowe it we not, for it is in the power of suche as haue authoritie to enlarge or minishe Diocesses or Parishes, as they shall see it expedient. I knowe nothing to the contrarie, but that the Parishe, whose bondes and limits be but one myle compasse, maye be made ten myle compasse, and contrariwyse. It is well saye of one, that *distributio gregis nunc extenditur nunc coartatur pro hominis arbitrio*: The distribution of a flocke is sometyme enlarged, and sometyme made lesse according to the [illegible] of men. And this matter needeth not so greate [illegible] you, for it [illegible] so diligent a reader of [illegible] and Ecclesiastical [illegible] you haue [illegible] [illegible] [illegible]

lady you should in such manner speake of them, except you will pluck backe whatsoever hath otherwise beene appointed, be it never so auncient, and the like thereof commented and meditated. There is no doubt but by Oratories are meant places of buriall, which because they have beene (as you confesse) of all times accounted as the patrons of the Church, it is manifest that they should be still reserued, specially as the place where the, if they have appointed by Decree (as it is most likely) are by especiall Law, and still continuance in sacred places, you have attempted to cause to be put, lady they should be removed, but the faire named Castle, shall stand as it hath pleased to remaine the Church, and to further our edification, both heere and there by many matters of other sorte never so necessarie, conuenient, or comely.

But I will not followe you in these digressions, subiects you would seeme expert with vnlesse heere of proofe. If you quote Eusebius 7. lib. 11. to proue that the place of buriall stood in the fields, there can be no such thing gathered of his words: and if you quote him to proue that the worde signifieth a place of buriall, you goe about to proue that, which no man denyeth.

Of Ministers that can not preache, and of giuing licences to preache. Tract. 6.

Some may be Ministers that can not preache.

Chap. 1. the 1. Diuision.

Admonition.

The tenth. Then the Ministers were (a) Preachers: which here you deny.

a Phil. 2. 20. 25. Colos. 1. 7. Luke. 9. 2.

Answere to the Admonition. Pag. 52. Sect. 3.

YOur places of Scripture alledged to proue that Ministers were then Preachers, proue not that all were then Preachers. The place in the second to the Philippians 20. verse, is this, For I haue no man lyke minded, who will faythfully care for your matters. And in the 25. verse: But I suppose it necessarie to sende my brother Epaphroditus to you, my companion in labour, and fellowe souldiour, but your messenger, and he that ministred vnto me suche thinges as I wanted. Colossians 1. verse. 7. As ye also learned of Epaphras our deare fellowe seruant, which is for you a faythfull minister of Christ.

Whether these places that all Ministers then preached, or not, I will not dispute. That in the 1. chapter. 9. proueth aswell that they cured diseases, as that they preached, and therefore out of that place you might aswell conclude that all Ministers ought to be cunning in Surgerie, aswell as preachers. This I write, onely to let you vnderstand your ignorance and ouersight in quoting so many Scriptures, to so small purpose.

Io. Whitgifte.

Chap.

Chap. 1. the. 2. Division.

Answere to the Admonition. Pag. 52. Sect. vlt.

I wolde that euery minister were a preacher, but that being impossible as the state is now, I see not how you can condemne reading ministers, seeing reading is necessarie in the Church, & saith cometh hither by reading the scriptures in the booke, as by hearing of the worde without booke. In the. 31. of Deut. it is thus written: *leges verba legis huius coram omni Israel. &c.* Thou shalt reade the wordes of this booke before all Israell. &c. S. Paule saith in the. 15. to the Rom. *Quæcunq; scripta sunt. &c.* Whatsoeuer is written. &c. But I neuer heard reading of the scriptures, reading of prayers, reading of homilies, taken out of the scripture condemned, but onely by the Authors of this booke, and by the Anabaptistes.

Faith cometh by reading.

The Anabaptistes condemne reading of scripture.

T.C Pag. 50. Sect. vlt. Pag. 51. Sect. 1.

If you should beget, and be a father of many bookes, and all your children like their eldest brother, you would (without better aduise) shake many grounders of our religion. For heere agayne you wilbe that all pastors were able to teache, but that being impossible (as the state is nowe) you are content with shaftyars ministers, that can do nothing but reade. You throughout your whole booke make this a marueilous good estate, and alwayes turne the best side outwarde, and when men goe about to sygn the deformities thereof, to the ende they might be remedied, then you lay open the shame and vnhandsomnesse of it, and make it greater, then it is in deede. For as I haue shewed before, the Church standeth not so much in nede of your reading ministers, as you would make the worlde beleeue. And although it be a great deformitie, and sore plague of the Churche, which you heere speake of, and confesse at length, yet you will let no man come neere to heale it. There be some make a gayne by sores, and sore legges, and therfore they haue a medecine to keepe them so rather alwayes greene, then they should be heale.

I hope you doe not of purpole keepe the Churche in this estate, but this I dare saye, that the chiefe of your gayne, and of your honour consisteth and is grounded vpon the infirmitie of the Churche, and therefore I beseeche you to looke vnto it.

The cause of the lacke of able ministers.

Fourthly.

I omit whatsoeuer you heere speake against any person, for I am vnwilling to abstayne from requiting you in like sort, onely I will answere for my selfe where you labour to slaunder me. The cause of lacke of a sufficient number of godly ministers in this Church, is not the religion professed, nor the gouernment that is vsed, nor yet the gouernours: But partly the crueltie of the times past, wherein numbers of godly ministers haue been consumed: partly the vnwillingnesse of such (in this professed time, which haue not that zeale to enter into this calling that is to be wished: And partly (may chiefly & principally) your selfe, whose haue caused some to cast off their ministerie wholly, some to forsake their parish all charges, and yet to keepe their Prebendes and other liuings: some to hinder the ministerie, contemne it, and by all meanes possible alienate as many from it, as they can. And therefore nothing, that is cause of the scarsitie of meete & able ministers, proceedeth any thing either from the doctrine professed in this Church, nor the forme of gouernment, as you falsely affirme, but rather commeth of the same, which you your selfe are guiltie of, as by your owne confession heere to the condemnation of your selfe is plaine & most euident. [illegible] haue more hindered the Gospel in this realme of England, then the Papists either haue done, or could possibly do. And I am fully perswaded, that one of the greatest deformities suffered in this Church &c. is lacke of discipline touching you, who be so farre from hauing any sore in the Church, that the more you be suffered, the greater sore you procure it: And in very deede the reformation you prosecute, is nothing but a meere confusion, & rather subuersion both of the Churche and common wealth also.

Of Ministers that can not preache.

Chap. 14. Vers. 3. Douay.

Tit. Chap. 1. Vers. 9. Douay.

But what if the estate of the Ministerie stand not good heere, or shall not stand long, if preaching Bishops and Deacons in some Diocese, may not therefore make readers Ministers of the worde if the Apostle has made no such commandement, and peremptorie decree, that Bishops of Churches should be able to teache, then you [illegible]

1 Tim. 3. 2. Tit. 1. But seeing that S. Paule hath commaunded expressely, that he should be able to teache, and to convince the gayesayers, I would reason (upon supposall, that necessitie there is, which constrayne a man to breake the morall law of God, to bring any transgression of man. You may often breake any [illegible] of good intentions and [illegible] the [illegible] and [illegible] [illegible] [illegible]

soule, &c. I would it were not so vsual with you. My argument is this, that seemed vs there was not yet a sufficient number of preachers to furnish true Churches in all places, therefore there may be reading ministers, which may be occupied in reading the Scriptures & other homilies appointed vnto them, vntill the people be more instructed. For reading is scripture is the Church, &c. This is my reason, What answer you vnto it a shew of your wisedome in hearing it, or none of mine, the Reader can not chuse but perceyue. The reason that the Papists & Anabaptists bring against the sup. &c. is taken but for a toy, which ought not to be in serious matters, & therefore I leaue it to them that are disposed to laugh, to whom they should rather serue.

I knowe there were readers of olde in the Churche, but they had not authoritie to administer the sacramentes, as our ministers haue, and of necessitie must haue, and lawfully were beene alle, as it shall be hereafter answered.

Trall. 9 cap. 1. the. 15 diuiſ.

Chap. 1. the. 4. Diuision.

T. C. Pag. 9. Sect. 7.

If you will be so impudent as to affirme, that these places although they be mainly alleaged, by the (f) olders, seruing those seuerall purposes, which I haue before mentioned, yet I can not but speake of this place of Saint Luke, for feare of the hainous sinne that may ensue, for if that be a good answere, for the patrone Sir Luke may very well vse it to proue that preaching is perpetually annexed to the ministerie, because as I haue alleaged, he maketh mention of curing of infirmities, which is but a temporall thing, & belonging to the ministerie but for a time, vpon the commencement of the Gospell. Now if vpon the silence of the Church touching them that are sicke, to proue no commandement, how do you vse all places of scripture, that they might recouer their health, seeing no place can be by this meanes put in full force vnto vs, but only places of the new Testament, as you are wont of the time.

(f) Nay it is because you can not, for you want no good will.

Iames. 5.

(g) It is your supposition.

Io. Whitgifte.

Now truelie no doubt you are all this while, if you could: for the question be the right vnto of that booke, & the thing that most pertaineth the answer, to which end all things there be written doe most recommende. I thought it might not vnfitlie be true, being so confirmed by the scriptures. And surely you could not haue greatlier condemned the Authors of that Admonition, than in suffering so many quotations of theirs to passe without defense. For what inconuenience can there be greater, than to abuse the most sentences by misinterpreting of texts and errours.

Luke. 9.

The place of Luke (if you will needes) the words of the texte be these: and he sente them to preache the kingdome of God, and to cure the sicke. &c. The most learned can alleadge of this place, no one more, than he can be the other, if ever you can be true your selues: There be other places a number that be more generall than this, to plant preaching by: this more peculiar and proper to the Disciples, as the speciall circumstances of the place declare, by the which they are also commaunded to take nothing with them in their iorney, neyther staues. &c. The preach is perpetuall, but it can not be gathered of this place, that none ought to be admitted into the ministerie but such as can preach, bicause it was peculiarly spoken to the Apostles, as the other circumstances be plaine. The administration of Gods Graces is generall, for he refuseth none at all sicke men ought to vse, and the ministers likewyse that resorte to the sicke, and therefore through the anointing holy oyle, which was a signe of the gifte of healing, he taketh a long distance the gifte is ceased, yet holie praying remayne still, and is perpetuall, and not onely proper to some ministers of the Church, but common to all. And perhaps the place be not false: the one being spoken peculiarly to the Disciples, the other generally to all ministers.

Of Licences to preache. *Chap. 2.*

Admonition.

If it may be to you lawfull hereafter to preache in their owne charges, they may not be subiect vnto Legier menne.

Answere

Answere to the Admonition Pag. 13 Sect. 22. 23.

¶ Whether it be lawfull that a minister be hindered to preache in that Church where he may not use it without the Lords licence.

Where the word of God is professed, & Christian magistrates gouerne, there it is mete that no man should take vpon him any function except he be by the Magistrate (to whom it doth appertain) therevnto admitted: And forasmuch as there be always in the church hypocrites, heretikes, schismatikes, & other euill disposed persons, which study for nothing more then to disquiet the state of the church, & to occupie the people with their factions, it is mete also that none should be admitted to preache in any place, without he be therevnto licenced by the Bishop, who ought to haue a diligent care in that matter.

I suppose you meane of that sorte, that men may not in this Church vnder Christian magistrates preach without licence: & hereby always some the opinion of one, learned, & godly men, that since the Apostles time, none were ordinarily called to the office of preaching, but such as were called of God by man: only Anabaptists, and some other sect of heretikes vsurpe the contrarie.

¶ A double slying.

¶ Pag. 13 Sect. 23. & Pag. 14 Sect. 1.

What needeth all these to haue come to the matter which there were thoroughly answered, and whether there were any doubt that belongeth to that, that a man should not take him to the office of preaching, without the approbation of them (to whom it belongeth) but a body perhaps.

That

as they vsed them, was a meere ciuill, and laughte thinge indede: but after they began to deuide the Churche, and make contentions in it, they were not (*) to be suffered, but must needes be vrged as vpon them, that they should be correcte & amended, or else &c. This is the matter, and herein you are wrong, &c. Fo. 77.

Of the apparell of Ministers. Tract. 7.

The causes why they refuse the apparell, examined.

Chap. 1. the 1. Diuision.

T.C. Pag. 52. Sect. 3.

Fo. Whitgifte.

Yet in the beginning surely was your patience nether more nor lesse then it now is, as you your selfe can not but remember, and the whole Realme doth well know. Neither was there any thing else that you contended for: as it is well knowne to all men that haue to deale with you, as hearde of you. I am certainely perswaded, that if the Churches beyonde sea throughly vnderstoode your proceedings, neither with the name of this Church of England, that they should so bitterly write against you, as willingly they must, as euen they do the Anabaptistes. But in your reasons against the apparell,

Chap. 1. the 2. Diuision.

T.C. Pag. 52. Sect. 4.

(*) This assertion is contrary to your practise. Monumentes of Idolatrie may be vsed if they haue any profite.

Fo. Whitgifte.

Antichrist, and therefore abhominable, and not to be used. This onely caution they giue, and that is the verie ground that you haue to build vpon. That no vse being changed or by wrongfull vsurpation, ouer-ruling the auncient allowance, that vniuersally vpon such alterations, you pull vnto the Minister all thoughe you surmount them to haue both it, and saye, the cattle and goodes are his that haue them, and not as they are bound in bande, &c. So that in effecte this is nothing else but to vtter that those things which the Papistes haue superstitiously vsed, are vnlawfully to be vsed, if they haue ouer vse, or profite in those things as ornes, Sakeries and Sacrifices they are none, &c. be sensible, and not to be refused. And therefore how mouche (I praie) haue we to doe with this Argument? The verie matter stands, and they are not to be vsed: but this muste bee the question, whether they haue any vse or profite in those things or ends, wherein or whereunto they are nowe vsed. And this rather is intended to take awaye all obiections whiche maye be of Churches, of Belles, of Pulpits, and such like.

The apparell not refused because the Papists vse it.

But let vs proceede to the reasons. You haue not yet proued that they haue no vse, or that they profyte not in those thinges and ends, wherein and wherevnto they are nowe vsed: and therefore I will take that for no reason as yet: although I haue sufficiently answered vnto it, where I haue spoken of Ceremonies, and in this treatise also that followeth of this matter. Tract. 3.

You saye further, that they are also bondfull, being monuments of Idolatrie, &c. Wherebye you acknowledge that notwithstanding they be monuments of Idolatrie, yet maye they be brought in and established, if some manifest profite of them appeare, so that this also is graunted, that monuments of Idolatrie may be brought in and established vpon this condition, if they be profitable.

That which followeth in this portion of your Replie touching things indifferent, I confesse verie much this proufe, that it is not euery mans part in the Church to iudge and determine, what the circumstance of the times and persons maketh profitable or hurtfull, (for that should be neuer be quiet) but theirs onely, to whome the gouernment of the Church is committed: to the which proufe if you doe consent, we are in this matter thus farre agreed.

Chap. 1. the. 3. Diuision.

T. C. Pag. 52. Sect. 4.

Aboue, that they are not profitable and hurtfull, it also may appeare, if we consider that (by all the Writers of men in the reuiued)

[illegible] to the Papists for [illegible] and to respect of both, that they can not be but hurtfull. The weake I will those that haue made some steppe from poperie to the Gospell, and of whome there is good hope that they may be fully gotten to the Gospell: but these are hardened by the vse of these ceremonies, for they take occasion of falling at them, because they thinke that the Minister can not communicate by them, and the minister is discouraged by such apparell hauing it should that the Sacramentes leese something of that they should haue, if they be not vsed: Others vpon are hard ofcensions their perceiue I will not communicate vnlesse he weare a surplis. So that this offence and occasion of falling is confirmed by the vse of these garments, therefore in respect of such men they are hurtfull.

Io. Whitgifte.

In this is spoken without proufe, and it is very untrue that the weake profite is hurt by any respect by wearing this apparell: they take such garments as they perceiue nothing to cleaue vnto them, neither would be taught they to vse, as neither can I euer in my life heare that these garments hindered one iote any from comming to the Chapell. But admitte all this were true (as it is most untrue) why should it not be lawfull by admonishing and teaching be remoued, as other superstitious [illegible] in other things, and yet you can be content that ceremonies.

Thus (louing Brother) I haue communicated vnto you what I thinke, and I trust I haue done it in such sorte, as the good nature of the Minister whom ought to be an example

of obedience, stubbornly and wilfully for two example to the contrarie, muste therefore it nedes come of some worthie cause, when men be disposed to contende? But surely I doe not thinke that any man, whiche is perswaded to communicate with us in the Sacramentes, can thinke that they be either the better or the worse for the externall habite of the minister. They be delyuered from farre greater matters then that, and therefore it is not to be thought that they will sticke in suche trifles. But admit it were so, is it not as great an errour to thinke that the Sacramentes be polluted with the apparell, as it is to thinke, that they receive somethyng, whereof they should haue, if the apparell be lacking? Yes truely: and therefore to take away both the errours. I thinke it muste commence the apparell be vile, and theyr errours by doctrine to be confuted.

Chap. 1. the. 4. Diuision.

T. C. Pag. 12. Sect. 6.

A fillie fante.

If I thought (sayth he) I had thus much saide, as to proue that the wearing of a surplisse is lawfull for me, yet an other, which hath not knowledge, is by my example called on strongelyed to weare a surplisse, whereof he can tell no grounde why he should weare it, and so stronglye against his conscience: and for this cause Mr. Perkins constantly affirmeth, that they which vse things indifferent in respecte of them selues, may not be vsed, nor vse them selues in respect of other.

Io. Whitgifte.

The weake are not offended, but they whichaccount them selues most strong.

If to weare a surplisse, were an offence to the weake, or if there were not manifest grounde in Scripture, (suche I meane as commaunde obedience to Superiours) to proue the wearing of the surplisse to be lawfull, then were it some thyng that you saye. But seyng suche onely be offended therewith as account them selues most strong, and condemne other of ignorance: seyng also that obedience to Magistrates in suche indifferent thyngs, hath manifest grounde in Scripture, and to doubt of obedience in suche matters, is in effect, to plucke the Magistrate his Swoorde out of his hande, your reason hath not so muche as any similitude of probabilitie in it. Is there any minister of the Churche (for of suche onely is the surplisse required) that will rather be moued to weare a surplisse by the example of an other, then by the consideration of his duetie towardes the lawe, and order of the Churche, by due authoritie in a lawfull and indifferent thyng appoynted? you might make the same reason serue to plucke downe the Churche, the Pulpit, the Belles, yea to ouerthrowe all orders, and all lawes in things indifferent, whiche all haue the same grounde of obedience, that the surplisse hath.

Things indifferent change their nature being commanded or forbidden.

In the confession of the Dutche Churche in London, whiche is allowed by the Churche of GENEVA, and diuers other reformed Churches (whereof I haue made mention before) it is thus written of thinges indifferent: Thinges otherwyse indifferent, after a sorte chaunge their nature, when by some commaundement they are eyther commaunded or forbidden, because neyther they can be omitted contrarie to the commaundement, if they be once commaunded, neyther done contrarie to the prohibition, if they be prohibited, as it appeareth in the Ceremoniall lawe. So that the grounde why a man should weare the surplisse (being an indifferent thyng, as your confesse it to be) can not be vnknowen to any, but such as know not the grounde of [illegible]

Confess. Eccles. Belgiorum.

In what kinde of indifferent thinges we ought to haue a respect of the weake.

[illegible] by

by the diuell and his ministers, and to obey them refuse it not, for they do not fight against the magistrate, and against God, who by the Apostle gaue this commaundement, *omnis anima potestatibus &c.* let euery soule be subiect to the higher power. &c. which is to be vnderstoode in all things, that are not against God. And therfore if any man be offended with me in so doing, the offence is taken it is not giuen. Rom. 13.

Chap. 1. the 5. Diuision.

T.C. Pag. 52. Sect. vlt.

such tacke, ministred should in nowise [illegible]

seeke them to be more froward in their wickednesse, and that their eares vnto the cruell, suche as they would heare, if all hope of longing in of their goodes were cut off.

To Whitgifte.

This is but a weake sclender sorte of reasons. For first, if they were brought into the Church before they were [illegible] Secondly, they be not strangers that make any request or complaint. Thirdly, they be not strangers that they make any request or complaint. Fourthly, they know full well that we could be without them. Also that we (the more pitie) do not much esteeme of them. All be it this is an argument framed after the popish fashion. But all this were true, what the? there should be no redresse of any thing, because it is natural, to loue our selues, and our owne profite. And we are bounde to be carefull in matters of the Church, that we require those things, and that be such things, as be for the furtherance of the Gospell, and edifying of the Church. Which if they be, I am sure you will not denie. Finally, I thinke verily that there is not one of all those that make complaint vpon any thing redressed in the Church, but if it were in their power, they would haue it altered, and that to the worse. For if it were not so, why do they not then, when they haue the whole gouernement in their owne hands, bring in those things, which they so much desire? Why do they not then restore vnto vs the Masse, the Latine seruice, the Popish Sacraments, the Popish Ceremonies, the Popish Church gouernement, the Popish Church liuings, and all the rest of the Popish trash, which they so much long for? Why do they not then restore vnto vs the Masse, the Latine seruice, the Popish Sacraments, the Popish Ceremonies, the Popish Church gouernement, the Popish Church liuings, and all the rest of the Popish trash, which they so much long for?

Chap. 1. the 6. Diuision.

T.C. Page. 53.

And let it be obserued that throughout the realme there are none that make such clamours and outcries and complaints for the seruice booke but only the fatherly subiects. They pretende I confesse, the Queenes maiesties Iniunctions, and obedience vnto them, but who is so blinde as seeth not that they haue another meaning. For I appeale vnto the consciences of all that knowe them, whether they do it for any obedience vnto her maiestie, whose death should be a thousand times better newes vnto them, than her graces mariage.

To Whitgifte.

The cause in the pulpit, that they should haue such iust cause of clamours, and that their hartes should stande so vnreuerently to God and his Gospell, be so much set to the contrary. A fruitfull and graue pulpit will be glad of any cause of quickening the minister circumspect therefore ought the minister to be, in taking heede lest he giue iust cause of the same. But there be honest, godly, and iealous men also that cannot abide suche disorder and contempt, whom peraduenture you would gladly stayne with the note of Papistrie, as your manner is: and for my part I thinke it to be the part of all faithfull [illegible] to [illegible] withstande, and to the vttermost hope them alle, if they be not [illegible] rather.

The clamours of Papists should moue the ministery to more circumspection.

Whether he giue vs a pulpit to serue turne with itself to his [illegible] but if he come [illegible] with vs in the sacraments, heare the word preached, and come to the Church, then, I will thinke and hope the best of him. But if he refuse to do (as there be diuers such) so long as he so continueth, I must count him an enemie to religion, to the

Chap. 1. the 7. Diuision.

T. C. Page. 52. Sect. 1.

There are also numbers of them, which haue all Antichristianisme in such detestation, that they abstaine also the vse thereof in all, euen before they see any other reason for it. They are precise in their harts, and they thinke it inough to serue, loue, feare and worship God in spirit, though we should make some shew of the outward things, which they iudge to be superstitious ceremonies. And these diuisions and singularities are not to be borne withall, especially, when they are the fruites of ignorance, and the authours of them, if they refuse to be more tractable, are thrust out of the Church into the right opinion of them.

Io. Whitgifte.

The parties which can abide no imperfection, in diuinitie. Calvin. aduer. Anabap.

M. Calvine in his booke against the Anabaptists after he had spoken some thing against the Puritanes and Donatistes, hath this learned saying to the same effect: Therefore (saith he) we may be admonished, that euen as vnder the pretence of the study of perfection we can tolerate no imperfection, either in the body or in the members of the Churche, that therefore Dyuill doth make vs full wise, proude, and doth seduce vs by hypocrisie, that he might remoue vs to forsake the flocke of Christ: knowing assuredly that he doth obscure the verity, when he draweth vs from the same. For seeing either remission of sinnes or health is in no other place, although we outwardly beare the countenance of an Angell of conuersation, yet if we do with such boldnesse separate ourselues from the Christian fellowship, we are become Deuils. If this be to be feared in such as be in deede grieuously sinne against their brethren, what shall we iudge of those, that for the vantage of a litle outward reputation, what shall we iudge of those, that for the vantage of a litle outward reputation, and their especiall profite, are not afraid to violate the vnitie of the Church? For this cause S. Paule in this place, his greatest study had alwaies to be how to transforme himself, and to frame himself to a new shape. But most certaine it is that you study to much to please the people: And that is the occasion of so many trauelles, whereby they are most commonly delighted, *est natura hominis nouitati studere.*

Chap. 1. the 8. Diuision.

T. C. Pag. 53. Sect. 2.

Seing that therefore this kind of Ceremonies is apparell, harden the harts of the Papistes, and cause them to be the stiffer in their poperie, hinder the people from profiting in the knowledge of the Gospell, preuent the minds of the godly, are occasion of an euill opinion vnto them of their calling, be vnfit for the present state of the Church, and vnprofitable (which they ought to be) but hurtfull, these so many circumstances that lye them, yet if their enemie, to whome they are commaunded by God to haue regard vnto, in their changes that are indifferent in their owne nature, allow it, I will come to that which you set downe.

Io. Whitgifte.

Admit that not one iote of that is true and if it were, yet the errour and false perswasion of the minde rather to be reformed, than relented vnto. If no more vse to this kind of apparell (being commaunded) ought not to be vsed, except you will learne to euery man liberty to do what him list, or suffer the lawes of some to rule all place, Councell, Bishops, Church and all.

That

¶ That Ministers were knowne in times past by diuine apparell.

Chap. 2. the 1. Diuision.

Admonition.

Answere to the Admonition. Pag. 53. Sect. 2.
& Pag. 54. Sect. 1.

TO proue that in those dayes ministers were knowne by boyce, learning, & doctrine, you take the ninth of the first of Samuell: & the 26. of Mathew. In all that ninth Chapter of Samuell there is not one word that maketh for this purpose, except you will take this, that when Saule asked of Samuell where the Seere house was, Samuel answered again that he was the Seere. Is this to be knowen by boyce, learning, & doctrine, the ignorant Minister that is, may soone be knowne by his boyce, learning, and doctrine? for if you aske him, where is such a man, he can answere you, I am he. In the 26. of Mathew in the first place, vers. 48. is this. Now he that betrayed him, had given them a token, saying, whomsoeuer I shall kisse, that is he, lay holde on him. The multitude that came with Judas, knewe Christ by Judas kissing of him, therefore in those dayes ministers were knowen by boyce, learning, and doctrine. The seconde place in that Chapter alledged, vers. 73. is this. Thy speache bewrayeth thee. Peter was suspected by his speach to be a Galilean, and therefore one of Christes Apostles. Ergo a minister was then knowne by boyce, learning, and doctrine. You may also of that place gather thus. Peter preached not Christ, but denied him. Ergo, a minister must be knowen by denying of Christ. Lord God, what dare not they alledge for their purpose.

I woulde gladly learne, whether a minister ought to be knowen by doctrine and learning, or by his speache? for I thinke you will say, both: and play with the hand.

Now you say, ministers must be discerned from other by their habite & ancient fashion of apparell, as cappe, gowne, tippet, &c. Do you thinke that because a minister ought to be knowen by his voice, learning, & doctrine, therefore he may not be also discerned by his apparell. John the Baptist had peculiar apparell, and was knowen by it: Christ had distinct apparell from other: and we have had ours a long

(a) 1. Samuel. 9. 18. Mat. 26. 48. Mat. 26. 73.

(b) They were quoted by the Admonition to proue that ministers were knowen by voice, learning, and doctrine.

(c) A minister may be knowen by his apparell.

note to haue layd them out one of his Brethren because none beareth this apparell but his Brethren, where there lyeth a great number that speake against it, and the Archbishop himself with his disciples reporteth it to be but a trifle. Yea let our Minister Chatte put a Geneua apparell vpon his back a coate leathercheuerne. What trow you might he bee, for vnderstande in reporting of other matters argumentes, if for no other cause, yet for this, that they might take more pote of poore.

For what an argument is this: our Saniour Christ did weare an vnseuer garment, which could not be well parted, but lotte the soldiers vpon it: ergo, they that beare a Geneua apparell haue a part thereof. It is true, Iohn Baptist did a Camels apparell, and to help you he had Elias, but to this end, that both by his vnwonted apparell, and strange meat, which he did of locustes and wilde honey, the extraordinarines of his ministerie might be the better noted, and the people the rather moued to enquire of his office. Seeing then there is no parite to be made from the common ordinance of other men. [illegible] ministers [illegible] ordinarie functions, meerely by that reason of poore, from whence [illegible] not be fetched from other matters, but only from the apparell. You say you know that the chiefe matter of a minister, are doctrine and learning, if you meane that the profession of apparell muste supply the rest, and that that alone hath bene kept to continewe your ministerie, the go iuglers and Apothecaries of our Saniour Christ, left vs no (a) perfect portraict of a minister, for no sufficient glasse to dresse him by, wherof (b) the most part neuer vsed any such seuerall apparell, and none of them haue left any commaundement of it.

(a) A notable reason.
(b) Vnwise, as though [illegible]

The vaine reasons of the Admonition dissembled by M. C.

To Whitgifte.

Now be contented to leaue this meere cauelling, but without all shadow of probabilitie to reason: and if you will giue me leaue to conferre, I will proue any thing. Now such leaders conclude against the lawfulnesse of your proofes. The Admonition doth those places to proue that ministers were then knowen by seuerall apparell, which doth they gather from the conclude of them. I confesse, that I cannot imagine, except you will say, that Samuell sayd vnto Saule I am the seer: and they that spake by Latin tongs, spake euermore to the people, then therfore ministers were knowen by their learning, no doctrine: which is as much as though you would say, Samuell knew Samuell by Samuels olde reede, and a welch man is knowen by his tong. Ergo ministers are knowen by paper learning, and doctrine: is not this a proper kinde of reasoning? Is this the reuerence due to the Scriptures, this lawfull to alledge them?

Marking you, if Samuell was [illegible] in the Scripture, I doe not see that [illegible] those places of the Scripture [illegible] that it is like that Saule being a ruffian, and brought vp onely in keeping of cattell, had neuer seene prophet before, and therefore could not know Samuell, what kinde of apparell former he had worne. And that this is true, that Saule did not know what Samuell was, and that he had neuer (as may appeare in the same chapter) seene him before, the text doth plainly declare. For when Saule is to ride in the kingdom of Israell, and to take vpon him the gouernment of the people, and the office of a Prophet, knew Samuell, although he were both iudge of the people, and the singular and Prophet, and the captaine of the host.

P. Martyr.

Prophetes knowne by a distinct apparell. Caluine. Zach. 13.

Moreouer M. Caluine vpon the 23. of Iosh. proueth out of the 13. Chapter of Zach. that the prophets were distinguished and knowne from other men by a certaine and peculiar habite of apparell. For the very words of the texte in the fourth verse of that Chapter of Zacharie is very earnestly prone it: for there the Lord saith, In that day shall the Prophets be ashamed soe neyther shall they weare a rough garment to deceyue. Vpon the which [illegible] he addeth the like proofe as Caluine is this: They shall no more weare Prophetes apparell to get an honest [illegible] as [illegible] which [illegible] M. Caluine vpon the same place, and many [illegible] This is the meaning, that this kinde of vesture was not reproued in the false prophets, as some men vnaduisedly do write this place to condemne long garments, and other former decent vses please their [illegible] &c. Neyther is it to purpose that the prophets did weare, and leaue it vnto vs by [illegible] rular kinde of garment. For your enquiry of the prophets, we haue diuers examples: yea euen of Samuell whome we haue in hand. For one thing that perswaded Saul, that he [illegible] the lotte had fallen, was Samuell, vpon the description of his apparell. 1. Sam. 28. [illegible]

1. Sam. 28.

Apparell of ministers diuine.

ing to his description in the Prophet Zacharie, was a leather girdle whereby he was knowne to be a Prophet. And therefore you conclude, Elizeus succeeding Elias both in office and habite, Iohn Baptist did not greatly reiect Elias his habit, but also the Euangelists, for the rough garment of camels heare, and leather girdle, are set forth by them. Another reason I framed vnto my selfe, that the vnwritten scripture, the application of learned interpreters, and the practise of so many notable Prophets be sufficiently for the proofe of my assertion, and are able to ouerpeise your apocrypha coniectures. Is you learne them.

Touching Peter, what habite of apparell former he did weare, the matter is not greatest: is the best reason of them that suppose Peter vsed no coate clothe, as I haue shewed before, and not euery one that supposeth that Peter vsed all the meanes he could, not to be knowne, and therefore whether he did of his owne accord, or at his masters good will, put on his vpper mantell, or vnder coate, it may be a question. Further matter of doubt in the cause should be soone suspected by a maide to be of Christ a disciples before he had spoken one word, as it appeareth, Io. 18. But to let all this passe, what kind of reasoning call you this? Peter was knowne by his voice, *Ergo* he was not knowne by his apparell: or this, Peter was knowne by his tong to be a Galilean, *Ergo* ministers must be knowne by voice, learning and doctrine.

The Admonition seemeth apparell.

Here you let slippe without any aduise at all, that which is obiected by the Admonition out of the 38. verse of the 26. Chapter of Mathaeus to the same purpose. No man can deme but Christes apparell seemed from the rest, y that was a rare kinde of habit, else would not the Euangelist Mark 1. chap. 19. haue made so particular mention of it: wherefore, that which I say is true, that euen their ministers of the Gospell might be knowen by their apparell, as Christ and Iohn the Baptist: and therefore not to be so strange a matter, that ministers should also now differ from other men in their apparell.

That further you gather of Iohn Baptist, is much my purpose, namely, that ministers of the Gospell were then also knowne by their apparell: and if inuentor apparell be set forth Iohn his ministrie, and reason from the rather to enquire of his office, why may it not haue the same vse now in like manner? But I haue vsed those examples only to shew the vanitie of the Admonition, which would make the Reader beleeue, that in those places there had no mention been of apparell.

Leue conclusions of T. C.

Christ and his Apostles were all a perfect patterne of a ministers teaching, conuersation, liuing, office, &c. haue the Scriptures some of y ministrie, & of a subiect also of a ministrie, &c. but the Scripture be therefore no mention of apparell belonging vnto ministers: all these to diuerse them by such kind of argument as you vse. Christ and his Apostles haue not been a perfect patterne of the ministers office: *Ergo*, the minister may not take any regard to his apparell. Truly these be faire conclusions and (as you like to tearme them) very pithie arguments. Of the same force be these arguments, most of the Apostles and Prophets vsed no such seuerall apparell, *Ergo*, we may not vse any seuerall apparell. And againe, none of them haue left any commandement of it, *Ergo* it ought not to be.

The Antecedent of T. C. inferred a consequent against himselfe.

The first reason hath three many faults: first, the Antecedent is vntrue, as I haue shewed before out of this Prophet Zacharie, and M. Caluine. &c. For the Prophets were discerned from others by a certaine kind of apparell, and it is not able to be proued but that the Apostles had seuerall apparell from the common sorte of men. Secondly, it is no good argument *A facto ad ius*: but it is much like *A non facto ad non ius*, the which kind of argument Zuinglius diuers times reproueth in his treatises against the Anabaptists, as I haue shewed before. Thirdly, if those of the Apostles and Prophets did weare no seuerall apparell (as the Testament declareth they did) yet it doth not follow that we must do so: yet it euidently proueth that we may do so, being no commandement in the Scriptures to the contrary.

The argument of T. C. ouerthrowne by his owne confession.

Now [illegible] argument is ouerthrowne by yours owne selfe. For you [illegible] many things are both commanded and forbidden, of which there is no [illegible] expresse direction.

Pa. 23. Sect. 2

Calvin. aduer. Anabap.

Chap. 1. the 2. Diuision.

Answere to the Admonition. Pag. 55. Sect. 1.

Eusebius saith, that S. Iohn the Apostle ware on his head a plate of shining plate like vnto a Mytre.

To. Cartwright.

(*) Marvel not vnto digested or ma-stered.

To. W. Bridges.

† That the Magistrate may appoynt a distinct apparell for Ministers.

Chap. 2. the 1. Diuision.

Answere to the Admonition. Pag. 55. Sect. 1.

But what if some of the Prophets, what if the Apostles themselues were heere present (which were the very first Christian magistrates in Christian common weales, for other were there none) appoynt a seuerall kinde of apparell, as well to ministers as to other sorte of men?

&c.

The magi-strate may appoynt apparell to ministers

T.C. Pag. 54. Sect. 1.

You aske whether the christian Magistrate may commaunde a seuerall kinde of apparell to the Ministers. Eyther the cause is to be take, whiche you defende, or else it hath gotten an euill pu-tronc, whiche bereaues so glable shifte and chaunge as hitherto. For that is euident, whiche you speake of. For although that be graunted vnto you, whiche you demaunde, yet you can not conclude your cause. For albeit the Magistrate may commaunde a seuerall apparell, yet it followeth not that he may commaunde this kynde of Popishe apparell, and therefore what maner of argument is this of yours, the Magistrate maye commaunde a seuerall apparell, therefore he may commaunde this. The Colledge walles shall tell you (c) that a man can not conclude from the whole to the parte affirmatiuely. For you see I might let you slippe and catche nothing, but I am neyther afrayde, nor ashamed to tell you the truthe of that you afore, as I ere knowe as I am perswaded. (a) I thynke therefore it maye be such a kinde of apparell as the Magistrate commaunding it, the Minister may refuse it, and suche it may be, as he may not re-fuse it. But whatsoeuer apparell it be, this commaundement can not be without some inconue-nience vnto the Minister. For seeing that the Magistrate (b) both allow of him as of a wise, learned, and discreet man, and trusteth him with the gouernment of his people in matters betweene God & them, it were somewhat hard not to trust him with the appoynting of his owne apparell, and he is probably to be supposed that he hath discretion to weare his owne geare comely, and in order, that is able to teache others, howe they shoulde weare theirs: and that he shoulde be able to doe that by his wisedome, and learning, that others doe without learning, and great store of wyse-dome and that he should keepe order and decencie in apparell, whiche hath learned in the schole of Christe, whiche they doe that had neuer other scholemaister then common sense and reason. And if any minister be founde to faulte in goyng eyther dill outishly, or to curiositie and delicatelye, then the Magistrate may (c) punishe him according to the diuersitie wherein he faulteth.

(*) You might haue learned other Logike within the Col-ledge walles.
(a) That is as much to say, as if you like it, you may vse it.
(b) You may say the like of Iudges.
(c) Why may he not also ap-poynt him an order, as punish his disorder.

Fo. Whitgifte.

If you had noted my order, and belte sturely, these wordes of yours might haply haue lesse diserouts vnto you, haue ben well forborne. For in this place I onely proue that the ministers maye be distinguished from other by a seuerall kinde of apparell. And I aske the question whether a christian Magistrate may appoynt a seuerall kinde of apparell for order and decencie? Of this apparell whiche the Admonition calleth Popishe, I speake a little after. Your so small kinde of reasoning not *ad hominem* as hath but lacke of abilitie to answere the present purpose.

The question is incident to my cause: for if the Christian Magistrate haue authoritie to appoynt a seuerall kynde of apparell to Ministers, then it is also lawfull for Ministers to vse it.

You saye the Colledge walles will tell me, that a man can not conclude from the whole to the parte affirmatiuely. Although my argument is neyther *a genere, nec a toto*, but *ab oppo-sitis similibus*, (for it is this in effecte, the Magistrate may commaunde it, *Ergo* the subiects muste obey it) yet not withstanding (whiche I vnderstande and can not ignore) but the rules of Logike teacheth me, that if by the whole you meane that whiche the Logitians doe call *Genus*, then an argument from the whole to the parte both firmely holde affirmatiuely, if the whole be taken *vniuersaliter*, vniuersally, as in this exemple, *omne animal est sensibile, Ergo, omnis homo est sensibilis. Omnis virtus est mediocritas, Ergo, temperantia est mediocritas*: and so like wyse the Magistrate hath authoritie to ap-poynt any kynde of habite for order or decencie, *Ergo* he maye appoynt this or that kynde of habite. If you meane by the whole, that whiche the Logitians doe properly call *totum integrale*, as you seeme to doe, then the rules of Logike tell you, that *ab omni toto ad partes* (except it be *à toto in modo*) the argument is good affirmatiuely, and not otherwyse. I am not disposed to boaste of my knowledge in Logike, nor to winne any opinion thereof in my selfe by detecting of contrarie [illegible]. For (thanke God) I haue sufficient to [illegible] what you can replie to the contrarie. [illegible]

In argument holdeth from the whole to the parte affirmatiuely some time.

The Magistrates authoritie in appoynting apparell, abridged by T.C.

You answere my question in deede: but as you therein [illegible] the better. For in suche sorte you gyue the Magistrate authoritie to commaunde some kyndes of apparell to the Minister, that he can commaunde none vnto hym,

The magistrate may appoynt apparell to ministers.

whatsoeuer it be, wythoute some iniurie done to the Minister: whyche is a very straunge answere. For firste it restrayneth the Magistrate from hauyng authoritie to commaunde any kinde of apparell: for suche (you saye) it maye be, that the Minister maye refuse it: Then dothe it accuse the Magistrate of doing iniurie, if he appoynte euen that kinde of apparell that he maye lawfully doe. For you saye, whatsoeuer apparell it be, this commaundemente can not be without some iniurie done to the Minister. Thys is a verye ryche authoritie gyuen to the Magistrate: but let the Reader well consider your wordes, and marke what authoritie you gyue to Magistrates. One reason whereby you woulde proue that the Magistrate dothe the Minister iniurie, if he commaunde hym to weare that kynde of apparell, whych is lawfull to be commaunded, is thys: the Magistrate dothe allowe of him as a wise, learned, and discrete man. &c. and therefore it were somewhat harde not to truste him with the appoynting of his owne apparell. &c. Firste, it is not true, that the Magistrate dothe allowe of him. &c. For you wyll haue hym chosen by the Parishe, and the Magistrate can not knowe what kinde of Ministers euery Parishe dothe chose. Secondly, if the Magistrate allowe of him, it is vpon condition that he be obedient to his lawes. Thirdly, the Magistrate may be deceyued in him, and take hym for another manner of man than he is. Laste of all, howe wyse, howe learned, howe discrete soeuer he be, yet is it meete that he obey lawes, and be subiecte vnto good orders. May not other learned, wyse, and discrete men alleadge this for them selues also, and say, that they be able to gouerne themselues, what neede they lyke chyldren be prescribed what to doe? And vndoubtedly at this day this is the voyce of diuers: and this lesson of libertie belike they haue learned of you.

Whereunto the assertion of the Replyer tendeth.

I doe moste humbly desire those that haue the care of this common wealthe, but to consider what lyeth hidde euen in these your wordes bitered in thys place, they wyll then no doubte vnderstande, that you seeke freedome from all lawes of Princes, and imagine that suche perfection maye lie in men, that they shall not needs to be gouerned by ciuill lawes, but euery man to be a lawe to himselfe.

And here your subtile dealing is worthy to be noted (whiche is verye familiar wyth you) in altering the case: for whereas the kynde of apparell is appoynted to be a distinction from other men, and an externall note of their calling, as it is in other sortes of men, as Iudges, Sergeantes, Aldermen, &c. you (as though you knewe not this) make your Reader beleeue, that the Magistrate in appointing apparell doth mistrust the Ministers discretion, in wearing his owne geare comely, and in order: as if the meaning of the Magistrates commaundement herein, were, that Ministers shoulde not goe eyther dissolutely, or disorderly, and not rather that all Ministers shoulde vse that fourme of decent apparell, whereby they might in one vniforme order agree amongst them selues, and differ from other states of people in her Dominions. If you meant vprightly, you woulde not so often deale in this order.

Chap. 3. the 2. Diuision.

Answere to the Admonition. Pag. 44. Sect.

Iudges, Sergeants, Aldermen, and Citizens are knowne by their apparell, and why maye not Ministers be so vse? are they not vnder subiection? be they not subiecte to mans lawes and ordinances? ought they not to obey their gouernours in thinges not against the worde of God?

The magistrates apparell to ministers.

Duetye of Subiects.

The subiects answere against the magistrate.

(a) The place of Theodoret like cited.

Calvine.

To Whitgifte. T

The diſtinction of Apparell was appoynted for Miniſters before the Popes tyrannie.

Chap. 1. Diuiſion.

Anſwere to the Admonition. Pag. 55. Sect. 2. 3.

If you doubte whether a particular kinde of apparell differing frō the lay mē, were euer appoynted for Miniſters in the Church before the Popes tyrannie, and whether in theſe dayes it maye be appoynted in reformed Churches, or no, beare the iudgement of maiſter Bullinger, and maiſter Gualter, in a Epiſtle written by them to maiſter Sa: and maiſter M. Their wordes be theſe,

Bullinger & Gualter,

That in the auncient Churche there was a particular fashion of apparell for Prieſtes, it appeareth in the Eccleſiaſtical hiſtorie of Theodoret lib. 2. cap. 27. and of Socrates lib. 6. cap. 22. No man is ignorante, whiche hathe but lyghtly ouerlooked the Monumentes of the auncient fathers, but that the Miniſters vſed a cloake in their ſeruice. And therefore I ſayd before, that the doctrine of ceremonies had not his ſtaffe of the Pope. Euſebius out of the auncient writers, that ſainct Iohn the Apoſtle vſed a leafe of diuine plate lyke vnto a Biſhops myter. Policius Diconus vyndicatiue of ſainct Cyprian the Martyr, who when he ſtretched his neeke to the executioner, he firſt gaue him his cappe, and the Deacon his vpper garment, and ſo ſtoode apparelled in white linnen. Moreouer Chryſoſtome maketh mention of ſuche apparell of Miniſters. But herein Bullinger and Gualter

(a) The place of Theodoret falſified.

As for the Petalum that S. Iohn wore, I ſee not howe it can be proued, that it was any ſeuerall apparell. As for the white linnen garmentes, they did not ſeeme ſtraunge vnto vs, whiche haue ſeene the holy martyrs of the Lorde apparelled in ſmithe Reobe and other pieces. And it is not to be maruayled, that S. Cyprian had ſo ſmall iudgement, that liuing in the tyme of perſecution he ſhoulde make ſuche notable apparell from the reſte, as it were betraye him ſelfe into the handes of his enemies, whiche all the Chriſtians had done ſo too too cleanly, and made open confeſſion of their Goddes, and greater deteſtation of the contrarie Religion: as Tertullian ſaieth of the Chriſtians in his tyme dyd, by the wearyng of a Cloake, which the reaſon maye bee alſo alleaged of the Petalum of Sainct Iohn.

(b) Hom. 6. ad pop. Antioch.

Distinctiõ of apparell before the Popes tyrannie.

Eccle. 9.

*Scriptures vainly alleged.

To Whitgift.

no. The Iewes of Theophrast he thinke, But the sale, which they had rayſed of Cyrillus, did chiefly diſpleaſe the (o) Emperour. For whereas the moſt worthy king Conſtantine had for the honour of the Churche of Hieroſalem graunted vnto Macarius Biſhop in the ſame citie, a holy garment (precious and wrought with golde) whiche he thought weare, when he miniſtred the holy Sacrament, they reported that Cyrill ſolde it. Here you ſee that Theophrast certainly is but a fable, that Cyrill ſhould make any ſuche ſale, and thoſe that lay ye fable it, declare that it was not for any diſalowing of the veſture, but for neceſſitie of the place in the time of famine as Sozo. lib. 4 cap. 29 teſtifieth.

Tbeod. lib. 2. cap. 27.

(o) Conſtantius.

Sozo. lib. 4. cap. 29.

You deale lyke M. Bullinger as perſone vnthrift, that is, you peruert his meaning and alleage that out of Socrates, that he ment not, & kepe that in ſilence, which maketh directly for this purpoſe. Socrates there ſheweth howe Syciniꝰ being a Nouation, did weare white apparell, & when he was for the ſame reproued, he anſwered that it was no where written that Prieſts ſhoulde weare blacke apparell, and had them proue by ſcripture, that prieſts ought to weare blacke apparell. Wherby it is playne, that miniſters in thoſe days did weare black apparel, & were therby knowen, and that Syciniꝰ being an heretike refuſed ſo to be, vſing the ſame argumentes that you do, viz. that it is no where commaunded that Prieſts ſhoulde weare ſuche kinde of veſture. Wherefore the ſtory is aptly alleaged by Maſter Bullinger, to proue a ſeuerall kynde of apparell, and it inſinuateth what manner of men thoſe be, that contemne the common order in ſuche matters, and loue to be ſingular like vnto Syciniꝰ the Donatiſt heretike.

Lib. 6. cap. 22.

As for S. Iohn his Petalum, you heare what thoſe learned men ſaye, who no doubte haue good grounde of their iudgement. Neyther woulde Euſebius haue made anye mention of it, if it had not been a kynde of apparell, wherby S. Iohn was knowne. The wordes of Euſebius lib. 3. cap. 31. be theſe: Iohn whiche leaned vpon the breſt of the Lorde, beeing a Prieſt wore a leafe or thinne plate. Wherby it is euident, that this apparell was peculiar to S. Iohn in the reſpecte that he was a Prieſt. That Cyrillus his apparell was not vſuall and common for other men to weare, it maye appeare by this, that the names of his apparell be reported, for that whiche he gaue to the executioner is called Birrus, that is a thinne plate, and that which he gaue to the Deacon was called Dalmatica, a garment with long ſleeues: as for the white linnen, it is not there mentioned as any diſtinct kinde of apparell.

Euſeb. lib. 3. cap. 31.

The wordes of Chryſoſtome are manyfeſtly declare that then ſuche kind of garment was vſed in the adminiſtration of the Sacramentes: neyther doe his wordes tende any thing at all to the diſalowing of it, for they be ſpoken by the way of compariſon, and negatiues by compariſon are not ſimple negatiues (as I tolde you before) but by the way of compariſon: and therefore when Chryſoſtome ſayth, that the dignitie of their miniſterie. &c. was in taking heede, that poore vnmeete were admitted to the Lords ſupper, not in going about the Churche with a white garment, he dothe not diſalowe goyng about the Churche in a white garment, but he ſayth, that it is not in compariſon of the other, ſo greatly to be regarded.

T. C. doth ſtrangely alleage the Scriptures for his purpoſe.

If Chryſoſtome in that place meant any ſuche matter, yet is it no proofe at al for this that you alleage it for: there was a great nũber of geaſes in Chriſtes time, and Chriſtians and all kinde of cuſtomes much altered, & therfore I marueil what you meane to bring in Chryſoſtome to proue that the white apparell vſed by miniſters of y church in the adminiſtration of the Sacramentes in the time of Chryſoſtome, was not ſeuerall but common and vſuall apparel. But that the Reader may vnderſtand your careleſ-

carelesnesse in alleaging the scriptures. I will set downe the wordes of Saynct Iohn in that 9. chapter and. 8 verse. And since that they goe about, and [illegible] king vpon thine head. In the which sentence, by the vayle and mist of the innocencie of his, as you call it, but by a mistie, as I rather iudge it, but there can be nothing lesse gathered thereof, than that there was at that time any suche vsuall kinde of apparell. Unto what purpose should he haue so sayde, if it had been so? The Metaphores & figures and kindes of speeches that Salomon vseth in those bookes, can not be vnknowne to any. Pray be not troubled me with many quotations, but those that be more pertinent. And surely I can not but marvell how you dare be so bolde, as thus to abuse the scriptures.

Ecclesi. 9.

Be it that this is the saying of holy men (according to the note of the Geneva Bible, whereupon I thinke you grounde your allegation) to wit, vnto mirth & gladnesse, both is there also following, that this was an vsuall kinde of apparell in Salomon his time? And if it were then, must it be also in Chrysostome his time? And if it were so in his time, might it not also be vsed of the ministers in the administration of the sacraments, as a comely and decent vesture, and differing from the rest? I see you haue the gifte of iesting, that you are so excellent in; what sporte could I make both this, and a number such like places?

Chap. 4. the 2. Diuision.

Answere to the Admonition. Pag. 56. Sect. 1.

P. Martyr.

Peter Martyr like wyse in an Epistle written to master Hoper, sayth on thys sorte: I will not graunte that these diuersities of vestures haue their beginnynges of the Pope, for so much as I reade in the Ecclesiasticall historie, howe that Iohn the Apostle vvore at Ephesus, vvhere he dvvelled, a Byshops apparell, tearming it *Petalum, seu lamina Pontificalis*. As touching Saint Cyprian the holy Martyr, Pontius the Deacon vvriteth, that a little before he shoulde be beheaded, he gaue vnto him that vvas appoynted to behead him, his vesture called Birrus, after he had put it off, and to the Deacons he gaue his other vesture called Dalmatica, and so stoode in linnen. Chrysostome maketh mention of the vvhite vesture of the Ministers of the Church *Hac ille*.

Iohns apparell.

T.C. Page. 55. Sect. 1.

The reasons that M. Peter Martyr vseth, are the same before, and howe he hath also condemned them, it shall appeare, sayth M. Bucers iudgement of these thynges in the ende of the booke.

Io. Whitgifte.

In the meane time you se how these notable learned men agree in one truth & gaynst vs: neither are you able to shewe any contrarietie in this point vttered by him, or M. Bucer, as I trust shall then appeare.

Chap. 4. the 3. Diuision.

Answere to the Admonition. Pag. 56. Sect. 2. 3.

Socrates. Eusebius.

Socrates also in the seconde Booke of his Ecclesiasticall history sayth, that the father of Eustathius beyng Byshop of Cesaren, did deprive the sayde Eustathius hys sonne beyng a Priest, of his place and dignitie, bycause he wore apparell not comely for a Priest to weare, nor agreable to his order.

There

Distinctiõ of Apparel before the Popes tyrannie.

Therefore it is certaine that Ministers turn from the Apostles time, had a distinct and seuerall kinde of apparell from other men.

T.C.Pag.55.Sect.2.

As for Custodians the [illegible] apparell meete for a Minister, it matcheth not in this purpose one [illegible]. For if I should demand that if a Minister go like a ruffian or [illegible] in the behauiour of a Countrie Gentleman [illegible] according to the [illegible] of the Realme, and not [illegible] [illegible] [illegible]

The matter spoken of in the Homilie, was taken by Papistes, but the matter standeth in this, that it hath been vsed of the Papistes as notes and markes and sacraments of their abhominations.

Io. Whitgifte.

Whether the cold and wet be as it were [illegible] whose your life, whether you [illegible] in your diet made to the [illegible] will stande to it and not to mine.

Chap. 5. the 2. Diuision.

Answere to the Admonition. Pag. [illegible] sect.

It is certaine that this apparell of ministers, which you finde fault withall, was appointed long before the time of Pope Stephanus Bishop of Rome, who liued the yeare of our Lord 256. as may be proued by the first booke of Polydore Virgil, where he reporteth the first inuention of the same. But admit it were so that this apparell were inuented by some Antichristian Pope, yet it followeth not, but that the same may be well vsed of Christians in the Church of God.

Io. Whitgifte.

Master D. C. speaketh not one word, good or euill.

Chap. 5. the 3. Diuision.

Answere to the Admonition. Pag. [illegible] sect. & Pag. [illegible] sect.

Augustine in his Epistle [illegible] vseth this notable saying

Et cum templa, idola, luci, & si quid huiusmodi à Patribus euertuntur, quamuis euersum sit, cum id agimus, non ea nos honorare, sed potius detestari, idèo tamen in vsus nostros priuatos dumtaxat & proprios, quod ibi non fuit aliquid vsurpari, vt ea quæ vel pulcra illa destruere, non auaritia. Cum verò in vsus communes, non proprios & priuatos, vel in honorem dei verè conuertuntur, hoc de illis fit, quod de ipsa hominibus, cum ex sacrilegis & impijs in veram religionem mutantur. &c. When temples, Idols, groues, and such like things by authoritie be ouerthrowne, although it is manifest, when we doe that, we honour them not, but detest them, yet for all that we may not therfore conuert thē or vse them to our owne priuate vses onely and commoditie, that it maye appeare that we destroy them for Religion sake, and not for couetousnesse. But when they are conuerted from priuate vse out of our power, into common vses, or vnto honor of the true God, then is done and brought to passe in them, which is done and ought to passe in men themselues, who of Idolaters and wicked persons they are chaunged into true Religious. This hath God himselfe taught in those testimonies, which thou thy selfe hast vsed,

vsed, when as God himselfe commaunded that of that same groue, which was dedicated to straunge Gods, there should no wood taken for his sacrifices: and of Hiericoo, that all the Golde and Siluer, and of all, should be brought into the treasurie of the Lorde. Wherefore that also, which is written in Deuteronomie, thou shalt not couet their siluer nor their golde, neyther shalt thou take any thing thereof to thy selfe, least thou offende, by cause it is abhominacion vnto the Lorde thy God. &c. is manifestly appearing that euery priuate vse is forbidden in suche things, or that nothing should be brought into thy house, that shalt be honoured: for then is abhominacion vnto the Lorde. Hitherto Augustine.

Things vvickedly intended may haue good vse.

Idolatrous things turned to common vse.

Augustine, whether these wordes do plainly and manifestly appeare, that those things which together with Idols and vsed in Idolatrie, may be conuerted to common vses, and vpon the feruice of God and noble houses, but not to priuate vses, not superstitiously,

The Page 355. Sect. 34.

(*) This shall be answered afterwards.

August. tom. 10. de verbis domini in Matthæum serm. 9.

Iewel. Whereto,

The wordes of Augustine, whether they be plaine or no, I referre me. And it maketh euidently against your distinction that he sayeth such things may not be conuerted into priuate vses. A man may cauill with the most manifest authorities either of scriptures or fathers, that can be: but where there are euidently none sufficient answers. This proposition is by these wordes of Augustine directly proued: that things altogether dedicated to Idols and vsed in Idolatrie may be afterwarde vsed in the seruice of God, whether [illegible] is the point now question. Although onely this were a materiall poynt, and peraduenture Saint Augustin his authoritie is not much to purpose, I will set downe M. Caluine his opinion, also touching the same matter, who in his Harmonie vpon the bookes of Moyses, vpon these wordes in the 7. of Deuteronomie. Thou shalt vtterly ouerthrowe, and breake in peeces their Images, saieth he: we make it not vnlawfull for vs to vse those things, which haue been abused to superstition, but we will not haue any scruple of conscience to refuse all such Ceremonies, which were polluted with Idolatrie, and to abstaine from the vse of them, vntil the Lorde haue restored vnto vs the right vse of his Ordinances. Thus farre he. Now that all those things which are abused to the vse of superstition ought not to be vsed in the seruice of God, that is not the question betweene vs. But whether those things which in their owne nature are indifferent, and not superstitious, may be vsed in the seruice of God, or no. Which thing Augustine affirmeth, and Caluine also, as it seemeth, in that he saieth, we make it not vnlawfull for vs to vse those things which haue been abused to superstition. Finally, that Augustine speaketh of such things as were dedicated to Idols, and vsed in Idolatrie, it is euident by the wordes of the Text, where he speaketh of the Ornaments of the Temples, which were dedicated to Idols, and vsed in Idolatrie. Now whether these ornaments were Images, or Tables, or Pictures, or Vestments, or Vessels, or Plate, or Iewels, or Money, or Gold, or Siluer, or Brasse, or Copper, or Tinne, or Lead, or Stone, or Timber, or Cloth, or Silke, or Veluet, or Tapestrie, or Arras, or Hangings, or Carpets, or Cushions, or Couerings, or Clothes, or Apparell, or Ornaments of the Priests, or Ministers, or Seruants, or Attendants, or Waiters, or Porters, or Singers, or Players, or Dancers, or Iesters, or Iuglers, or Tumblers, or Minstrels, or Musicians, or Instruments, or Harpes, or Lutes, or Pipes, or Flutes, or Cornets, or Sackbuts, or Shalmes, or Dulcimers, or Organs, or Cymbals, or Tymbrels, or Bells, or Rattles, or Timbrels, or Drummes, or Trumpets, or Shawmes, or Hornes, or Cornemuses, or Recorders, or Fifes, or Tabrets, or Vessels, or Cups, or Goblets, or Bowles, or Dishes, or Platters, or Pots, or Pannes, or Kettles, or Caldrons, or Tongs, or Fire-shouels, or Snuffers, or Candlesticks, or Lampes, or Candles, or Torches, or Lights, or Lanternes, or Fire, or Water, or Bread, or Wine, or Oyle, or Incense, or Sweete Odours, or Sweete Ointments, or Sweete Perfumes, or Sweete Spices, or Sweete Powders, or Sweete Waters, or Sweete Flowers, or Sweete Herbes, or Sweete Rushes, or Sweete Strawe, or Sweete Grasse, or Sweete Trees, or Sweete Boughes, or Sweete Leaues, or Sweete Fruites, or Sweete Nuts, or Sweete Almonds, or Sweete Figges, or Sweete Grapes, or Sweete Pomegranates, or Sweete Oliues, or Sweete Dates, or Sweete Quinces, or Sweete Peares, or Sweete Apples, or Sweete Peaches, or Sweete Cherries, or Sweete Plummes, or Sweete Damsons, or Sweete Abricocks, or Sweete Melons, or Sweete Cucumbers, or Sweete Gourdes, or Sweete Pompions, or Sweete Cowcumbers, or Sweete Lettuce, or Sweete Cabbage, or Sweete Coleworts, or Sweete Turnips, or Sweete Parsnips, or Sweete Carrets, or Sweete Radishes, or Sweete Onions, or Sweete Garlicke, or Sweete Leekes, or Sweete Shallots, or Sweete Rocket, or Sweete Mustard, or Sweete Cresses, or Sweete Parsley, or Sweete Sage, or Sweete Time, or Sweete Rosemary, or Sweete Lauender, or Sweete Margerom, or Sweete Hyssop, or Sweete Isop, or Sweete Rue, or Sweete Mint, or Sweete Balme, or Sweete Basill, or Sweete Tansie, or Sweete Camomile, or Sweete Violets, or Sweete Roses, or Sweete Lilies, or Sweete Gilliflowers, or Sweete Daffodils, or Sweete Cowslips, or Sweete Primroses, or Sweete Daisies, or Sweete Marigolds, or Sweete Pinkes, or Sweete Carnations, or Sweete Peonies, or Sweete Columbines, or Sweete Flowerdelices, or Sweete Hearbes, or Sweete Rushes, or Sweete Strawe, or Sweete Grasse, or Sweete Trees, or Sweete Boughes, or Sweete Leaues, or Sweete Fruites, or Sweete Nuts, or Sweete Almonds, or Sweete Figges, or Sweete Grapes, or Sweete Pomegranates, or Sweete Oliues, or Sweete Dates, or Sweete Quinces, or Sweete Peares, or Sweete Apples, or Sweete Peaches, or Sweete Cherries, or Sweete Plummes, or Sweete Damsons, or Sweete Abricocks, or Sweete Melons, or Sweete Cucumbers, or Sweete Gourdes, or Sweete Pompions, or Sweete Cowcumbers, or Sweete Lettuce, or Sweete Cabbage, or Sweete Coleworts, or Sweete Turnips, or Sweete Parsnips, or Sweete Carrets, or Sweete Radishes, or Sweete Onions, or Sweete Garlicke, or Sweete Leekes, or Sweete Shallots, or Sweete Rocket, or Sweete Mustard, or Sweete Cresses, or Sweete Parsley, or Sweete Sage, or Sweete Time, or Sweete Rosemary, or Sweete Lauender, or Sweete Margerom, or Sweete Hyssop, or Sweete Isop, or Sweete Rue, or Sweete Mint, or Sweete Balme, or Sweete Basill, or Sweete Tansie, or Sweete Camomile, or Sweete Violets, or Sweete Roses, or Sweete Lilies, or Sweete Gilliflowers, or Sweete Daffodils, or Sweete Cowslips, or Sweete Primroses, or Sweete Daisies, or Sweete Marigolds, or Sweete Pinkes, or Sweete Carnations, or Sweete Peonies, or Sweete Columbines, or Sweete Flowerdelices, or Sweete Hearbes,

Caluine.

at the Sparke, and Postilrous termes, what was the meaning of Augustine in that place. It may euidently appeare to all men as touching it, vpon what Augustine bangeth in these wordes: If you be loth the Pagans may be conuerted, vnwise, and vnilluminated, howsoeuer they may be brought to saluation; forsake all their falsenesse, let goe their toyes, and then if they agree not vnto the truth, let them be shamed for their fewnesse. It was in Saint Augustines time, as it is in foote places at this day, where in some one cite there be Churches both for the Gospell, and for the Masse also: it is not meete that such as profesle the Gospell, should resort to the Masse: for beleeues that they offende God in hauing present at Idolatrous seruice, they alle giue occasion to the Papistes to thinke better of their Masse, by cause they see it frequented of such as seeme to profesle the Gospell, and therby also perhaps that there is a greater multitude that vsually resorteth thether. Wherefore we haue to counsell them to abstayne from their Churches, that they may vnderstand, how great misliking of their seruice, and their vnholy practise also. And that this is agreeable to Augustine in that place, it may also appeare by these wordes of the same Sermon: the Pagans saye in their heartes, why forsake we our Gods, seeing the Christians themselues worship them as well as wee. And againe. Beholde against what true God thou doest offende, why les thou falleste downe before false Gods? Augustine speaketh not one worde in all that sermon of ornamentes, or any thing els taken from the gentiles, and by Christians conuerted to other vses: much lesse of any such matter as the same serue to signifie. And therfore you do not alledge the wordes of reciting certain partes of the Scripture, without the circumstances, which open the true meaning of them. [illegible] that (as M. Rastall saieth) here was a thing to be found out, that [illegible] shall take for former times [illegible] for surely among that conference [illegible] heart, [illegible]

Augustine sayth also that they may be conuerted *in honorem Dei*, vnto the honour of God. What say you to that? as for your [illegible] that vse is to distinguishing eyther the ministers from other men, &c. because it is but your bare denial against al the proues [illegible]

Chap. 7. Diuision.

Aduersaries Aduocation. Pag. 58. Sect. 2.

P. Martyr. P. Martyr in the epistle before mentioned treating this matter [illegible]

But let vs consider your other argument, that is to say: It is not lawfull to vse these kynde of vestures, because they were inuented by the Popes tyrannie. In this point I do not yet perceiue how we may be affirmed for a lawful, that we can vse nothing that pertayneth to the Pope, and to his Popedome. Truely we must take good heede that we bring not the Churches of Christ into such bondage, that we may not vse any thing that the Popes vse. It is very true that our forefathers tooke the temples of Idols, & turned them into holy Churches, where Christ should be truely serued: and they tooke also the salarie and reuenewes consecrated to the Idols of the Gentiles, and vsed them to godly vses. Shall we therefore [illegible] wicked mindes are slaues, and to their [illegible] transported it to godly Ministers of the Church, and yet neuertheles [illegible] should not onely leaue vnto Antichrist, but vnto the deuill? Yea this [illegible] detestable vsurers did not like to take the vse of [illegible] which had

Temples of Idols conuerted to the worship of God.

Reuenewes.

Physes of Poetes.

Augustine. tom. 10. de verbis Matthæi in Matthæum serm. 9.

bene

beene dedicated to Muſes, and to other diuerſe Gods and Goddeſſes, for to be played in playes, and ſpoken in ſhewes, to obteyne the fauour of theyr Gods: I ſay they did nothing ſticke or feare to vſe them, vvhen it ſeemed to them conuenient, imitating Paule the Apoſtle, vvho ſtucke nothyng at all to rehearſe for his purpoſe Menander, Aratus, and Epimenides: and that he did in intreating the holy Scripture apply prophane vvordes to ſet forth Gods Religion. VVe reade alſo howve that vvine vvas conſecrated vnto Bacchus, bread vnto Ceres, vvater vnto Neptune, oyle vnto Minerua, letters vnto Mercurie, ſong vnto the Muſes and vnto Apollo: and many other things Tertullian rehearſeth in his booke intituled *de corona militis Chriſtiani*, vvhere almoſt he intreateth this ſelfe ſame argumente: yet for all that vve ſticke not to vſe all theſe things freely aſvvell in holye as in prophane vſes, although at one time or other before, they had bene conſecrated to Idols and to diuels. Hitherto Peter Martyr.

Things vvickedly inuented may haue good vſe.

Wine, bread, &c. conſecrated to Idols.

T. C. Pag. 55. Sect. 5.

To all theſe things that Mr. Martyr reckeneth vp of frankincenſe, fine ſingers, veſtes, hymne, bread, oyle, water, which being conſecrated vnto Idols are euel vſed, Tertullian anſvvereth in the ſame booke, vvherevnto a number of theſe are taken, vvhen he ſayth that vve ought to abſtaine from participation of thoſe things, vvhich vſyng either a neceſſitie or profit in theyr vſe of them, but ſee beyng theſe things thus vſed, are either neceſſarie or profitable. And therefore in ſteade of temples, tithes, ſinging, &c. if you ſhould haue matched the ſurplice vvell, you ſhoulde haue ſayde ſenſing, tapers, holy bread, holy vvater, and ſuch like.

To Whitgifte.

Maiſter Martyr vſed theſe examples to proue that the ſurplice and other apparell of Miniſters nowe vſed (for that is the matter he handleth) may lavvfully be retayned and vvorne: vvhoſe iudgement and authoritie vvith learned and vviſe men both farre ouerreach your naked denyall. Neither doth Tertullian ſpeake any thing in his booke *de corona militis*, that tendeth to the confutation of anye thing that Maiſter Martyr hath here ſpoken, but to the confirmation of it rather, as he may perceyue that vvith diligence readeth the booke. Euſebius *lib. 4. cap. 11.* ſayth that Iuſtinus Martyr preached the Goſpell of Chriſt being apparelled like an heathen Philoſopher. S. Auguſtine *de ciuit. Lib. 19. cap. 19.* vvriteth thus: It appeteyneth nothing to the Citie of God in vvhat kinde of apparell, or in vvhat order of life, ſo that it be not againſt God, any man ſollowe this ſayth vvhereby we come vnto God. Therefore vvhen Philoſophers become Chriſtians, the church compelleth them not to chaunge their apparell, or manner of liuing, vvhiche can nothing hinder Religion, but onely ſhe compelleth them to chaunge their falſe opinions. Hilarie alſo ſayth, in Pſal. 67. that the ſpoiles of the heathens taken from the deuill, are deuided to the furniture and ornamentes of the Churche of God: ſo that the ſaying of Maiſter Martyr is very true, and confirmed by auncient authorities, and the vſe of the Church as the teſtimonies of theſe fathers manifeſtly declare. Vvhere as you ſay that if I ſhould haue matched the ſurplice vvell, I ſhould haue ſayd ſenſing, tapers, &c. I tell you againe that it is not I, but M. Martyr a famous and notable man, that ſo matched them, and at that time, vvhen the ſame matters vvere in controuerſie, and his iudgement required of them, and therefore coulde not be vvritten of him, but vvith great aduiſement. Vvherefore, that you may learne ſome thing for more, you muſte learne to put a difference betvvene *adiaphora* and *Pſeudoadiaphora*, thoſe things that be indifferent in deede, and thoſe that are falſely accompted indifferent.

Euſebius.

Auguſtine.

Hilarie.

Chap.

Things vvickedly inuented may haue good vse.

Chap.5.the.5.Diuision.

Answere to the Admonition. Pag.59. Sect.1. & Pag.60. Sect.1.

Bucer.

Bucer in an Epistle that he writte to Iohn Alasco, is of the same iudgement, his wordes are worthie to be noted, and be these: For if by no meanes it be lavvfull to vse those things, vvhiche vvere of Aarons Priesthood or of the Gentiles, then is it not lavvfull for vs to haue Churches, not holydayes. For there is no expresse commaundement by vvorde in the holy Scriptures of these things. It is gathered notvvithstanding from the example of the olde people, that they are profitable for vs to the increase of godlinesse, vvhich thing also experience proueth. For any thing to be a note of Antichrist, is not in the nature of any creature in it selfe (for to that ende nothing vvas made of God) but it hangeth altogither of consenting to Antichristes Religion and the professing thereof. The vvhich consent and profession beeing chaunged into the consent and profession of Christianitie, there can sticke in the things themselues no note or marke of Antichristes Religion. The vse of Belles vvas a marke of Antichristianitie in our Churches, vvhen the people by them vvere called to Masses, and when they vvere roong agayust tempestes? Novve they are a token of Christianitie, vvhen the people by them are gathered togither to the Gospell of Christe, and other holy actions. VVhy may it not then be, that the selfe same garmentes may serue godly vvith godly men, that vvas of vvicked signification vvith the vngodly? Truely I knovve very many Ministers of Christe, most godly men, vvho haue vsed godly these vestures, and at this day doe yet vse them: So that I dare not for this cause ascribe vnto them any faulte at all, much lesse to heynous a fault of communicating vvith Antichrist, for the vvhiche faulte vve may vtterly refuse to communicate vvith them in Christ. The Priests of deuils did celebrate in their Sacrifices, the distribution of bread and the cuppe, as Iustinus Martyr and Tertullian make mention. VVhat let is there vvhy vve may not vse the same ceremonies also? you vvill say vve haue a commaundement of the Lord touching this ceremonie. Very vvell. And by the selfe same it appeareth that same thing to serue among the children of God to the seruice of Christ, vvhich the vvicked abused in the seruice of deuils, if the commaundement of Christ be added thereto. But it is the commaundement of Christ, that in our holy actions vve institute and vse all things so as comelinesse and order be obserued, that fayth may be edified.

What it is to be a note of Antichrist.

The vse or abuse of things indifferent.

Bucers opinion.

The distribution of bread & wine in the sacrifices of deuils.

The same M. Bucer in an other Epistle written to M. Cranmer Archbishop of Canterburie, sayth on this sort: All true godly men may godly vse those vvyues, vvhiche vvicked men haue abused hovvsoeuer vngodly.

☞ T.C. pag.56. Lin.2. & Sect.2.

We do confesse that Mr. Bucer saith that it is not in the nature of any creature to be a note of Antichrist, but yet it followeth not thereof, that the vsurance that hath been accustomably and generally applied to Antichrist, may be lawfully vsed to the like godly purpose. For neither the Idols of the gentiles, nor the corruptions of those which offered, had not power to make the beast or mutton that was offered, no good and holesome meate for the sustenance of man, neyther could that a Christian man could not eate them as beefe & mutton, but yet either to eate it at the table of Idols, being

Things wickedly inuented, may haue a good vse.

[illegible]

To Whitgifte

Your answer to these learned and famous men, is not of any moment at all, to their reasons you answere only with wordes, when as indeede their onely wordes (to their great credit, experience, and learning (like) ought to be of greater credit than your reasons: but the aptnesse of your answers I referre to the iudgement of the reader, who he hath, both their writings and yours before his eies. This only I note, that sometimes you will haue matter forsen, least you should seeme to giue place to the truth. Where to flie or no, neyther saie as the rulers of Ieuries did, with the aduersaries of the booke, as I haue shewed before: they are knowne of all men to be haters of the ministers of the Gospell, as well as the best is knowne to be ready to godly prayers and preachings, &c. and therefore you haue spoken, but answered nothing.

The slender answering of T. C.

Chap. 5. the. 6. Diuision.

Answere to the Admonition, Pag. 60. Sect. 2.

Bullinger and Gualter.

Bullinger and Gualter in the epistle before alledged answering this question, whether we may weare such apparell as the Papistes do, but put away the superstition, saye, if we haue nothing common with them, then may we take all our Churches, refuse all things not agreeable to the Gospell, not say the Apostles or Nicene creede, yea and quite cast away the borders prayers, neyther do you borrowe any ceremonies of them. The matter of apparell was neuer taken away at the beginning of reformation, and is yet receyued not by the Popes lawe, but by the kings commaundement, as an indifferent thing of meere policie. Yea truly if you weare a cap or a peculiar kinde of apparell, as a ciuill and politique thing, it smelleth neyther of Iudaisme, nor Monachisme: For these will seeme to separate themselues from the ciuill and common life, and account a meritorious deede in the wearing of a peculiar garment. So Eustachius Bysshop of Sebastia, was not simply condemned for wearing a peculiar kind of garment: but for that he did put religion in his garment. The Canons of the councell of Gangren, Laodicen, and of the sixt councell, are well knowne. If in case, any of the people be perswaded that these things sauoure of Papisme, Monachisme, or Iudaisme, let them be tolde the contrarie, and perfectly instructed therein. And if so be through the importunate crying out hereon before the people by some men, many be disquieted in their conscience, let them beware which sir do, that they bring not greater yokes on their owne neckes, and proude the Queenes maiestie and bring many faythfull Ministers in suche danger, as they cannot ridde themselues nor againe

Peter to Bullinger,

T. C. Pag. 56. Sect. 1. 2. 3.

[illegible]

Thus they stande, that of the people no doubt but gladly would be better instructed, which is a wonder not to remember, that the Ministers and Pastors [illegible]

To [illegible]

have so many necessarie purposes to serue their time vse, and so enforce the people to the vse
vnlesse to cut off those false opinions therein, to teache them not to abuse those things, but if they
vse none to teache, they can serue purpose, and to take away those false opinions: Euen so
of those things which in their owne nature be not good, yet may some good, godly, and
holy vse sometime.

Whether that it is absurde, that Ceremonies which the godly ought to beleeue to be
necessarie doctrine, should become lettes and hinderances, &c. Whether the godly be to be
beware of the abuse of them, and of superstition, &c. And whether it be conuenient to
watche a clocke all houre long, least he, which should watche, should sleepe, or to take away
the knyfe quite from him, the danger auoyded, and the service of the man better employed.
And so it followeth, that although the Churche may appointe Ceremonies and rites, yet it can
not appointe those that haue greate inconuenience, and no commodite, greate offence, and no edifying.

Io. Whytgifte.

You haue omitted diuers things in the margent of your last letter, whereto I haue
vnto you haue not answered one word; as the matter by experience might perceyue I and here you haue also willingly passed ouer that which might
soonest bring you into, in these wordes of M. Bullinger and M. Gualter,
viz. And if so bee throughe the importunate crying oute hereon before the
people. &c.

The reason retourned vpon himselfe.

If to preache the truth of the right vse of these Ceremonies be not so conuenient, because the Pastors haue so many necessarie purposes, &c. how commeth it to passe that you and your partakers haue so pestered your sermons and bookes therwith, and so long time taughte the people nothyng els, but contempte of all good order and obedience in suche matters, and haue stirred them vp against the true preachers of the Gospell, and against their Magistrates and rulers for the selfe same thyng? Is it not as conuenient for vs to rote out of the peoples myndes errours touching thynges indifferent, as it is for you to ingraffe them? or is not the doctrine of the true and lawfull vse of indifferent thynges, of due obedience towardes Princes and Magistrates a necessarie doctrine?

The doctrine of thinges indifferent necessary.

Where as you say, it is absurde, that Ceremonies which ought to be beleeued to be
of the doctrine, should become lettes and hinderances, &c. I will not saye, you speake absurdly, but vnoubtedly you speake vnaduisedly. For will you haue thinges indifferent abrogated so some as they be abused, least they should become lets & hinderances, whilest the Minister is occupied in teaching, &c. then take away Bybles, Ladies, Greates, &c. The abuse whereof must of necessitie oftentymes be reprehended in sermons, and the true vse taughte: and make all things common, that the preachers in their sermons may be occupyed about greate matters. Doe you not se that doctrine of thinges indifferente is necessarie? vnderstande you not that the taking away of the thinges from the eyes, dothe not by and by roote the opinion out of the hearte? Thynges abused muste not alwayes be taken away when they are abused, but the right vse must be taught, and the abuse reproued.

Whether that the Churche may appointe Ceremonies and rites, yet it can not appointe those that haue greate inconuenience, and no commodite, greate offence, and no edifying.

The Churche when he hath discretion, and is able to be instructed, though he some-
tyme haue occasion to take the knyfe, yet must not the same be altogether taken from him, but he muste be rebuked for vsyng it so vndiscretely, and taughte to vse it better. Shall the ryche and costely apparell be taken from Princes, nobles, and men of honour of estate, and they brought to a popularitie therin, because there is great abuse oftentymes in such apparell, and many prouocations to euill? Notwithstanding suche grosse abuses are to be by the worde of God reproued. Neyther dothe suche instructions and doctryne in matters indifferente hynder preachers from weighty matters. Why dyde the Apostles make their decree of abstayning *a suffocato & sanguine*, from that that is strangled, and bloud? or Saint Paule, of prayyng bare headed or couered? 1. Corinth. 11. Which thynges afterward might growe to abuse, if they had not thought the doctrine of ceremonies to be conuenient.

Acts. 15.

Touching

Things wickedly inuented, may haue goodly

Would God we could perswade you that you ought to put away from you not only it is but your fansie, which take y apparel to be the seate of your pretended contempt, disobedience, contention, & such like, remaining in you, when in deed it is nothing else but singularitie, and pride, (which is to be remoued out of the hart, rather than the apparel from the backe. To be short, that which you imagine of any opinion of the Religion in this apparell, or superstition, or any such like offence, it is but a mere imagination to cloke and couer the corruptions of the mynde before mentioned.

Chap. 5. the. 7. Diuision.

Antvvere to the Admonition. Pag. 61. Sect.

I haue the rather set downe these mens sayings at large, because they be not priuate, learned, & wholly set to the edification of your affection. Wherefore I conclude that a Christian Magistrate may reuoke any ciuill, politike, or Ecclesiastike ordinances & rites of what soeuer they were instituted, or by whomsoeuer they be or haue been abused, so that they be not against the worde of God. Secondly, that Traditions and vsuall obseruations be not attributed vnto them. Thirdly, that the Church be not troubled with the multitude of rites: Fourthly, that they be not decreed as necessarie, and not to be changed: And lastly of all, that men be not so tyed vnto them, but that by occasion they maye be omitted, so that it be without offence and contempt.

Obiection A (x) answered.

T. C. Pag. 56. Sect.

And although the they haue all this, if they preache Christ truely, and receiue not other Gods, yet if they haue not the loue of God, they are nothing, and are counted but sounding brasse, & tinkling cymbals. If they be not crucified, they may not be in the Church.

To. Whitgifte.

It is sufficient, if they perteyne to order and conformitie (as I haue before declared) the iudgements whereof do not belong to euery priuate man, but to them only as haue authoritie in the Churche: to whose determination in these matters all other of duetie are bound to submit themselues.

Chap. 5. the. 8. Diuision.

Antvvere to the Admonition. Pag. 62. Sect.

Yet one thing I must admonish youe of, that there is a difference to be made betwixte these things, whiche were, whyle the people were giuen to serue false gods, ordeined for the worshipping of them: and these things which were vsed in the false worshipping of the true God: for the people did herein differ from the Gentils; they ought to acknowledge and confesse the true God, and beleeue the same articles of faith that we doe, but yet mention was not to be made, nor yet vsed any of their rites & ceremonies, as the worde of God testifieth. And therefore if many things deuised of the Gentils, and inuented by them may be vsed of vs, much more may things inuented and deuised by Papistes.

3 difference betweene worshipping of false gods, and of the true God falsifie.

T. C. Pag. 56. Sect.

Concerning your distinction, betwixt you & the Papistes. I haue shewed the vanitie thereof.

Things wickedly inuented, may haue a good vse.

Chap. 3. the. 9. Diuision.

Answere to the Admonition. Pag. 82. Sect. 1.

But of this matter I myndе also to speake some thing in the second part of this Admonition.

T. C. Pag. 56. Sect. 5.

But of this matter (maister you shall heare more). In deede so you doe, and againe, wherein you confounde the memorie and vnderstanding of the Reader, and declare your selfe not only ignorant of [illegible] (although more likely of one thing, precisely and once for all) but carelesse to learne it: that when, before the more learned by the natural & agible of Israell, & other can you name your selfe, by reading (that the Admonition giueth you to vnderstand of Israell & other, and so to take the better heede to it, but that it seeming [illegible] by vnsure perfourme of the three Testaments (whereof) some learned men of aduersaries hereof, can not be blamed for the repetition of one thing twice, when as you see the diuers places, where the seuerall same gathered [illegible] (a) A manifest vntruth.

I. Whitgifte.

I haue done as you ought to haue done, if you had meante playnly: for I haue followed *verbatim* the booke that I confute in the same order, that it is written, which I thinke he that confuteth ought to do. That the Admonition was written by diuers [illegible] can not be true: for bothe the partes haue like title, they be in one volume, they were Printed in one letter, at one time, by one and the same Printer, and same shrande togyther, neyther were they euer separated that I knowe as yet Admonitor. Moreouer this bewrayeth all, and condemneth you, for one that hath no conscience in writing vntruthes, that in the beginning of the Admonition mention is made of both of these treatises in these [illegible] Two preachers you were enlarging (beloued in Christe) whyche yet vnder [illegible]. And in the ende of bothe these Treatises it is thus written, Otes haue thought good in the latter ende of our booke, for further vnderstanding to aduise you (beloued brethren) of the reasons that haue moued vs, [illegible] are the authours of these treatises to keepe backe our names. &c. Finally, the order and maner of both these Treatises, the stile, the quotations &c. doe manifestly conuince you of false witnesse bearing: but it is to small with you.

I am not determining in Aristotle, that I can be perswaded as to attribute that vnto [illegible] is wont to be found in him, for that he in this place [illegible] though he [illegible] much of this rule [illegible], yet there is no such thing as you father vpon [illegible] that he [illegible] that be which putteth a booke of any matters, thereby of one matter [illegible] in one place: but for that, contrary, vnlike following his order, [illegible] for contraries, as [illegible] if you haue seene in my Booke. As I haue done in the [illegible] rather wonder at your [illegible] hearing haue vnto so much, [illegible] or rather your [illegible] Your [illegible] I blame in you [illegible]

Chap. 3. the. 18. Diuision.

T. C. Pag. 56. Sect. VI.

And if there be many other [illegible] of their parishes in other places, [illegible] I haue not gathered [illegible] and I answere to vs thus, that I could not [illegible]

Iohn Whitgifte.

A proper excuse, if any thing fall out in the whole booke, whiche you can not anſwere: as there be diuers, whiche you haue not anſwered.

Diuers things concerning apparell in other places of the Anſwere.

Chap. 6. the firſt Diuiſion.

Admonition.

Rome, hee muſte haue Surpluſſes deuiſed by Pope Adrian.

Anſwere to the Admonition, Pag. 105. Sect. 12.

THe impurities you fynde in the adminiſtration of Baptiſme bee theſe, Surplis. &c. Touchyng the Surplis, and ſuche lyke apparell, I haue ſpoken before ſufficiently: the fyrſte inuentor of it (whyche you ſaye to be Pope Adrian) dothe make it neyther better nor woorſe, and yet it was vſed long before Adrians tyme, neyther can you proue hym to be the fyrſt inuentor thereof. It is certayne that ſuche kynde of veſture hathe beene vſed in the miniſtration of the Sacramentes, long before any corruption of doctrine tooke place in the Churche, as it appeareth both by Hierome in his fyrſt booke *Aduerſus Pelag.* where he maketh mynyſtelle mention of a whyte garmente vſed in the Adminiſtration of Sacrifice by the Bysshoppe, Prieſt, and Deacon. And alſo Chryſoſtome Hom. 6. to the people of Antioche, who ſpeaketh of the lyke garmente woorne in the Churche. Thoſe that anſwered the examiner, doe but childiſhly cauill at theſe two places, whiche in deede be playne of themſelues and euident, and ſo is that of Hierome alſo vpon the. 44. of Ezechiell. The Religion of God hath one habite in the miniſtration, and another in common vſe and lyfe. Reade the place conſiderately, and it ſhall eaſyly appeare, that Hierome meaneth as well of Chriſtian Miniſters, as of Iewiſhe Prieſtes. White garment vſed in the miniſtration.

But of the vſe of this and other apparell preſcribed in this Church to be woorne by miniſters, I haue ſpoken partly before, and am ready to ſpeake more as occaſion ſhall be offered. In the meane tyme the Surplis is not of the ſubſtaunce of Baptiſme, neyther required as neceſſarie to the Adminiſtration thereof, but as comely and decent.

T. C. Pag. [illegible] Sect.

Io. Whitgifte.

White garmente in the ministration vsed in Hieromes tyme. *Hiero. lib. 1. aduers. Pelagi. & lib. 44. Ezech.*

You haue not answered one worde of this, but onely shifted it of: I purpose not at this time to vnrippe the answere to the Examen, except you had taken the paines to set it to me. Both the places of Hierome are to be found in the one he saieth, that in the administration of the Sacramentes, the Bysshoppe, Priestes, and Deacon dyd weare a white vesture: And in the other he saieth, that the Religion of GOD hathe one habite in the ministration, and an other in the common vse and lyfe. Ioyne these two places togither, and se whether the wordes of Hierome be manyfest or no. And that it may euidently appeare, that at this time wherein Hierome lived, the manner was to weare white garments in the time of diuine seruice and Administration of Sacraments, I will recite the wordes of the fourth Councell of *Carthage*, at the which there were present 214. Bishops among whom was S. Augustine: *Diaconus tempore oblationis tantum vel lectionis, alba induatur.* Let the Deacon weare a white vesture, onely in the time of the oblation and reading. *Canon. 41.* And this may be a sufficient confutation to what soeuer is spoken of these places of Hierome in the answere to the Examiner.

Con. Carth. 4. Can. 41.

Chap. 6. the 2. Diuision.

Admonition.

And as for the apparell, though the lawes haue long beene in force, and yet are, that it is the order and decencie commaunded, yet the lawyers giue vs reason, either why men ought not generally, not obedience to disobey it. There is no reason in a lawe contrarie to the word of God, but disobedience, and disobedience both against God and the Prince.

Answere to the Admonition. Pag. 236. the last lyne but one, & Pag. 237. Sect. 1.

To all this also I haue answered before. I meane to all the reasons here alleaged, as for bare wordes, they preuaile nothing: but suche as haue respecte to the persons, & not to the matter. And therefore I omit these wordes of pleasure, which you vse, when you say, that in this apparell there is no order but confusion, no comelynesse, but deformitie, no obedience but disobedience, both against God and the Prince.

Disobedience to the prince in ciuil matters, is disobedience to God

It is not euery priuate mannes parte to define what is order and comelynesse in externall matters being indifferent, but is proper to them only, to whom God hath committed the gouernment of his church, whose orders and lawes not breeding against the worde of God, whosoeuer doth disobey, disobeyeth both God and the Princes as you do in disobeying the Princes lawes in these matters.

Io. Whitgifte.

Nothing is saye to this, although some part of it would iustly require an answere.

Chap. 8. the 3. Diuision.

Admonition.

We maruell that they confine elsie in the table of the Gray Ample, which is but a garment of bleauche, should be a garment (as they say) reserued to the Priesthood, and not the whole garment of Aaron, whose Priestly office they take away, and the Sacrifice, and Sacramentes, leaue vs the shadowes, and figures of the same, which are abolished, and fulfilled in Christ.

Answere to the Admonition. Pag. [illegible]

It is well that you seeme to mislike the Gray Ample, because the Bishops haue determined of it in their Synode. Surely this is your conscience and religion, to be alwayes [illegible] to disalow that, whereby the lawe & authority alloweth, and allow that, which they disalow. The

nexte

worte hope (as I thinke) to driue you into confusion: in apparell were to make a straight law, that no man should weare such kind of apparell; bicause you loue to be contrary to lawes and good orders.

T.C.Pag.57.Sect.3 4.5.

To W. Bigotte.

The wordes of the Admonition touching the gray Amis, be these. We warrant that they could finde in their hart fynoue, that a gray Amis, which is but a garment of dignitie, should be a garment (as they lay) sanctified by superstition, and yet that chapes. &c. Do they not say that the Amis is but a garment of dignitie. &c? remember their wordes well, and you shall see that maister Doctor hath sayde truely.

The gray Amis was iustly taken away, because the vse of it is not established by any law of this realme, as the vse of other vestures be: and therefore we require the Bishops by their commaundement in so doyng: for therby they perceiue, that they will not suffer any thing as a commaund to be vsed in this Church, but such only as are by publike authoritie established.

Experience hath taught me that diuerse matter of that nature, that they haue delighte in oppoling themselues to the publike estate, and I lie it by proofe to be a great fault in diuerse of you.

I haue diuerse times as ye know, vsed diuerse matter for the gift of mine vestures: which you say I haue, I graunte (but for it, I haue learned to confesse my selfe to the ryuer in that sense, that S. Paule hath willed me so to do, Rom. 13. and to lawes also and magistrates, as I am likewise commaunded in the 13. Chapter of the same epistle. Rom. 12. Rom. 13.

What commodities you haue, that I haue, I cannot coniecture: your meate and drinke is prouided with lesse trouble and charges vnto you, and in more delicate and daintie maner, then mine is: your cole and candle is not spared: you lie what you will, go when you will, come when you will, speake what you will of your gouernours, and what hauke you haue made of it. I know not what you should require, except you be of the same disposition, with the Frenchmen of Gelue, who (as they say) cutte off their beliyes at other merry tymes, more least in my mind and iudgement, some such are bolde to be seen at other conuenient times, and partes popular, that this Cote and Cloke.

The faultes wherewith the Admonitors charge the Apparell aforesayd.

Chap. 7. be. 1. Dudson.

Admonition.

That they are as the garments of the dead, to which he shewes for ornament, and yet they haue.

Ba. 48. They

nothing of that nature, that thefe things be, wherof the Prophete in that place ſpeaketh.

You ſay, if our reaſons and ſcriptures, &c. ſhould leave ſuch a perſuaſion by Ire. &c. I pray you where reade you of any ſuch perſuaſion by type of thofe materiall holines there ſtory committed into the Lords treaſure houſe? And what perſuaſion by type could there be of the one, or of the other, before they were vſed in the ſeruice and ſeruice of the Lord? There is no ſuch perſuaſion of the things ſpoken in Scripture mentioned in your Chapter, but the contrary rather: that if to build vp a fine ſtone houſe, with ſeruice all that was there, in ſtead of the ſilver and golde, and the veſſels of ſanctification, and ſuch like, that was put into the treaſure houſe of the Lorde: with in the place before, where Ezekiel is commaunded to meaſure thofe things, there is no [illegible] Iſa. 6. 27. 24

The other conſonant and more to the, that ſuch things as were abuſed to idolatry, and therfore may be reſerued, though they were conſecrated to idolatry (which is but a ſhift of your owne inuention, and grounded vpon no ſcripture) to a lay that thofe ordinary things as houſes may be, and be referred to vſe, and therefore may be referued likewyſe although they were vſed in Idolatrie. And if you ſhall anſwere & ſay that there may be other things vſed more comely and decently, then Churches, that is there may be places as commodious as theſe Churches: golde, ſilver, wood, &c. as good and as comfortable as that. And if you obiect that they be not comely and decent, then I ſay vnto you, that it is your part, and the part of all thofe, that be obedient, to inbowe your ſelues to the iudgement of thofe that be in authoritie, except they command ſuch things as be contrarie to the commaundement of God.

Chap. 7. the 2. Diuiſion.

Anſwere to the Admonition. Pag. 238. Sect. 2.3.

To be ſhort, no Deuill, no Doell, no Pope can be able to bring the nature or forme (not being contrarie vnto the ſcriptures) of any of Gods creatures, that the libertie of a Chriſtian man ſhould be taken away in vſing, and not vſing them. No man can bring the nature & ſubſtance of things.

And I ſay againe with M. Bucer, that for any thing to be a note of Antichriſt; is not the nature of anye creature in it ſelfe (for ſo that side nothing was made of God) but it hangeth altogyther of conſenting to Antichriſtes religion, and the profeſſing thereof. The whiche conſent and profeſſion being chaunged into the conſent and profeſſion of Chriſtianitie, there can ſticke in the things themſelues no note or marke of Antichriſtes Religion. The vſe of Belles was a marke of Antichriſtianine in oure Churches, when the people by them were called to Maſſes, and when they were roong againſt tempeſts, now they are a token of Chriſtiannie, when the people by them are gathered togyther to the Goſpell of Chriſt, and other holy actions. &c. Bucer.

T. C. Pag. 17. Sect. vlt.

To be ſhort [illegible]

Fo. Whitgifte.

Chap.

They are as the garments of Balaamites, of Papisticall Sacrificers to God and all Christians. h Esay. 30. 22.

Answere to the Admonition. Pag. 237. Sect. 2. & Pag. 238. Sect. 1.

Cursed things consecrated to God.

But you say, they are as the garments of the Idoll, to the, whiche we shoulde say, e- Plant & yet these hewen stones are as the garments of Balaamites, of Papisticall Sacrificers to God and all Christians. Be it so: so were all things in Iericho accursed and an abhomination to the Lord, neither was it lawfull for the Israelites to touch any thing therof: and yet was the gold and the siluer, and the braten and iron vessels caried into the treasure house of the Lord and consecrated vnto him. Iosue. 6.

Gedeon sacrificed vpon ye consecrated to Baal.

Gedeon was commaunded to take and sacrifice that Oxe of his fathers to God, which his father had feded, and brought vp to be sacrificed to Baal, yea and to burne that Oxe with the selfe same wood, that was consecrated and dedicated to the Idoll Baall. Iudic. 6.

Our forefathers tooke the temples dedicated wholy to Idolles, yea to Deuills, and most abhominably defiled with diuelish and abhominable seruice, and turned them into holy Churches, where christ should be worshipped.

T. C. Pag. 57. Sect. 67.

Wherein you say that the accursed things of Iericho, and the Oxe that was forced to be sacrificed vnto Baal, and the wood, consecrated vnto the Idoll, were conuerted to the seruice of the liuing God, before you shall prooue that the like is so necessarie to the seruice of God as you make it, and other weightier matters, as Oxen and wood, whereof the first were holy, as the vessels which the temple could not be built, the other, but as meete ordinarie instruments of God to be vsed in his seruice, then I shall easily shew that your vnaduised comparing of (*) yet if your eyes and simplicitie &c. should haue such a purgation by fire, as should (a) vncouer the Lord would admitte them into his treasure house, and should be ordered to profit from Iosephs vnto the gospell, by the Churches, the Lord would make fast friendship with them, that they should serue better hereafter, then your argumentes to bring them into the Church. Howsoeuer, by your not reuerent, rash you haue not hitte the knac, but cast it ouer the authors of the Admonition object the place of Esay. 30. and you shiest against the place of Deuteronomie, and of the Iudges, this is to oppose sure ground against a slippery: you should haue first beheld your buckler, and latched the blow of your aduersarie. Esay. 30. Chap. 22 both prooues and that they haue a profitable vse, and therefore Christ cannot compared with the Idoll, whiche bee- cause that it bringeth no profite, hurteth also as in like sorte.

(*) Here you disport your selfe with your owne imaginations (b) but such passages may be found in diuers places.

Io. Whitgifte.

Things dedicated to Idolls may be conuerted to gods honour.

What wood, that ashe, and that Oxe, &c. was not to accursed, but that both Oxe might haue his strength, and the temple timber for the seruice of God, as you answere. For although ashe wood were not accursed, yet the golde and siluer vessels in Iericho, the Oxe reserued vp for Sacrifice after, and those that were consecrated to Baal, were not so necessarie also there might haue bin other gold, siluer, &c. ynough. In that Oxe commaunded vnto Gedeon to bee, you affirme that M. Zanchius (in his epistle ad Publicolam, in the woordes before rehersed) hath confirmed a generall doctrine, that things dedicated to Idolls may be conuerted to common vses, and to the honoure of God. You be vnder the selfe same colours to proue the same, and answereth that, which may be alleaged to the contrarie out of Deuteronie. So doth it also to the place of Esay quoted in the beginning of the Admonition: which answer if it will not satisfie you, then to I further referre you to that, which I haue also before alleaged out of M. Caluine, writting vpon the 7. of Esay, verse. 24. But this place of Esay and suche lyke, are vnaptly alleaged against the apparell nowe vsed, being

nothing

How apparell ſeuereth the diſciples.

Io. Whitgift.

Chap. 7. the 8. Diuiſion.

Anſwere to the Admonition. Page 222.

Secondly, becauſe we are by our profeſſion and experience taught, that moſt abuſes have growne from apparell, and do daily ſee that the moſt parte of the worlde haue greatly offended in the ſame.

Io. Whitgift.

The ſecond reaſon is, that they that weare this apparell haue euill, and to euill, becauſe it, as if a man ſhould ſay, the adulterous Iudeth haue growne to ſo much good among the Iewes, ergo their lyeng was ſo much good. If he will ſay, the compariſon is not lyke becauſe the one is moſt ſinne in his owne nature, whereas the other is none. Then take the ſecond that I commonly vſe, Chriſt ſaith of the Lords ſupper, that the vnworthy receiuers eate and drinke damnation to themſelues: ergo, the Lords ſupper is euill, and to be abolyſhed. Or thus: Chriſt ſaith of the Lords ſupper, that the vnworthy receiuers are guilty of the bodie and bloud of Chriſt: ergo, the Lords ſupper is euill, and to be abolyſhed. Or thus: Chriſt ſaith of the Lords ſupper, that the vnworthy receiuers are guilty of the bodie and bloud of Chriſt: ergo, the Lords ſupper is euill, and to be abolyſhed. Or thus: Chriſt ſaith of the Lords ſupper, that the vnworthy receiuers are guilty of the bodie and bloud of Chriſt: ergo, the Lords ſupper is euill, and to be abolyſhed.

(*) They that are driuen away for their euyll liues are the Goſpelers of the ſhepherds.

Io. Whitgift.

Indeede, if this apparell were of that nature, that a lye is, your ſimilitude of the vnlawfull ſpeeches that in ſeruice yet vſed, were to the purpoſe. But ſeeing the apparell is neither euill in it ſelfe, nor yet vſed of the Miniſters to any euill purpoſe, but onely to a good ende, that is, for decencie and order, as hath been ſhewed, you are not ignorant that reaſon is not in this reſpect vrged that maner of ſpeech.

Poor ſilly ſimilitude of hammering a ſtarre in the aire, and to faſten your great

Chap. 7. the 3. Diuision.

Admonition.

The fourth is Edification.

Answvere to the Admonition. Pag. 238. Sect. 3.

Ceremonies do not edifie of themselues but tend to edification.

You say also that they do not edifie. If you say that they do not edifie of themselues, you say truly, for only the holy Ghost edifieth, by the ministerie of the worde. But if you say they edifie not at all, I say, that they do not, I meane, as private ceremonies and things vsed in the Church as gesture, Church-singing, singing and such like, which he appointed to be put and practised, do: therefore bee you sure, whether you haue not gone about arguments to mainteine.

To this not me I answere.

Chap. 7. the 4. Diuision.

Answvere to the Admonition. Pag. 238. Sect. vlt.

Peter Martyr in his epistle written to M. Hooper thinketh that they do edify after a sort as other Ceremonies do. And so doth M. Bucer also in his epistle written to M. Alasco.

T.C. pag. 57. Sect. vlt.

To. Whitgifte.

Bucer.

I tell you it is in their epistles, not in their bookes that M. Bucer and he be these. Now if any Church iudge and haue experience (such as I doubt not there be many in these dayes in Germany) that the vse of such vsages bringeth some commendation to the holy ministration, and thereby helpeth forwarde in the way of comelinesse and order, to the encrease of faythe: VVhat (I pray you) can be brought out of the scriptures why that Church is not left to his owne iudgement in this matter, neyther therefore to be contemned, or to be called into question for his iudgement taken? That Church verily will keepe in these things a meane agreeable to the rule of Christ, and will diligently stande that no abuse creepe into it. Thus vnto M. Bucer. Doeth not this and worthy M. Martyr in the epistle before named,

Chap. 7. the 5. Diuision.

Answvere to the Admonition. Pag. 239. Sect. 1.

The apparell doth tende to edifying for three causes.

Furthermore, that they do edify, it is manifest, first because they are by a lawfull magistrate, by lawfull authoritie, together with the Cleargie appointed in the Church, without any manner of superstition, or suspition of the same.

T.C. Pag. 57. Sect. vlt.

strate

How ap-
parell ser-
veth to
diuision

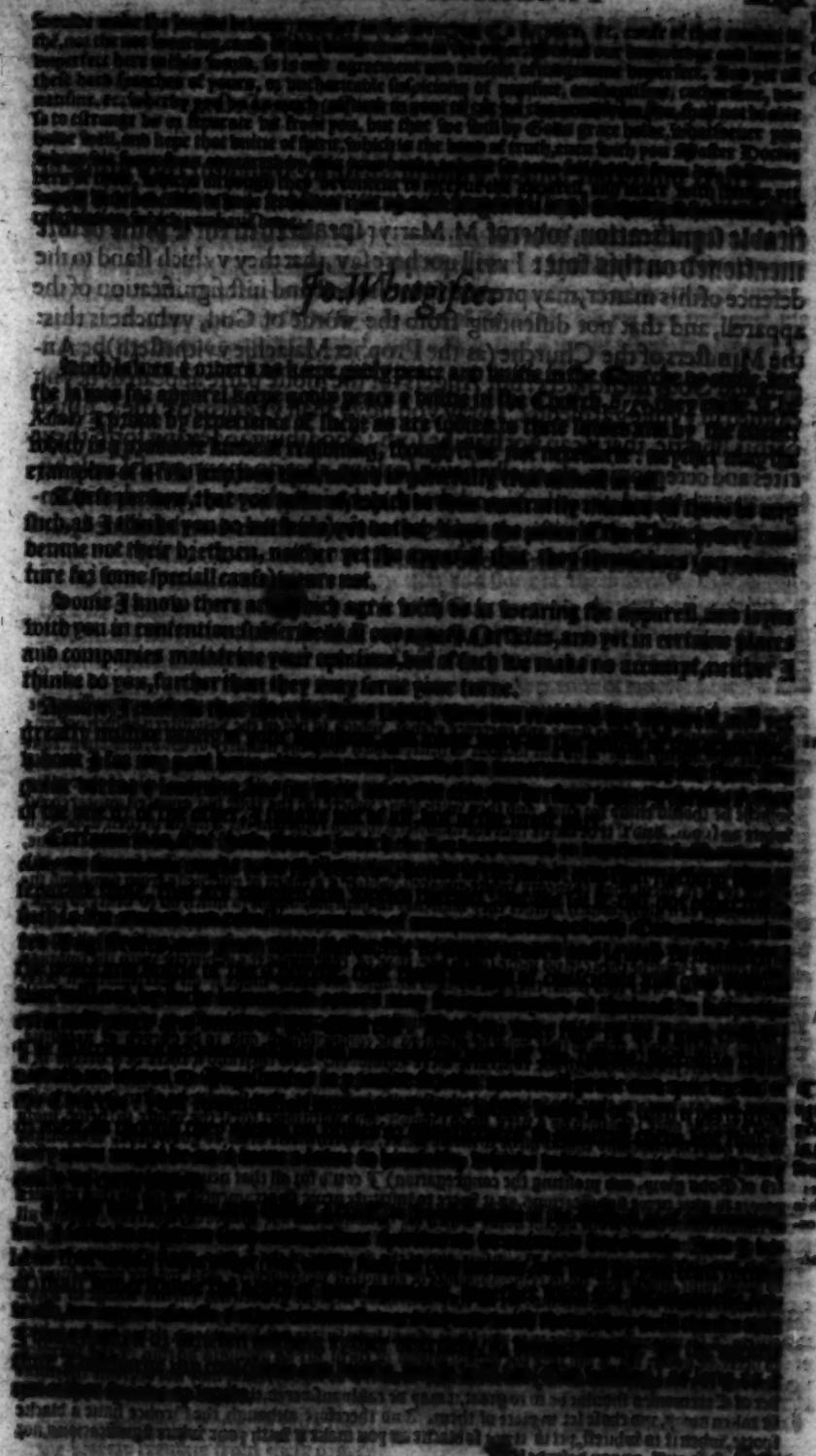
Chap. 7. Their 3. Diuision.

Answere to the Admonition. Pag. 29. Sect. 3.

Thirdly, bicause also by experience we dayly vnderstand, that such as consent in wearing this apparell, consent also in all other poynts of doctrine, & keepe the peace of the church; which is one of the principall causes of obeying our brethren, such as refuse the same apparel, not only dissent & disagree among themselues, but fal into diuers & straunge opinions, without ground, & handles the gospell with their controuersies, and teares in peeces the Church of Christ with their factions and schismes: and be the cause why both the worde of God, and Christian magistrates be almost generally contemned.

T. C. Pag. 18. Sect. 2.

ſounde



How apt 191x
parell ma-
uch to e-
difension.

Chap. 7. the. 8. Diuision.

Answere to the Admonition. Pag. 222. Sect. 4.

There were that tooke [illegible] fully bent for the matter of apparell, as ye do for fitting of the communion [illegible] conuenient fitable signification, whereof M. Martyr [illegible] mentioned on this sort: I will not here say, that they which stand to the

P. Martyr.

defence of this matter, may pretend some honest and iust signification of the apparell, and that not dissenting from the worde of God, whiche is this: the Ministers of the Churche (as the Prophet Malachie witnesseth) be Angels and Gods messengers: but Angels for the moste parte appeared beyng clothed in white garmentes. I pray you how shall we decore the Church of this age, that it can not figure some good thing in vsing such rites and ceremonies? especially being so long, that no manner of Gods worshippers vnderstanding them, and they being so comely, and in common vse, and that Gentiles people be not vtterly alienated, and [illegible] matters of greater importance omitted.

T. C. Page 30. Line

Martyr Martyrs words peruerted.

(b) [illegible] stand not about ceremoniall pieces: for it holdeth in those things only, quæ perfe aliquid faciunt.

How we apparell set vnto our education.

I haue here onely set downe M. Martyns wordes to the ende that I might as fully bring in a fit and profitable signification of the Admonition, to the wordes of the Admonition do of fitting at the communion. I do not allowe their signification of fitting, neyther do I approue any suche signification of Apparell: but yet you will giue me leaue to set the one against the other, and to shew that I might alwaies vse the one as they doe the other.

Where thinges may haue diuerse significations.

You peruert Maister Martyns wordes: for he doth not say that we should appeare in white apparell, and the Ministers of the Churche be Angels and Gods messengers, therefore the Churche hath power of the same: but he speaketh of the dignitie of their office. Whether you peruert Maister Martyns wordes or no, I will not greatly striue with you: but I am sure you cannot finde any one sentence in all his booke, wherein he writeth of apparell not touching the vse onely. Maister Martyn doth not say that there is a kinde of garments that is in the Aduertisements, and a kinde of garments that is not in the Aduertisements, but he writeth in confuting of such vaine distinctions. Maister Martyn doubtes not but that we may vse the same apparell that we doe, and yet not to be in ignorance, you are to vnderstand that we doe not vse the same apparell that we did in Popery, neyther doe we put it on for the same cause, neyther doe we attribute any holinesse to the same, (as it was) but we vse it for a decent ornament, and for a difference betweene vs and the Papistes, and for a distinction betweene vs and other inferiour callinges, and for a comelinesse and seemelinesse in the Churche, and for a signification of the dignitie of our callinges, and for a shewe of our obedience to the Magistrate, and for a testimonie of our Christian libertie, and for a signification of our ioyfulnesse in the Gospell, and for a shewe of our thankefulnesse to God for the same, and for a signification of our vnitie in the Churche, and for a signification of our agreement with the Churches of Christ, and for a signification of our loue towardes our brethren, and for a signification of our mortification, and for a signification of our newnesse of life, and for a signification of our hope of the resurrection, and for a signification of our faith in Christ Iesus, and for a signification of our warfare against sinne, and for a signification of our continuall watchfulnesse against the deuill, and for a signification of our pilgrimage in this life, and for a signification of our heauenly conuersation, and for a signification of our contempt of the world, and for a signification of our crucifying of the flesh, and for a signification of our preparation to the life to come, and for a signification of our desire of the glorie of the Saintes in heauen, and for a signification of our reuerence to the Sacramentes, and for a signification of our holy callinges, and for a signification of our sanctification, and for a signification of our glorification, and for a signification of our vocation, and for a signification of our election, and for a signification of our adoption, and for a signification of our redemption, and for a signification of our iustification

Your answere to M. Sanders & M. Rocers authorite is fare but not greatly materiall, for in the church, but the ſame it ſelf were that can be to weete the authorite of the church, if ſcripture were, that ſcripture were, & vnder ſtanding. Let it be their knowne ſayings, and they be written of purpoſe vpon thoſe conſiderations according to the circumſtances of time, place and perſon, and therefore if any thing in their publike ſayings ſeeme to be againſt their iudgements here, diſtinguiſhe the time and other circumſtances, and I beleeue not but they will well agree with themſelues. Interim, you be your aduocate to defend them.

The meaning of things the circumſtances of time and place muſt be diſtinctly conſidered.

Chap. 7. of the 9. Diuiſion.

Admonition.

(Of the Lords Table, being the ſame matter is run.)

Answere to the Admonition. Pag. 146. Sect. 2.

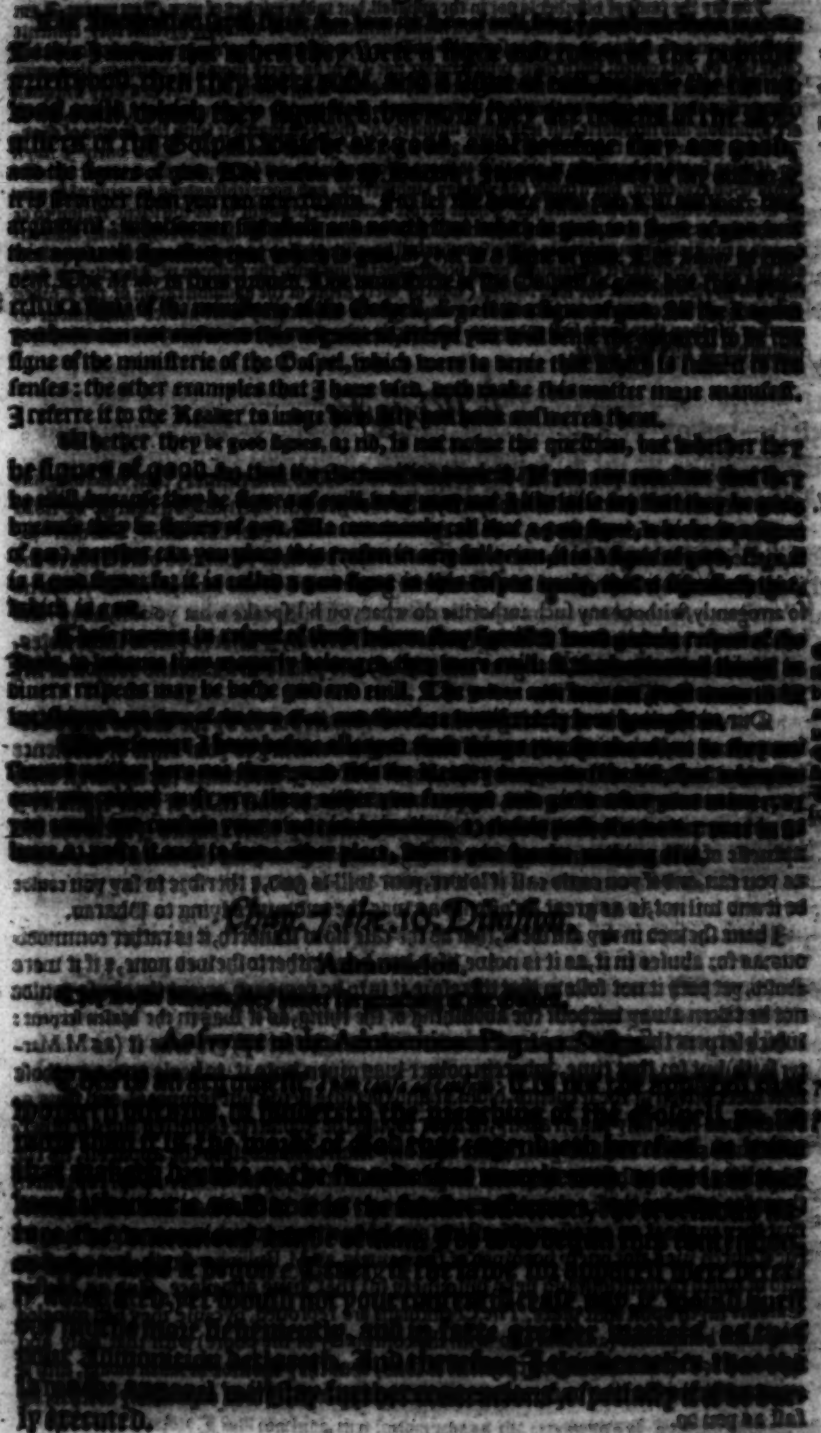
Whether they were a ſigne and token of the Popiſh prieſthood, then ſuppoſing ſuch ſurmiſed thing were which they ſignified: but now they be the tokens & the ſignes of the miniſters of the worde of God and of their function: albeit they be good: no man in this Church of England is ſo ignorant, but that he knoweth this apparell not to be worne for a ſacrificing prieſt, but as a lawfull miniſter.

Ceremonies are not to be vſed of good cauſe as it is in the Iewiſh maner in the old Teſtament, but are and ſignifie to be green in learning, and therefore it is meete good people ſhould alſo continue begetters of learning.

Ceremonies are changeable matter, for the ſame thing in diuerſe countries hath diuerſe ſignifications, to be the ſigne both of good and euill.

The habite of the Prieſt may be put on to a good vſe, and to a good ſignification.

(a) Varrich.



T.C. Pag. 50. Sect. 1.

You lay (by the mouth of Iohn a Lasco) as the matter ſtil, but as the manner of ſpeach. Your reaſon

(Y) It is as ſtout lyed but not ſo truely, by cauſe the one reſteyneth order, and the other breaketh it.

1. Cor. 11.

Zuinglius ad Balt.

Pag. 39. Sect. 2.

Our conſidering or attending to any reaſon or cauſe of order, for the obſeruing of any ſuch order (as is ſuppoſed) is not ſufficient to make it a matter of conſcience, or to bynde any man to the obſeruing of it, but the expreſſe commandement of God, or of the Church, or of the Prince, or of the Magiſtrate, or ſome other ſuch like. Which if you can, and if you could ſtil it ſeemes, your ſtiff is gon, therfore to ſay you could do it and will not, is as great an offence as ſome the moſt diſpoſed to ſlander you can make it.

I graunt the ſtorie in my firſt booke, that in the olde law mentioned, it is rather commended as for abuſes in it, as it is noted, that was done contrary to the lawe name, & if it were abuſe, yet ſurely it not follows that the abuſe is to be maintained, except the abuſe ſhould not be taken away without the ouerthrow of the thing, as it lyeth in the brazen ſerpent: which ſerpent though Ezechias did break it to pieces yet doth he not vpbraid it (as M. Martyr ſaith) but for that time. And ſo in other like things, as in holie ſcripture appeareth

Nahum. 3.

1. Cor. 11.

Caluine.

fall as you do.

Chap. 7. to the 11. Diuision.

Admonition.

They keepe the memorie of Egypt still amongst vs &c.

Answere to the Admonition. Pag. 211. Sect. 1.

You say, they keepe the memorie of Egypt still amongst vs &c. So truely, no more than both the Churche, the Pulpit, the Bells, &c. but they teache vs not that we are Egyptians therefore: and that all things be cleane to those that be cleane. Finally, that godly wits may with ease that which witches haue abused, both to our profite & godlie.

This being the minister into contempt. Deale with him, and forbeare you (by your continuall crying out against them) how he vnder contempt of good orders, lawes, and statutes, are to be duely punished for their contempt. Good lawes, orders, and statutes are not to be altered or dissolued, because ye such as forget their duetie, then are contemned.

They offende the weake and encourage the obstinate. Those that be offended with them, thinke them selues more strong, and glory therein with condemning of others. The obstinate be encouraged throughe the childish & conceited, that you trouble the Churche, and hinder the Gospell with: which one day you will vnderstande, if in time you doe not repent.

(*) True, for you haue giuen him for vse.

Whether of vs two haue more offended in superfluous and vselesse, because we are both guilty in some other respects, I leaue to the iudgement of the godly. But this I am sure of, that I haue not offended in the Churche vsing the Crosse in Baptisme, &c. for I haue not vsed it: you must beare with me when I speake the truthe.

Whether of vs two haue more offended in superfluous and vselesse, because we are both guilty in some other respects, I leaue to the iudgement of the godly. But this I am sure of, that I haue not offended in the Churche vsing the Crosse in Baptisme, &c. for I haue not vsed it: you must beare with me when I speake the truthe.

Chap. 7. to the 11. Diuision.

Admonition.

Whereof as I said before, that forbearing the Crosse in Baptisme, &c. for the time, we are not to be the iudges to set forth the Gospell, and for that they are occasions of fall to

Scriptures may be amplified.

Homilies red in the Church are commendable.

For Whitgifte.

Of Archebishops, Metropolitanes, Bishops,

Archedeacons, &c. Tract. 2.

Chap. 1. the 1. Diuision.

Admonition.

Answere to the Admonition. Pag. 63. Sect. vlt.

IT was then as it fitteth to be vnder the crosse. And it is nowe as it fitteth to be when Goddes children liue in peace, quietnesse, and godly Magistrates: And yet surely euen nowe it is more paynefull than gaynefull, more ignominious than riche and glorious: and that not onely vnto vs that beare the heate of the daye. But it is the same vnto you also, whose cause (not vnlike vnto Paules saying vnto Festus) you pretende, to trouble the whole state with vaine fantasies, and daylie inuented newe opinions: the persecution of the sworde ceaseth, but the persecution of the tongue is extreeme here: and we who desire to liue, and be godlie, are molested as well by you, as by the prophane and wicked: and therefore not beste godlie.

T. C. Pag. 64. Sect. 1.

Scilicet, the ministerie.

The ministerie is more paynefull than gaynefull.

a 1. Tim. 3. 1. d Phil. 4. 11. 2. Cor. 6. 4 & 10.

g 11. 21. 24. 11. 21. 11. 39. 1. 10. 1. 70. 1. 2. 22. 1.

Pro. 30.

Matth. 11.

The crosse of Christ how strongly prayed.

In Whit.

him sette within the listes of obeysance towarde God and his Prince: [illegible]
[illegible] Palaces are by lawfull authoritie committed vnto them, and the true Martyrs of God haue occupied the same, as the like before them, and yet Martyrs to.

[illegible] reward vnto them in the heauen: I know not: but if they boast of their denyall, and haue forbidden you to make it knowne, they haue their reward. It maye be the Bishoprickes haue to little for them, and they looked for fatter greater, and so refused both? but I will not iudge: surely this brague commeth here out of place.

The heate of the tongue and backbiter, both I and other may greatly complayne of: and I hope we get not our liuinge by going vp and downe the streates, and smelling daily at other mens tables, as the Diogenes do, by blasphemy and controuersy all others. *Melius est vinum bibere cum ratione quam aquam cum follie & superbia*, It is better to drinke wine with discretion, than water with haughtinesse and pride. It is alwaye [illegible] to God to confesse our sinnes, and leaue to offende: [illegible] duetie towarde God and his Churche, then to vse the [illegible] temptation. Godly men may enioy preferment, and suche as be straighte and wylfull, may serue to confirme the saints.

Chap. 1. Deut. 1. Admonition.

Answere to the Admonition. Pag. 62. Sect. 3.

Peace, you are in peace, rule, but [illegible] contemptuous [illegible] Metropolitane, Archebishoppe. &c. and their offices, were denyed by Antichriste. Likewyse that they are strange and [illegible] Churches. Also that they be plainely to Gods worde forbidden; and last, that [illegible]

I muste doe the best I can to imploye all [illegible]

I might

Chap. 1. Sect. 1. Division.

(*) If Christ be called an Archbishop, then is not the title denied by Antichrist.

1. Pet. 2. 5. Hebr. 13. Act. 4. 30. Hebr. 12.

Yea & many Archbishoppes may be transferred to other than Christ.

But lykelyes you confound the spirituall and the externall regiment of the Church: The spirituall regiment and externall government confounded.

[illegible] you confounde both your selfe, and your reader also: In the spirituall regiment of the Church Christ is onely the prince, and all other be his subiects: In the externall regiment there be many other Princes: In the spirituall regiment Christ is onely the Archbishop, and ouerseer of all, to whome all other must make their accompt: But in the externall gouernment there be many Archbishops, as the state of euery Church requireth. In the spirituall gouernment Christ is onely the prince, the king, the iudge, and in respect of him all other be subiectes: But in the externall gouernment, there be seuerall countreys, seuerall kings, princes, magistrates iudges. Againe in the spirituall kingdome of Christ, and regiment of his Church, there is no respect of persons, but all be equall: In the externall regiment & gouernment there is and must be diuersitie of degrees: As to be short, in respect of Christ and his spirituall gouernment, there is no other Magistrate nor Archbishop &c. But in the respect of men and the externall gouernment of the Church, there are bodies, and that according to Christes ordinance, as shall hereafter be declared: So that now you may perceiue your author to be in a meere fallacy by distinguishing the states and degrees of the Church and gouernment.

Chap. 1. the. 4. Diuision.

T. C. pag. 61. Sect. 4.

And if any man will reply and say, that it is not true that our Sauiour Christ is onely Archbishop: I answere that he is not onely such the name, and yet notwithstanding the same is no note here one of the chiefe but he: Nay it is the further hope, that there is a resemblance betwixt him and the seuerall subordinate Archbishops. I say that a name may be true & fit, & yet that name may be also common betwixt the Creator & the creatures. Wisedome is the same which is attributed to the Lord: Wisedome is one thing in God, another thing in men: Iustice is one thing in God, another thing in men: Yea the same thing may be attributed to God & to men, and yet the same thing in God & in men not the same: Wisedome in God is infinite, in men finite: Iustice in God is infinite, in men finite: Wisedome in God is God himself, Iustice in God is God himself: Wisedome in men is not men themselues, Iustice in men is not men themselues: Wisedome in God is not a quality, Iustice in God is not a quality: Wisedome in men is a quality, Iustice in men is a quality: Wisedome in God is not an accident, Iustice in God is not an accident: Wisedome in men is an accident, Iustice in men is an accident: Wisedome in God is not subiect, Iustice in God is not subiect: Wisedome in men is subiect, Iustice in men is subiect: Wisedome in God is not capable of more or lesse, Iustice in God is not capable of more or lesse: Wisedome in men is capable of more or lesse, Iustice in men is capable of more or lesse: Wisedome in God is not capable of contrarie, Iustice in God is not capable of contrarie: Wisedome in men is capable of contrarie, Iustice in men is capable of contrarie: Wisedome in God is not capable of the subiect, Iustice in God is not capable of the subiect: Wisedome in men is capable of the subiect, Iustice in men is capable of the subiect: Wisedome in God is not capable of the effect, Iustice in God is not capable of the effect: Wisedome in men is capable of the effect, Iustice in men is capable of the effect: Wisedome in God is not capable of the cause, Iustice in God is not capable of the cause: Wisedome in men is capable of the cause, Iustice in men is capable of the cause: Wisedome in God is not capable of the end, Iustice in God is not capable of the end: Wisedome in men is capable of the end, Iustice in men is capable of the end: Wisedome in God is not capable of the beginning, Iustice in God is not capable of the beginning: Wisedome in men is capable of the beginning, Iustice in men is capable of the beginning: Wisedome in God is not capable of the middle, Iustice in God is not capable of the middle: Wisedome in men is capable of the middle, Iustice in men is capable of the middle: Wisedome in God is not capable of the ende, Iustice in God is not capable of the ende: Wisedome in men is capable of the ende, Iustice in men is capable of the ende

ouer the whole Church of Christ, and an vnmeete such like presumptions.

The Archbishop being both vnder God and the Prince, hath his whole office by the reason of his authoritie in certaine causes aboue other Bishops, and that both as one in a Monarchie or Kingdome ought, together and neither the name or vse of it (as it is in this Church) affords any but such as he ordereth with all reuerence, and thinks that name ought to be better than the ministers.

Chap. 1. the. 5. Diuision.

T. C. pag. 62. Sect. 1.

In the primitiue Church the name of a Bishop was common, and long after the name of a Bishop was a base name by the testimonie of the wise of Milete, as he calleth them, and Tertullian. Tertullian lib. de pudicitia. Ciprian lib. 2. epist. 7. from in his epistles to August.

Jo. Whitgifte.

Papa signifieth a father, and was in tymes past common to all Bishoppes, but nowe it is proper to the Bishop of Rome, and therefore hated for his sake, whome it nowe signifieth. So *tyrannus* sometyme signified a king generally, nowe, it signifieth a cruell king, and a bloudie gouernour, and therefore also abhorred. But an Archbishop though the persons at sometyme haue degenerated, yet the name hath continued in the same signification; and therefore the reason is nothing like, except you will also for the like cause abolish the name of a Bishop, or of a king, for there hath bene many euill men called by the name of Bishops, and many tyrants by the name of kings, and yet the names neuer the worse. If names should be changed so oft as they be abused, some had nede to haue an office onely to inuent new names. There was a certaine kinde of heretikes that called themselues Apostolike, and yet the name of an Apostle is neuer the worse. A lawfull name of a lawfull office may remaine together with the office, howsoeuer before time it hath bene abused.

A lawfull name may remaine though it hath bene abused.

Chap. 1. the. 6. Diuision.

T. C. Pag. 62. Sect. 2.

Nowe if the names ought to be odious, being both horribly abused, and also * forbidden by our Sauiour Christ, the things themselues must be in greater hatred: the vnlawfulnesse wherof may thus appeare.

* Petitio principii, for you haue not yet proued this.

Jo. Whitgifte.

This is a manifest petition of the principle, and in no poynt as yet proued. But let vs heare the reasons why the office should be condemned.

Chap. 1. the. 7. Diuision.

T. C. Page. 62. Sect. 3.

First of all the ministerie is by the word of God, and heauenly, and not left to the will of men to deuise at their pleasure, as appeareth by that subject as noted of S. Iohn, where the Pharisees coming to S. Iohn Baptist, either he had authoritie to be either Christ or Elias, or another Prophete, * conclude if thou be neyther Christ, nor Elias, nor a Prophete, why baptisest thou? which had bene no good argument if S. Iohn might haue bin of some other function then of those which were appointed in the Church and ministers of God. And therefore S. Iohn to establishe his singular and extraordinarie function, alleadgeth the worde of God, whereby appeareth, that as it was not lawfull to bring in any strange doctrine, so it was not lawfull to teach the true doctrine vnder the name of any other function, then was ordained of God.

Scriptures willingly falsified to make them serue his turne.

* The Pharisees made false arguments: and so do you in following them.

Jo. Whitgifte.

This is your first argument, the ground whereof is, S. Iohn Baptist, after he had answered to be neyther Christ, or Elias, or another Prophet, reteineth, if then he neyther Christ,

no

The 1. reason of the Replie.

Deut. 18.

Mat. 11.

Chap. 1. the. 8. Diuision.

T. C. pag. 62. Sect.

Let the holie priests of the Church before the law, be holie men of God not be [illegible] and other ecclesiastical ministers were [illegible] [illegible] [illegible]

To Whitgifte.

Your proofes hitherto alledged are vnsufficient to inferre this conclusion, and yet be you boldely grone vnto it, though all were true. That is not to demaunde any confirmation of your former vnsufficient proofes, but rather a new proofe of your vnadvised rashnesse. I will saie that there is any other minister then Archbishops, than is by the lawes of Englande, or that ought not yet vsed by either scripture or reason, that there ought to be gouernours or superiours among the ministers of the Gospel to whom any other ministers may be called, than is expressed in the worde, whether you thought to please, I know not: but this I know, that you have not yet proued your assertion.

Chap. 1. Sect. 8. Diuision.

T.C. Page. 62. Sect. 6.

The Church of the other hath taught vs that he, for that he vnderstandeth Christ lesse carefull for his then he was for that vnder the lawe. For tell me in the whole volume of the testament, is there any kinde or degree of ministerie, whereof God is not the certaine and expresse author? Was there euer any man (I except Ieroboam and such prophanes men) either so holy or so wise, or of such great knowledge, euer had so much as presume of instituting of a new ministerie? After the long [illegible] Ierusalem, nothing if any be [illegible] the Scriptures [illegible] commaunded [illegible] to make [illegible] of ceremonies, [illegible] that false principles to build vpon

To Whitgifte.

T.C. faulteth still in the petition of the principle.

an Archbishop is the institution of a new ministerie, as though the apostle S. Paule who he placed Timothie at Ephesus & Titus at Creta, did institute a new ministerie, because he gaue the authority & iurisdiction ouer y rest, as it is afterward proued: or the Church who euer appointed any vnto the Bishops to gouerne the rest? [illegible] Christ lesse carefull for this church than for that vnder the lawe.

[illegible] be declared. [illegible] Church, in that it is not so formerly tyed to externall things, and to the letter as it was vnder the lawe.

Titles & offices in y church vnder the law were not [illegible] authoy.

And it is euident, that vnder the lawe, there were diuerse titles in the church, which are not commanded in the scripture vnto vs vnder the name God to haue bene the expresse

We know that the Arke of Noah was a figure of the church. Noah was both a [illegible] publike

goodly man: yet what doth the Reader learne by his description. Salem can be appointed the matter, the forme, the length, the breadth, the height, the bases, the knops and flat of leaves.

Io. Whitgifte.

If there knowe how to ascertaine a reason it is that is grounded vpon figures and types, examples the application thereof may be founde in the Scriptures. For a man may applie them as it pleaseth him, euen as he may vse allegories, and yet there many things required to the Arke, whereof there is no expresse mention made, and namely implements or prouse to ioyne it together, neither is it expressed whether the window were of glasse, or of christall, or neither. Moreouer he is not prescribed to make a couer for it, and yet it hath one as is declared cap. 8. The matters and maisters of the worke likewise are not there appointed, but left to the discretion of Noah. There are many other things required to the making of suche an Arke, whereof there is no expresse mention in that place. To conclude, Noah being in the Arke did things which the Scripture hath not expresly that he was commaunded to do, as when he sent out the Rauen and the Doue, &c. cap. 8. Wherefore I say with M. Caluine. *Arcam fuisse Ecclesiæ imaginem ortum est ex illo Petri, verum singulas eius partes ad ecclesiam aptare minime conuenit.* It is certaine that the Arke was a figure of the Church by the testimonie of Peter, but it is not meete to applie euerye parte thereof vnto the Church.

Vncertaine reasoning of figures and allegories. Something left to Noah not commanded. Gen. 8.

Calvin. in 6. Genes.

Chap. 1. the. 12. Diuision.

T.C. Pag. 63. Sect. 4.

In the tabernacle the Church is yet more exactly shewed vnto vs. Wherein that how the people was a taste not vnlyke vnto that which [illegible] the Arke [illegible] the bodie of the tabernacle, and the ordinary seruice, but also the bases of the pillers, of the hookes of the Pitchers of the snuffing, and of the things, the matter, and the vse.

Io. Whitgifte.

It is well knowne that the Israelites had long continued among the Egyptians, a most superstitious kind of people, without any lawe of God written, and therefore notwithstanding being deliuered from them, yet inclined to their Idolatrie. God (as most writers thinke) of his infinite wisedome did so charge them with ceremonies of his owne institution, that they should neyther haue leysure to vse any other, nor yet desire the Egyptiacall kind of worshipping.

Why God appointed so many ceremonies to the Israelites.

Touching the tabernacle and the particular discription of things pertaining to the same, I say with Pellicane. These things are particularly described according to the word of the Lord, that the people might know that they ought not so much to obey Moyses prescribing the will of God in building the Tabernacle, and in freely offering to the same their gifts, their purpose &c. the which others (as they would haue [illegible] to shun some troubles: and that also they might not be without that brasen [illegible] and lauer-basons of Gods, which they see among the Gentiles. Moreouer that they might [illegible] to occupie them selues, least they should fall to slouthfulnesse and idlenesse. But that of these places it may be well gathered, that nothing vpon the authority of God [illegible] to be vsed without his prescription, but whether can you rightly apply this [illegible] to the present gouernment, and policie of the Church. I cannot [illegible] [illegible] may be applied according to every particular mans inuention. But all that can be truely gathered of this figure is (as I haue sayde before) that [illegible] ought to be brought into the Churche of God, which is not grounded vpon [illegible] Caluine speaking of this tabernacle sayth that God gaue precepts of the Tabernacle and things pertayning to it.

Pellican.

Calvin. 35. Exo. in expos. 2. præcepti.

Ne externa pietatis exercitia, quæ videmus fuisse admodum necessaria, populum desiderent. Least the people shoulde want the outwarde exercises of godlinesse, which we see to haue beene verie necessarie. And agayne he sayth, that when Moses in the mountaine vnder sawe the example of the Tabernacle, he was then instructed *De vero Dei cultu & mysterijs.* of the true worship of God and of heauenly mysteries. and againe speaking of this Tabernacle he sayth: *Lex Iudæos ad spiritualem solum Dei cultum instituit, sed ceremonijs vestitum, vt erebat temporis ratio.* The lawe did institute the Iewes onely to the spirituall worship of God, but yet couered with ceremonies, as the tyme required. Therefore in this figure there was onely expressed what shoulde be done in the worshipping of God, and not in the externall pollicie and gouernment of the Church.

Chap. 1. the. 13. Diuision.

T.C. Pag. 63. Sect. 3.

Let vs come to the temple, which as it was more neere the time of Christ: so it doth more liuely expresse the Churche of God whiche nowe is. Salomon the wyseste man that euer was, as shall be, doth nothing in it, neyther for the temple, nor for the vessels of the temple, nor for the brasen sea of it, but according to the patterne that was enioyned him, as appeareth in the first of the Kinges, and the second of the Chronicles. And in the restoring of that temple, Esechiell in sundrie, how the angell by the commaundement of God doth part by part, appoint all to be done both in the temple and in the furniture thereof.

Io. Whitgifte.

These two examples of the Tabernacle and of the Temple, tende to one ende, and might more aptely haue bene alleaged in the title of Ceremonies than of the gouernment of the Church, because whatsoeuer is here spoken of either of them pertayneth to Ceremonies, and to the worshipping of God, and not to externall policie and gouernment of the church, and therefore moste vnaptly alleaged against Archebishops. &c.

The Replier confuted by his own wordes. Pag. 22. sect. 1.

But what neede I labor much in this matter, when your self in the. 22. pag. of your booke, offer for one thing that I shall bring left to the order of this Churche, to shewe me, that the Israelites had warrante that were prescribed by the expresse worde.

And it is certaine that both Dauid and Salomon appointed orders, the one about the Tabernacle, the other about the Temple, whiche we reade not in Scriptures they were commaunded to doe. And Dauid appointed degrees of officers in the Temple, and Salomon workemen and ouersears, whereof we doe not reade, that they had any speciall commaundement.

1. Par. 24.

Chap. 1. the. 14. Diuision.

T.C. Pag. 63. Sect. 4.

Howe if the holy Ghoste in figures and shapes doth so carefully (and as it were purposely) forbidde ouermuche curiositie in all things, in the truth it selfe, howe much more is it to be thought that he doth prescribe vnto vs? If in the Tabernacle, howe much more in the house? If he haue bounde vs in earthly things, and subiecte vs to yoke of seruitude, that he leaueth vnto vs the liberty of it in heauenly, and those which appertaine to our soules? And then to come to our purpose, if it were sayde, for the ordering of the Tabernacle and Temple, that they were made according to the patterne that was shewed in the mount, and shall we thinke that he which remembred the basen sea, and the pauing of the gallerie of the Temple, there remembred the pauing and here forgot the matter number? here he would haue remembred the vessels, and there forgot it? Or if any such matter of substance, that he should make mention of the furniture as touching the holies, and here vtterly forget it? Is it not then to conclude, that he should make mention there of the matter, and here for nothing of the fourme? there reckon vp the quantitie, here vtterly silence it? the patterne? Aristotle sayth, [illegible] that is, to seeke to much certaintie, and vnto a childe to giue sentence: and vnto a Logicke, not to require more certaintie than the matter is capable of. Is it not a shame to say, that the chiefe pillar and defender of the Church is not expressed in the Scripture, but remaine in some obscure

Io. Whitgifte.

You haue before confessed Pag. 15. that certaine things are left to ꝑ order of the Church, because they are of that nature which are varied by times, places, persons, & other circumstances, &c. which is sufficient to answere whatsoeuer you haue here spoke of the ceremonies of ꝑ holy ghost in the truth it self, about figures and tropes. Although there is no doubte but the holy ghost was as carefull in the one as in the other, and loued the one people as well as the other, and therefore it maye be an argument *ad ciuilem*, but not *ad diuinam*, as you knowe to make it. I haue told you before also how god did more particularly prescribe euery ceremonie to the Iewes then he hath done to his people in the Gospell.

T. C. answered by his owne assertion.

God hath in his Gospell perfourmed and fulfilled all the tropes and figures of the law whatsoeuer. Christ which is the Messias hath told vs all things that are necessary to saluation, John. 20. and so is that plain in the. 4. of Iohn to be vnderstanded. Iohn. 20.

We make not an Archebishop necessarie to saluation, but profitable to the gouernment of the Church, and therefore conuenient to the worde of God, as shall be declared. We knowe the Church of Christ is not builded vpon any man, yet let vs vpon foundations of men, if we beside property, but vpon Christ himselfe, and his worde, which remaine immouable. We knowe also that the same Church may flourish without the ceremonies of men. And yet hath God appointed functions in his Churche both ecclesiastical, and ciuill, as the ones to keepe it in ecternall peace, discipline, and order: and though he hath not expressed the names, yet hath he allowed the offices. Among men the chiefe ruler that gouerneth the Churche is the Christian Prince and magistrate, and yet where hath god in the Gospell any such expresse mention made thereof, as there is in the appointing of the tabernacle of Bezaleel, Iudges, &c. which he exampleth you vse in derision: such is your iudgement and reuerence. We knowe that all things necessary to saluation are much more plainly expressed in the Gospel, than in the lawe: we are also sure all is true that Christ in his worde hath fully and plainly commanded, and though we striue to excell and goe ligher: but yet hath he commaunded certaine rules of ecternall order, and kinde of gouernment, to the disposition of his Churche, the generall rules beeing obserued, and nothing being done contrary to his will and commaundement, therein contayned, as I haue plainly told you before.

Chap. 1. the. 15. Diuision.

T. C. Pag. 62. Sect. 5.

(a) A dangerous matter.
(b) An vnreuerent manner.

Io. Whitgifte.

The matter resteth not in the figures & rites of the ceremonies, but in the vse of them, which must not only be brought to perfection, but also be preserued therein.

and functions are lawfull as tend to that end, and be therefore by lawfull authoritie appointed, howſoeuer ſome ouerlashy perſons thinke the contrary.

Chap. 1. the. 16. Diuiſion.

T. C. Pag. 63. Sect. 6.

And that without theſe ministeries the Church may be compleat it appeareth by that which is in the fourth to the Ephesians, where it is ſaid that Chriſt gaue some Apoſtles, some Prophets, some Paſtours and Doctours, to the reſpect of the Church, vntil we all come to the vnitie of faith, and of the knowledge of the ſonne of God, vnto a perfect man.

Io. Whitgifte.

The place in the. 4. Ephe. diſcuſſed.

In that place to the Ephesians there is no mention made of Deacons and Inuocates, nor of your elders, and therefore it maketh as much against them as it maketh againſt Archbiſhops. Moreouer it hath Apoſtles, Euangeliſts, and Prophets, all which you ſeclude from the ſtate of this Church. Thirdly it conteyneth thoſe ministeries onely which are accepted in the vnion and adminiſtration of the Sacraments, not thoſe which pertayne to order and vocation as you alſo marke your ſelfe confeſſe, and therefore I vnderſtand not how that place can help you any thing at all.

Chap. 1. the. 17. Diuiſion.

T. C. Pag. 63. Sect. vlt.

The learned brethren haue theſe reaſons againſt the name and function of Archbiſhops. Bycauſe, &c. are functions for the gouernment of the Church, therefore there ought to be the name. The argument and reaſoning of ſyllogiſtical is as ſtrong againſt the Archbiſhop. For by theſame reaſon that theſe are called ministeries and functions, by the ſame reaſon are able to make perfect the Church, as the Archbiſhop from the vnite thereunto of the Church, as a member vnto the whole. Which being the meaning of the holy Ghoſt, it is not good to gather by theſe words that God gaue no Archbiſhop to his Church, therefore the Archbiſhop is good: ſo he may well ſay God gaue no Archbiſhop to his Church, therefore the Archbiſhop can be no good.

Io. Whitgifte.

If there were no ſtronger places than this againſt the Pope of Rome his vſurped authoritie, it might ſtand ſtill, for any thing that I can ſee, in this place. Paul here makes mention of the offices appointed in the Church, and of the vſe of them, for the adminiſtration of the ſacraments, as I haue ſaid, not of any office of gouernment. Therefore it is a good reaſon, bycauſe it hath omitted theſe offices before mentioned. I haue alſo ſaid before that a negatiue argument from the ſcripture (except it be in matters of ſaluation) is but weake. Likewiſe that an Archbiſhop is no ſeruice neceſſary, but may well be referred to the number of theſe, of whome the Apoſtle ſpeaketh, that the name of a Biſhop, both common perſon, both Archbiſhop, Biſhop, Archdeacon, Chancellor, and ſuch like, is an office of gouernment, conuenient for the ſtate of the Church in a moſt ſmall meaſure of it. And if any reaſonable man can ſhew, that the Pope, and the Archbiſhop, be not the ſame, I will neuer more ſtand againſt the Archbiſhop. For the Pope hath the chalenge, that he is the head of the vniuerſall Church of Chriſt, in both not the Archbiſhop. The Pope ſaith that to be ſubiect to him is neceſſary to ſaluation, the Archbiſhop ſtandeth on no ſuch matter. The Pope chalengeth power to remitte and retayne ſinnes, to interpret both the lawes of God, to make new articles of faythe, &c. to both not the Archbiſhop. To be ſhorte, the Pope claymeth authoritie ouer kings and princes, and ſo the that they haue authoritie

The place Ephes. 4. discussed.

ritte from him: but the Archbishops (I can tearme it no lesse) acknowledge themselues to be subiect to their Prince, and to haue that authority and iurisdiction from him, which they practise ouer and about that other bishops do, and therefore you must needes be ignorant here, either of good manners or of diuinitie, or of both, and cannot for pudencie sake [illegible] Your wont is here [illegible] Church, [illegible] and so to the gate. [illegible] Church will confesse he is more your superintendent appointed to the [illegible] Iustice either more circumspect, or els [illegible]

Chap. 1. the 18. Diuision.

T.C. pag. 64. Sect. 1.

Neither did God giue any Archangels to his Church: therfore he cannot gouerne the Church. But it will be said that this argument [illegible] because no mention is made here of the deacon or of the elder, which notwithstanding are both necessarie in the Church, and therefore that there are sundrie callings profitable in the Church which are omitted in this place. [illegible]

(*) It is easily knowne and as easily forgotten againe of you, as appeareth afterwardes.

1. Cor. 12.

[illegible] Deacons neither. It is [illegible] Brothers and Doctors [illegible] of Apostles, Prophets and Doctors [illegible] Brothers, and Doctors [illegible] gouernment, [illegible] Deacons [illegible] Church [illegible] Deacons [illegible] Church [illegible] Deacons [illegible] Church

Chap. 1. the 19. Diuision.

T. C. Pag. 64. Sect. 2.

(*) you imagin that they are hanged & therfore help before you be desired.

Io. Whitgifte.

Things may be lawfull which were not in S. Paules time.

Chap. 1. the 20. Diuision.

T. C. Pag. 64. Sect. 3.

The place Ephes. 4. discussed.

Io. Whitgifte.

Your argument if it be thus framed, Pastors are necessary at all times in all estates of the Church, and in all places, may cannot be gotten at the hands of the Church: Archbyshops are Pastors, therefore they be necessary at all times &c. Marke your argument, because I do write in the first person singular. If you make your minor thus, that I do prove it, and put it in the premisses. If you say that to preach the word and to administer the sacraments is necessary at all times, (for this is the very ground of all) is necessary at all times, how I answer it may be true, and nothing to the purpose on this sort: that an Archbyshop in respect of the ministery of the word and sacraments, is at all times necessary, not in the respect of policie and government, in consideration whereof he hath the name of an Archbyshop.

Chap. 1. the. 21. Division.

T. C. Pag. 64. Sect. 4.

The [illegible] Archbyshops &c. that the Apostles were exercised about matters of policie and government, as well as with the ministring of the word and sacraments, and not of them, how be it I do further answer and affirme.

(*) You mislike that saying vnto your selfe nowe, which before you were glad to vse as a shift for your selfe.

That although the Apostles were occupied about matters of policie and government, as well as with the ministring of the word and sacraments, yet doth it not follow thereof, that the Archbyshops and Archdeacons have the like authoritie and charge, as the Archbyshops and Archdeacons. But let us see what you and other Papists have gathered of this matter, to the end we may see whether your reasons be of any force or no.

(a) Here he cometh his owne shadow

Io. Whitgifte.

You wonderfully forget your selfe, for it is your chiefe direction as it appeareth in the first line of the fifth page of your booke, to shew by the practise of the Apostles how and whereby it is any to whom it is due by the word of God. But is your meaning that the Apostles should not exercise it themselues? Verily surely you are so full of passions that you forget the matter. I know the Apostles had in their tyme together with the ministerie of the word and sacraments, power to exercise ecclesiasticall discipline and government: I understand not your meaning, for never any such thing as you here surmise entred once into my cogitation. I rather say that because in the Apostles there was ioyned the administration of discipline with the ministerie of the word and sacraments, therefore it may be likewise now in Archbyshops and Byshops. For that authoritie of discipline and government that the Apostles had in their tyme, is now for the most parte executed by Archbyshops and Byshops, which is the contrarie to your whole assertion.

Pag. 64. li. 5.

(*) What blind [illegible]

Chap. 1. the. 22. Division.

T. C. Pag. 64. Sect. 4.

How be it I would follow your vaine of making so many exclamations, as oh the impudencie, oh the vnfaithfulnesse with twenty other such great words you see: I have occasion both here and elsewhere. But I loathe this gaudy declaration, especially when I should dispute, my maker of reasons in stead of reasons.

(*) In deede you have made your selfe occasion.

Io. Whitgifte.

Where have I used these exclamations? for what cause have you so suddenly to burst into them at this time? except it be to set some countenance vpon your cruell fauoured reasons. But I will let you alone in such toyes, and suffer you to play with your selfe.

Chap.

Chap. 1. the. 23. Division.

T.C. Pag. 64. Sect. 1.

(*) Surely the man is in a dreame.

But to come to your 23. diuision. I saie that before the ende of the Apostles time there (*) were bushops in sundrie churches, and the Apostles themselues ordeined some of them. And I proue it by the 1. Tim. 3. and Tit. 1. where the Apostle setteth downe the office of a bushop, and that there is no other difference betweene a bushop and a minister, but that bushops had charge of moe churches then ministers had, and did ordeine ministers.

Io. Whitgifte.

Surely you wander you knowe not whether, without doubt your minde, whe you writte this, was vpō some other thing than vpon my booke. For wher haue I made this comparison betwixte the Apostles and Archbishoppes? or what haue I spoken sounding that way? I would haue you to deale honestly and plainly. If you meane the booke in latin, wherevnto you after haue spoke, the wordes of that booke sounding any thing this waye be these. *Archiepiscopi ab episcopis quoad ministerium non differunt (omnes enim pari potestate donati sunt, ligandi & soluendi pleniss. sunt:) sed quoad ordinē & politiam ordinis enim & politiæ causa quædam illis episcopis Archiepiscopi sunt facti.* Archbyshops differ not from byshops in respect of the ministerie (for they are all endued with equal authoritie to teach, to baptise, to bind and lose) but in respect of order and policie. For some things are graunted to Archbyshops for order and policies sake aboue the byshops. And further answering that place to the Ephesians it saithe: *Apostolus in hoc loco tantum ministros & ministeria numerat quæ in precibus, verbo & administratione sacramentorum versantur, non eorum quæ ad ordinem & disciplinam instituuntur. Qualia sunt Archiepiscoporum & Archidiaconorum.* The Apostle in that place doth only recite those ministers and ministeries, which are occupied in prayer, the word and the administration of the Sacraments, not of them whiche are instituted for order and discipline, suche as are the functions of Archbyshops and Archdeacons. The which selfe same distinction for that place you vse in the beginning of the 64. Page of your booke, there only wordes excepte (*qualia sunt Archiepiscoporum & Archidiaconorum*) as I haue before shewed and your owne wordes bettare. And I am sure there wordes do not make the Archbyshops and Archdeacons thirde bushops and the Apostles vnder carpenters as it pleaseth you to collect, but this is your modestie.

Pag. 64. lin. 5.

Chap. 1. the. 24. Division.

T.C. Pag. 65. Sect. 2.

And first of all I would gladly aske them with what exacte they haue ladde on a greater (*) burden and weight of the Archbyshops and Archdeacons shoulders, than the Apostles were able to bidgeon.

(*) What burden? who hath layd it on?

Io. Whitgifte.

When you haue told where they haue laid on this greater burden and weight, as what the burden and weight is that you saie they haue laid on, as who they be that haue layde it on, then shall your question be answered, in the meane time let this suffice the reader, that you do but forge matter to encrease your bulnes, & to spoyl your selfe.

Chap. 1. the. 25. Division.

T.C. Pag. 65. Sect. 3.

Secondarily I aske with what boldnesse and vpon the confidence of what gifts, any man dare take vpon him both that which the Apostles did, and more to?

Io. Whitgifte.

To this I answere as to the former.

Chap.

Chap. 1. the 26. Diuision.

T. C. Pag. 84. 85.

Then I pray you are not the Bishops by their office to moderate the Church, and to see that the ministers of the Church do their duties? Are not they to ordain Ministers, and to see that they be able to discharge their duties? Are not they to deale with the Magistrate for the redressing of all the abuses and enormities of the Church? Are not they to be resisted, if they do not their duties?

Io. Whitgifte.

Order and discipline are not separated from the ministerie of the worde, although all suche as be ministers of the worde haue not the like authoritie to execute them. For as it is sayde in that Latine booke, for order and policies sake more is graunted to the Archebishop than to the Bishop, neyther will any learned man greatly maruayle at this, seeing the practise thereof was in the Apostles time. For Paule hath more large and ample authoritie then Timothie, and Timothie then the rest of the ministers of Ephesus.

But if the Church hadde not Bishoppes and Archebishoppes at this present time, and were to be set at this time, doubtlesse it shoulde be followe that the Church in no time by Gods worde hadde them, or rather that they be not necessarie at any time for the Church. For S. Paules time Apostles, Prophetes, Euangelistes, and gifts of healing, diuersitie of tongues were common ordinaries, and yet none of these were neuer particularly appointed for euer: neuer to be vsed, and yet the Church perfect: Neither can he proue it perfect at all: for that the Church in S. Paules time was a perfect Church without Archebishops and Archdeacons, as they are nowe vsed in the Church of Christ. For I thinke myself verie well that there was a Church of Christ in S. Paules time that was not perfect without the gifte of tongues, of miracles, gifts of healing, diuersitie of tongues, therefore it is not nowe perfect being without them. And likewyse it was then perfect without Christian Magistrates, *Ergo* Christian Magistrates are to be removed from the Church. This kinde of reasoning, and the like, is vsed of the Anabaptistes, when they would haue all Magistrates put downe, because it were not agreeable to the times of the Gospell, seeing they were not ordained in the time of the Gospell, but were ordained before Christ came, and therefore are not necessarie now. But it is verie perilous, and offereth a great occasion vnto euill men.

Now I pray you, what authoritie had Bishops in the Primitiue Church? Had they not the power and dominion as is commonly to be seene in the Archbishop of Canterbury now, and also in the Spirituall Dominions, Iurisdictions, and gouernment of their Churches within their Prouinces, and their Suffragans vnder them? Had they not their Chauncerie within their Prouinces, and their Suffragans vnder them? Had they not their Courtes, and their Officers, and their Seales? Had they not their Archdeacons vnder them? Had they not their Commissaries? Had they not their Registers? Had they not their Apparitors? Had they not their Proctors? Had they not their Sumners? Had they not their Scribes? Had they not their Seruing men? Had they not their Horses? Had they not their Liueries? Had they not their Houses? Had they not their Parkes? Had they not their Fishponds? Had they not their Tenantes? Had they not their Reuenues? Had they not their Lordshippes? Had they not their Priuiledges? Had they not their Courtes? Had they not their Prisons? Had they not their Gaolers? Had they not their Iayles? Had they not their Fees? Had they not their Seruices? Had they not their Tenures? Had they not their Rentes? Had they not their Liuinges? Had they not their Tithes? Had they not their Offerings? Had they not their Mortuaries? Had they not their Glebe Landes? Had they not their Copiehoulde Landes? Had they not their Freehoulde Landes? Had they not their Leases? Had they not their Farmes? Had they not their Demaines? Had they not their Courtes Baron? Had they not their Courtes Leete? Had they not their Courtes of Record? Had they not their Courtes of Pipowders? Had they not their Courtes of Ancient Demesne? Had they not their Courtes of Requestes? Had they not their Courtes of Starre Chamber? Had they not their Courtes of Wardes? Had they not their Courtes of Exchequer? Had they not their Courtes of Common Pleas? Had they not their Courtes of Kinges Bench? 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Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Leases? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Farmes? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Demaines? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes Baron? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes Leete? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Record? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Pipowders? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Ancient Demesne? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Requestes? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Starre Chamber? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Wardes? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Exchequer? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Common Pleas? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Kinges Bench? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Chancerie? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Admiraltie? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Arches? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Audience? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Faculties? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Prerogatiue? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Delegates? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Commissaries? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Peculiers? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Hundredes? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Conscience? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Orphanes? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Marches? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Counties? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Cities? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Townes? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Villages? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Parishes? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Churches? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Chapelles? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Houses? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Families? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Persons? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Consciences? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Soules? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Bodies? 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Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Mortuaries? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Glebe Landes? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Copiehoulde Landes? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Freehoulde Landes? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Leases? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Farmes? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Demaines? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes Baron? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes Leete? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Record? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Pipowders? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Ancient Demesne? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Requestes? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Starre Chamber? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Wardes? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Exchequer? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Common Pleas? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Kinges Bench? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Chancerie? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Admiraltie? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Arches? Had they not their Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Courtes of Audience? Had they not their Courtes of Courtes of Court

Jo. Whitgifte.

Yes, but will you haue the same euer now? then muſt you haue Apoſtles, and Prophets, which you denie, in that this order you ſe is not perpetuall. Wherefore from time to time muſt ſome among the miniſters of the worde ſeuerally be obſerued, that is moſt conuenient for the ſtate of the Church. Neyther is any argument hether of that that was vnder it ouer. Did euer any man denie but that there was ouer in the Apoſtles time? All this is but to make the reader beleeue that ſome ſuch thing is in that Latin booke, when there is not one worde wherof any ſuch thing can be gathered: is this your ſimplicitie?

What order muſte be obſerued which is conuenient for the ſtate.

Chap. 1. the. 28. Diuiſion.

T. C. Pag. 65. Sect. 4.

1. Tim. 5.

Jo. Whitgifte.

You falſifie my wordes, by diſplacing the words (only.)

What it is to diuide ſcuills.

All miniſters gouerne but not alike.

obedient to lawes, teache true doctrine, hateth yet vnitie. &c. This place therefore helpeth you not. For although all ministers of the word do rule and governe after a sort, yet we not there all in all kinds of gouernment one equalitie, for this also must haue gouernours.

But consider your reason, at the least the ende of your drifte. All ministers of the worde gouerne their parishes by preaching the worde, reproouing sinne. &c. *Ergo* they must haue none to gouerne them, and hereof serue to other ende for that they doe their duetie &c is all one with this. Euery Maister of a famille ruleth ouer his famille, and therefore he muste haue no superiour to rule ouer him. [illegible] Therefore there muste haue none to rule and gouerne either their churches or [illegible] is a plausible reason to make euery [illegible] rule, and to make euery petie and seuerall [illegible] religious as parishes, as many heades as [illegible] of religion the Church and the kingdome [illegible] inuention a meere reuerse [illegible]

Other vnto the duetie of the Magistrate vnto both.

Of your distinction of *Presbyter* I will speake in a more fit place.

I blame not [illegible] but you [illegible] wrestings, neyther yet your stone, for [illegible] aduersarie.

And yet I muste tell you in [illegible] whereas I saye that the [illegible] ministeries, which are occupied in prayer, [illegible] you by misplacing the worde, onely, [illegible] potte to speake in that place, [illegible] crambe dampnata. If I speake [illegible] gouernment.

(*) The booke named, but yet you haue concelled your shadowe and not the booke as hath appeared.

Chap. 1. the 2. Diuision.

T. C. Page 15. Sect. 1.

[illegible]

Io. Whitgifte.

It had beene much for your credite if you had set downe the woordes of that booke the which you and your fellowes in certaine all the while it was [illegible] only named & not confuted. This booke was [illegible] but so was not you. To the rest of your [illegible] answere is onely this, that you be wyary your spirites: for further proofe hereof I referre the Reader to the third Chapter of S. Iames, from the tenth verse to the ende.

Chap. 1. the 3. Diuision.

T. C. Page 16. Sect. 1.

And thus all these churches being scattered by the hande of the Lorde, you do ryde the more to the Episcopes thereby strong against the Presbytery and Presbyteriall [illegible]

Io. Whitgifte.

Chap. 1. the 2. Diuision.

T. C. Pag. 65. Sect. 2. & Pag. 66. Sect. 1.

(c) Syllogisme without all forme.

Ioh. Whitgifte.

In what sorte euery function is said to haue giftes to discharge it.

Bullin. lib. 5. aduersus Anabaptistas.

Idem.

The defaulted argument of T. C.

but

but all the Coſtardmongers in London are ſtrooke with reaſon, therefore the Coſtard-mongers of London onely are men. Beſides this, the *Maior* is particular, whiche is againſt all formes of Syllogiſme in the firſt or ſeconde figure, to be ſuche, in your *Maior* you haue this worde (*ſome*) in your *Aſſumpt* and in the *Aſſumption* it is left out, and therefore your concluſion followeth not, except you ſuppoſe in your *Maior* that euery theſe functions reckened of S. Paule to the Epheſians, do haue all gifts neceſſarie for the miniſtring of the worde and ſacramentes and for the gouernaunce of the Church: And yet if it were ſo, your argument ſhould be of no force, becauſe *ex ſola particularibus*. So that in your Syllogiſme there is no maner of forme, and therefore not worthy of any anſwere, vntill it be better framed. Although I could ſay vnto you that all theſe functions haue gifts neceſſarie for them: but not onely theſe functions: becauſe there be other not mentioned of you which haue gifts neceſſarie alſo, and beſides the ſpecialls rehearſed. 1. Corinth. 12. The Apoſtolike could I anſwere, that manie of theſe functions (according to your plaine opinion) be not perpetuall but for a time, and therefore your reaſon is no good reaſon. Likewiſe that the Apoſtle hath not made in either of theſe places any perfect rehearſall of offices whiche were euen at that time in the Church. For in the firſt to the Corinthians the. 12. chap. he nameth not Euangeliſtes, Paſtors, Biſhops, Deacons, widowes: and in the fourth to the Epheſians: Deacons, widowes, workers of miracles, &c. So that he hath not left any perpetuall patterne of offices, or names in either of theſe two places. To conclude, I could tell you that God hath left to his Church authoritie to appoynte both names and offices, as ſhall be for the beſt conſent and profitable, the which authoritie the Church hath alſo from the beginning vſed in appoynting Catechiſtes, Lectors, and ſuche like, not ſuperfluous but moſt neceſſarie offices, and profitable for the Churche, in thoſe times wherein they were.

Chap. 1. the. 32. Diuiſion.

T.C. Pag. 66. Sect. 1.

And if it may be ſaide (as it is) that men may inuent new miniſteries, they muſt eyther giue gifts for to diſcharge them, or aſſure men that they ſhall haue gifts of God, wherby they may be able to anſwere them. But they can neyther giue gifts, nor aſſure men of any gifts neceſſary to diſcharge thoſe functions, therefore they may make or deuiſe no new miniſteries.

Io. Whitgifte.

First, there is no newe miniſterie erected. But among the ſpiritters ſome are appoynted to gouerne the reſt, and to haue the chiefe direction of them, and ſuche are choſen to that ſuperiouritie, vpon whom God (as farre as man can iudge) hath beſtowed gifts meete for the ſame. Secondly, it is not neceſſarie that thoſe that appoynt any offices, ſhould be able to giue gifts incident thereunto. For ſuch no man might appoynt any office. It is therefore ſufficient if the appoynters finde perſons as God hath indued with gifts meete for ſuch an office, and ſuche offices as there may be, perſons meete to execute: which being obſerued, your argument is ſoone anſwered.

Chap. 1. the. 33. Diuiſion.

T.C. Pag. 66. Sect. 3.

Laſt of all to conclude againſt theſe name and deuiſed miniſteries of Archebiſhops and Archedeacons after this ſorte: (a) if men may adde miniſteries, they may alſo take away: for thoſe belong to one authoritie: (b) but they can not take away thoſe miniſteries that God hath placed in his Church, therefore they can not adde to thoſe that are placed in the Church. And this foundation I thought firſt to lay as euer I enter into the Doctours not reaſons, but authorities, not of God, but of men, in confuting of which there will fall ſundry other arguments, againſt bothe theſe offices of Archebiſhop and Archedeacon.

(a) The Maior vntrue.
(b) The Maior ambiguous.

Ja. W. Iustifie.

The Reply grounded vpō the petition of the principle.

Your whole worke is by the moste parte buylded vpon that false founded argument, that is called *Petitio principij*, yea this will not be graunted vnto you, whiche you haue so attentiuely repeated, and wherupon all your argumentes are grounded, that is supposal, Presumption or Presuming, is to appoint a new ministerie. It is (as I tolde you before) but to keepe all other in the ministerie, and in the Church, and to execute that office of gouernment whiche the Apostles them selues vsed. Where vpon I saye, That for the auoyding of Schismes the ministers appointed one among themselues to gouerne the reste, and by meanes that they ministred a newe ministerie? A man may se by this, how vnable you are to defende your cause, seing you are enforced to frame principles vnto your selfe, agreeyng the which you may reason, that the ignorant Reader may thinke your quarell to be iuste. Nowe nexte to your argument. The *Maior* is not true, for man may take away false ministeries that be, and breake not the will and commaundement of God, because they may be helpes and furtherances to those ministeries that God hath appoynted: But he can not take away false ministeries as God hath placed in his Churche, to be perpetuall, without breache of his will and commaundement. Moreouer, besides those ministeries that God hath appoynted in his worde as necessarie at all times, there may be some placed that be conuenient for some times, and yet the Churche that hath authoritie to ordeine them, hath not the same authoritie to take away the other: So that your *maior* lacketh proofe. Your *minor* also is ambiguous: for man can not take away false ministeries that God hath appoynted to be perpetuall in the Churche, but he may take away those that be but temporall, as occasion serueth.

If your foundation be no sounder than this that you haue hitherto layde, surely your buylding can not long stande, and yet Decius authoritie may well enough encounter with all your reasons.

¶ That the names of Metropolitane, Archbishop, &c. be not Antichristian.

Chap. 2. the. 1. Division.

Answere to the Admonition. Pag. 63. Sect. 1.

The antiquitie of Archbishops.

FIrst therefore I proue that the names of Metropolitane and Archbishop, &c. be not Antichristish names, that is, names inuented by Antichrist, but most auncient: yea that they were in the Church, long before the Gospell was publiquely embraced by any Prince or in any kingdome. *Polidore Virgil. li. 4. De inuentoribus rerum, ca. 12.* sayth that Clement in his booke entituled *Compendiarium Christiane religionis*, testifieth, that the Apostle Peter did in euery Prouince appoint one Archbishop, whom al other Bishops of the same Prouince should obey. He sayth also that the same Archbishop was called *Primas, Patriarcha* and *Metropolitanus*. Peter was not Antichrist, *Ergo*, the name of an Archbishop is no Antichristian name.

T. C. Pag. 66. Sect. 4. 5. 6. 7. & Pag. 67. Sect. 1. 2.

Now I will come to the examining of your witnesses, wherein some of them are so bolde in the name and behalfe of their superiours, that no man needs to feare any cruelte they shall gette belage

Phil. 4. Tertul. de præscript. aduers. hæret.

In the replie to M. Hard. Li. 3. cap. 3.

The Bishop alleageth both Eusebius, and S. Hierome, to proue that none of those workes which go in his name are his: and although the greatest be strong which the Bishop vseth beyng the iudgement of vnsuspected writers; yet because the matter, although it allowe two iudgements, not withstanding both like the better of three. I will for bowne here also Irenæus whiche hath a great while before them both, and followed hard after the time of the true and vncounterfeyt Clement, and therefore could bette tell of him, then of his supposed: and yet he maketh mention but of one Epistle which vpon occasion amongst the Corinthians he wrote to them. If perche or in other place of your Bishoppes Bishoppe, shall in like sorte goe about, that Clement also wrote sundry bookes, the Epistle to the Hebrewes, Epistle of the Corinthians latter epistle, the Homelies of the Apostles, and Recognitions of Clement: and that Irenæus knew not of them, but of one Epistle onely: Could not this be a sufficient reason to proue that none of those bookes were Clements? Yes truely. And if so be that Irenæus coniecture be good, that Clement beyng the author or interpreter of the Epistle to the Hebrewes, then what horrible iniurie is done to the holy Ghost, while the same is supposed the writer of two bookes to the Hebrewes, which be the authours of lyes hereafter as this Clement brought into the worlde? Yea I pray you, how proue you that it is the true Christian religion which that booke conteyneth? Could not one of these considerations serue you from the testimonie of this Clement? It goeth very harde with the Archbishop, when these Clements, and

But what if there be muche bookes as this is, which you name, (where you say in his booke intituled Comparatum fidei Catholicæ Christianæ, &c. in like sorte) whose bookes soeuer they be, which you cannot tell so much as this name? Beyng brought hitherto that Clement did write to a certaine Hebrewe and summarie booke of christian religion, you haue set downe that he happely thus in a booke intituled Comparatum fidei Christianæ religionis, where there is no such title neither in the Councels where his Epistles are mentioned, as that booke.

Thought you to disguise him with this new name of the booke, that he should not be knowne? as meant you to occupie your aduersarye in seeking of a booke which because he should neuer finde, he should neuer answere? The place where Clement writeth in the first Epistle which he writeth vnto James the brother of the Lord, which as the rest are, beside reuerence in the name of Iames and in the matter of very learned, sounding and holy sentences, which I speake to this ende, that the reader may vnderstand the commendation that Mr. Doctor hath geuen vnto Clement, in taking hys part, as for his authoritie in so great a matter, he was to blame.

Fo. 11. b. vigilius.

Here is much more labour spent then is necessarie. For most certeyn it is, that the Epistles attributed to Clement are Counterfeyte, neyther do I other wise allowe him or Anacletus, or any such like, than both M. Caluine, M. Iewell, and many other learned men do, as it is euident in their writings. That testimonie whiche I vse is out of Polycarpe, and therefore haue I quoted bothe the booke and Chapter. Polycarpe may iustly be better one that interrete of such matters, and for as muche as he was learned, and of vertuous conuersation to the feareyng out of such things, his reporte is not lightly to be reiected. But (God be thanked) neyther the name nor the authoritie of an Archbishop nor others hange thereon. Neyther do I vse them as sure grounds, but as probable testimonies of the antiquitie of the matter. Now haue I cited the Canons of the Apostles, twise at the least in this your booke, and likewise like wise, and haue them as perfect, and yet is there as great suspicion in the counterfeyting of them, as there is of this booke of Clements. I pray you therefore giue me that liberties in reading Authours that you take to your selfe, and that no man refuseth in boke they leane to his purpose. For I protest vnto you, that I haue as euill an opinion of many of these, I thinke as great corruption to be in them as any man both, & that not onely because I haue so oft in other matters pointed at them: but also for that I my self in reading of the haue found the same. But I am well, where

The name of Archebishop and Metropolitane.

Euseb. lib. 4. Tertul. de præscrip. aduers. hæ.

Epiphan. lib. 3. cap. 3.

Chap. 2. the 2. Diuision.

T. C. Pag. 67. Sect. 3.

Io. Whitgifte.

Chap. 2. the 2. Diuision.

T. C. Page. 67. Sect. 4.

Io. Whitgifte.

One ministerie of bishops, but diuerse degrees.

For *Archbishoppes* were but in great Cities, which being converted vnto Christ, might haue in the place of their *Archbishoppes*, Bishops ouer the Diocesses to murder and direct the rest of the Bishoppes preachers, that vnitie and peace might be obserued.

Chap. 2. the. 4. Diuision.

T. C. Pag. 67. Sect. 8.

Eph. 4.

Ioh. 17. Diuision.

The Iewes haue found change with the Gentiles.

Chap. 2. the. 5. Diuision.

T. C. Page. 68. Sect. 1.

(*) No man hath lyd in.

Ezay. 1.

Bel. Fox, tom. 1. Pag. 14.

Bel. Fox, tom. 2. Pag. 14.

Chap. 2. the. 6. Diuision.

T. C. Page. 68. Sect. 1. 2. 3.

You say other whyle I name him an Archebyshop, if he haue, he hath the title and place ouer the Iewes.

This notwithstanding, seeing you might so easily haue espied the vanitie of these obiections, with a little chaunge of these wordes, put there in deede to make you beleeue that he translates any suche function, from the Gentiles to the Iewes, whiche were neuer before accustomed with any such Flamines or Archiflamines. And thus I dare generally and at once say, against you and your Clement, that the Lorde translated nothing out of the Lawe into the Gospell as the Presbytery, or eldership, excommunication, and the office of Deacons (as it is thought) for that the shadowes of whom so often mention is made in the gospell, are thought to haue had their other beginning for the poore, the chefe that haue the Scripture name, be sumwhat like Tadis kim and Elchasai not onely against Iudaicus and late writers, but also against you selues: If I say these and others not yet mentioned from the Lorde once the gospell was reuealed Clement shall euer be able to shew, that the Lorde euer translated any thing from Circumcision to the gospell. Math. 3. Io. 1.

Like wise in the Actes, that all the Gentiles were commaunded, to refrayne themselues but to the Iewes in the abstayning from bloud and strangled meates for a time, and the time neuer fixed that the Iewes were commaunded to professe themselues to the obedience to these commaundements the reason whereof is, because the one shall sometime the lawe of God, and therefore he that hath conscience in it, hath to be borne with, and the other cause, Christ hauing cast out of their bodies whych the Lorde neuer gaue to ouer many parts, as wel as other men by any outward false sect vnto them. Act. 15.

Io. Whitgifte.

If you had not learned that poynt of Sophistrie which is called *Petitio principij*, (whereof I haue so oftentimes told you) without doubt you had lacked moste matter, and your booke would haue ben very thinne. For all this answere in this place is nothing but chaunting vpon a false playne song. The offices of an Archebishop and Bishop are no Idolatrous functions but Christian, and made holy for Iewes and Gentiles conuerted vnto Christ: neither are they translated from the Gentiles, but framed vpon the wordes of God, practised in the Apostles time, approued by the best councels as is declared in the answere to the Admonition, and shal be more amplie hereafter, occasion beyng offered. Wherefore all this that you haue here layde, (the ground beyng taken away) serueth for no purpose.

Your coniecture of the Deaconship to be taken from the Iewes, is but a mere coniecture, if there had bene any such office in the law, it would haue bene specified in one place or other of the old Testament.

Touching your eldership for shall be what you haue to say for it in place. I will not trouble my selfe and the reader with his matters not incident to this question.

And

And yet I should gladly learne of you in what position of the letter your perfection is commended or prescribed, for I finde you before out of Calvine, that it was appointed after the returne of the Jewes from the captivitie of Babylon.

Your reason why there should be no spoyle or ornaments taken from the Gentiles is not sufficient: for it is a negative reason of unbeleevers. But to speake of that matter is nota from the purpose, because I have denied these offices to be taken from the Gentiles.

The matter of Archbishop and Metropolitans.

Chap. 2. the. 7. Division.

T.C. Pag. 68. Sect. 4.

But what if there were no such offices among the Gentiles and Pagans as Archflamines and Protoflamines (whereof before) I shewe the inconvenience which I have, I would give the gentle reader to understand, that I am not ignorant that there are diverse inferior and petty Priests and officers among the Gentiles, and namely here in England: that there were 28. Flamines and three Archflamines, to wit one here at London, another at Yorke, and the third at Carlion. Also that there were three Archbishops, of London, Canterbury, and Yorke, and 28. Bishops, or Diocesan Priests in the Diocese of London. Such Gentiles should be very good leaders unto Christ Iesus. But as I thinke Gentiles else, and I suppose in this country besides, there were not such Archflamines as Protoflamines are of Tullie, which he reporteth that there were among the Heathenish priests of 30 publike sacrifices, three were called Flamines, and the greatest of them were honored as their gods, called Pontifices, and the chiefest were called Archflamines, and the chiefe of these Flamines were called Flamen Dialis, unto whom also belonged the rule of a whole Province: but of any Archflamines, or Protoflamines, so much as mention is not made in this Realme: so that there take heede may take other example for the government.

Io. Whitgifte.

Whether there were such offices among the Gentiles or no, the matter is not greatly materiall. But that there were such it is manifest, if any credite is to be given to so many Writers both Ecclesiasticall and prophane, *Archflamines* not onely those whom you have reported, but Orosius, Platonus, and others. But as a sufficient confutation of all this that you have here written, and as an argument of your unskilfulnesse in stories, I will set before the readers of Master Foxe, Tom. 1. Pag. 146. his words: Lette vs returne to Eleutherius the good bishop, who hearing the request of the King and godly motions of his well disposed mynde, sendeth him certayne teachers and preachers called Fugatius, & Damianus, which conferred with the King and people of Britayne, and baptized them with the sanctified sacrament of Christes holy bloud. The Temples of Idolatrie and other monuments of Gentilisme they subverted, converting the people from their diverse and many Goddes, to serve one liuing God. Thus true religion with much fruite increased, and Idolatrie decayed with all rites of Idolatrie. There were then in Britayne 28. Flamines (which they called Flamines) and three Archflamines (which were called Archflamines) having the oversight of their Colledges. These Archflamines were placed in three principall Cities of the realme, that is to say, London, Yorke, and Carlion. Against the which Archflamines, by whose authoritie the Flamines were ordained, Fugatius and Damianus could not conveniently preach, neither could they have any audience to preach the Gospell, but they must first overthrow the power and authoritie of the Archflamines. Thus you see that there were no Archflamines among the Gentiles, before Eleutherius sent the Institution of them, and therefore of no credite. Besides, why might not the Christians

M. Foxe, tom. 1. pag. 146.

call

The name of Archbishop and Metropolitan first in Archbishops in England, An. Do. 180.

all these (of which sort Iohannes Wolfius calles them) that the name of Archbishop was the inuention of the diuell, & that he first set it vp? I would haue the Reader to note the antiquity of Archbishops, in Englande, euen from the first beginning of the publishing of Christianitie, which was (I trowe) 180. yeares about.

Chap. 2. the. 8. Diuision.

T.C. Page. 68. Sect. 5.

And if there were, I hope (seeing how soeuer it is taken) that neither framed the ministerie of the Gospell by it. Now let it be lawe of all men how strongly you haue contended, that the names of Archbishops are not Antichristian, seeing as it is more certayne that he was a pillar of Antichrist, vpon whom your reason is grounded.

Io. Whitgifte.

Although it be certayne that some Bishops were the ministers of the gospell, and preached, yet your argumentes are of no force, to proue that he was euer appointed of the Gospell, where there were before priests of the Paganes, call them what you will: so that in the olde Church be placed not such as preached the Gospell, leauing out the rest, as you would haue vs to beleeue. Againe, we haue not planted Archbishops, but place Bishops, and other Ministers in the Church where none were before.

Whether he were called to it by lot, as you say, I know not: but I know the manner of his calling was not to be reprehended. It is not vnlike that he was called by the consent of the Bishops of Asia, and other Churches, whose meaning is not to haue any of the first Bishops of Asia, made no peer or superior but a godly Bishop. If you meane Polycarpe himselfe vpon whose credite I take the report, then surely howsoeuer in diuerse poynts of Papistrie he erred, yet is he one that hath greatly detected and opened their superstitions, and whose authoritie neyther your selfe nor any other learned man in many things will refuse.

Reportes of antiquitie may be taken from infidels.

Yet if all this were true that you say, yet may we take reportes of antiquities euen from Infidels, Paganes, Papistes, as we doe the testimonie of Iosephus for many partes of Scripture.

Chap. 2. the. 9. Diuision.

Answere to the Admonition, page. 68.

Valerius Bishop of Carthage, is he liued Anno Do. 260. for one of his Epistles vnlesse he write to Nicholas the first in the behalfe of the mariage of Priestes, sayeth that Dionysius Areopagita was made Archbishop of Athens by S. Paule: Nicephorus Archbishop of Athens

T.C. Page. 68. Sect. 6.

(*) A notable argument.

The name of Archbishop and Metropolitane.

To Whitgifte.

Thus in deede may you easily wype away all authorities of Philosophers, and Fathers, But this shift will not serue your turne with wise and learned men. Valeamus bene vos well learned, and a very godly Bishop to (I beleue rather) but the (though) that he vnderstode nothing in such a matter wherein he was not certainly learned of matters matters.

[illegible] the contrarie, [illegible] two respectes. First, because it is repugnant from the [illegible] and that of them; For they [illegible] Archbishop: [illegible] Secondly, because [illegible] speake, [illegible] common vse amongst vs, to call the Archbishops of Canterburie and Yorke otherwise by the names of Bishops of Canterbury and Yorke, then by the names of Archbishops. So that in deede your argument being denied, you are not able by any [illegible] Archbishop, your argument had beene [illegible].

Chap. 2. the 10. Diuision.

Answere to the Admonition. Pag. 69. Sect. 3.

Erasmus in his argument of the Epistle to Titus, by the that Paule made Titus Archbishop of Crete, but Aristotle liued not in Paules time, Ergo, the name of an Archbishop was not inuented by Interuale.

T. C. Pag. 69. Sect. 1.

Erasmus [illegible] Titus [illegible] Bishop of Crete, [illegible] Secondly his [illegible] For I am sure he [illegible] Archbishop [illegible] Bishop of Crete, but it appeareth by Erasmus [illegible] mother [illegible] Bishop of Ephesus, therefore Titus [illegible] Bishop of Crete. (a) For Erasmus in his argument vpon the [illegible] office of a Bishop, and of the discipline of the Church. If either he [illegible] Archbishop, or an Archbishop [illegible] also.

(a) A fonder proofe.

To Whitgifte.

This maketh wholly against your [illegible] Bishops [illegible] were not any greater [illegible] Archbishops [illegible] Archbishop, if that name of office [illegible] Bishop [illegible] Bishop of a Bishop, also of the [illegible] Erasmus [illegible] was no Archbishop. Notwithstanding you [illegible] nesse in Logike, if you vse such reasons [illegible] gatiue *ab humana authoritate*, [illegible] an Archbishop, and the office [illegible] no inheritance of Bishop and Archbishop, but onely [illegible] that they [illegible] concerne [illegible] respecting [illegible] Ec. Chap.

The difference betweene an Archbishop & a Bishop.

Chap. 2. the. 11. Division.

T.C. Pag. 69. Sect. 2.

(*) This is often promised, but never performed.

(a) This division is not so strange as you make it.

Fo. Whitgifte.

I tell you that Erasmus and the other Scholastes do very well agree, and the one doth expounde the other. I tell you also that your negative argumentes are not worthe a rushe, vse them as ofte as you liste. What you thinke of Timothie or Titus beyng Archbyshops or Byshops, is not materiall, but of what force youre reasons are, shal be considered, when you vtter them. If Erasmus and the Greke Scholaste were of diuers iudgements in this poynte (as they be not) yet were it an vnlearned answere to set the one against the other.

(a) A Chapter proued.

Chap. 2. the. 12. Division.

T.C. Pag. 69. Sect. 3.

(*) Nicephorus iustified.

Vinc. lib. cap. 124. Nicep. 4. li. cap. 38.

Fo. Whitgifte.

But

The name of Archbishop and Metropolitane.

Chapter. 11. Diuision.

Answere to the Admonition. Pag. 27. Sect. 4. & Pag. 46. Sect. 1.

Iunius Anacletus a graue Bishop and Martyr, who lyued Anno Domini 83. in his 2 Epistle, Tom. 1. concil. diuers times maketh mention of Archbishops, Patriarches, Primates, Metropolitanes, and saith, that S. Iames, which was called Iustus was the first Archbishop of Ierusalem.

Iunius Anacletus, who lyued Anno Domini 83. in his 2 Epistle maketh mention of Archbishops. Because these Epistles are not holden full cause suspected either to be none of theirs, or else in diuers poynts corrupted.

T. C. Pag. 69. Sect. 1.

There followed Anacletus, an other of their Antiquities which would haue that the name of an Archbishop to rest. And indeed one of Iebusa, one of Clement that should follow, a Successor to Peter, followeth after the common proclyte may be perhaps. Whereby followed S. Iames a Gentile. Now the Apostles had commaunded to abstayne from blood, and strangled: but still must haue it put away (a) from among them: so to bring him to Hierusalem, to confirm him against the Circumcised to vse. Now this Iames was both the Bishop of Hierusalem, and appointed by the Apostles. But in the three hundred Bishops of Nicene, Iames is not known to be a Archbishop of Hierusalem or Gentiles Gentile. Likewise Anacletus Epistles that the Apostles did appoint after the death, between the Bishops of Christ gaue Bishops of Hierusalem. But Iames in the former books, & Epistles, speaks that the Apostles did appoint Bishops into the Churches, whereby it may appeare before me that Iames is no of Clement, Anacletus, and Anacletus, either that Peters wife did by his owne example, or that the primitiue Church were euer stayned with their ambitious names of Patriarks, primats, Archpriestes, or Archbishops: whereas the Scripture makes mention, that euery Congregation, euery Church, not euery parochy, not by Peter or Iames, but by Presbyters, a Bishop, not an Archbishop hath appointed.

(a) This is vntrue as will appeare in the ende.

Lib. 1. 13.

(*) It is the 11. chapter.

Io. Whitgifte.

If they be the Anacletus, or Clemens, or Anicetus that commonly they are (whom I trow, they neuer knewe) they were vncorrupted, for in their time Archbishops, although they were Bishops of Rome. But I neyther will reiecte their writings, neither yet I desire them to be receyued, onely I require and that iustly of them, that no doctrine shall be receyued, before they haue the same.

Calcine. M. Fest.

Quoth Calcine we'le alwayes take Anacletus his authoritie to proue that the peoples consent was required to the appointing of Archbishops. Def. cap. 8. Sect. 61. But both Mr. Fest. pag. 12. and Mr. Calcine Pag. 7. VVherfore as we must needes graunt the Bishop of Rome to be called Metropolitane, as an Archbishop by the Councell of Nice: so we will not greatly striue in this also, whether he were confirmed with Patriarke or Primate: whereof title seemed in olde tyme to be common to moe Cities then to Rome, beside by the Epistle of Anacletus, of Pope Stephanus, and Pope Iulius and Leo &c.

The name of Archbishop and Metropolitane.

M. Iewell. Pag. 95. sec. 4.

Master Iewell alleadgeth nothing for his assertion but that onely that I did. For whereas you say you find the Archbishop of Higinus Bishop, or guyde of Gretia, and in your 99. page you cite the Epistle of Higinus Bishop, or guyde of Gretia, vnto Anicetus &c. I graunte and confesse nothing contrarie vnto it, or vnto that Epistle as here we haue it, or as you cite it, but in citing of it in this maner and in name that I doe, I vse the selfe same order that other godly learned haue done. Now that some Bishops were I denie not, that I haue not alleadged for the same purpose.

Your argument to proue that Iustine was a Bishop, because Eusebius and others call him Martyr and Philosopher, is of the same nature with your other arguments before set, as of calling Higinus Bishop, that I haue made answere vnto with the same answere.

Whether the Apostles placed Iames and Simeon Bishops or no, is not the question. But you are somethinge to be borne withall, for you speake in the place of the 22. chapter of Eusebius, beinge rather the 21. chapter.

Irenæus.

The place of Irenæus, though it make not greatly any thinge for that I haue spoken, if it were as you doe alleadge it, yet marke I tell you, that it is by you not truely interpreted: for I doe not say that the Apostles vsed to appoint in euery place Bishops, but he saith, [illegible] they committed the Churche vnto such as they appointed Bishops in their steade. Now that the Apostles appointed Bishops in their steade, I haue proued by S. Paule and by Ephesus and Creta. Now not withstanding that in some Churches the Apostles appointed not Bishops, yet that in other Churches where they planted, they did the same seuerally, it is manifest, for euery one of these Churches, Ephesus and Titus, did at length haue, wherefore we maye reade in ecclesiasticall histories, and namely of Polycarpus made Bishop of Smirna, by S. Iohn. And you your selfe testifie the same of S. Iohn out of Eusebius, euen in the verie same section. Moreouer, it can not be gathered, either out of the wordes of Irenæus, or any other ecclesiasticall history, that the Apostles vsed place Bishops euery where, but in the chiefe and principall Churches and Cities, committing vnto them the ordering of other Churches and Diocesses, and the appointing of seuerall Bishops to them, as it is alle euidente in the forenamed examples of Timothie and Titus, and the wordes of Irenæus import the same. But if they had in euery Churche placed Bishops, yet doth it not follow, but that there maye be some one in a Diocese or Prouince, by whome their Fellowes should be directed: as Timothie at Ephesus, Titus at Creta.

Sometime one Apostle did appoint Bishops. Tertull. de præscript.

Chap. 2. the. 14. Diuision.

T.C. Pag. 69. Sect. vlt.

(a) The maior false.

And before you goe on to examine any of the other arguments against the Bishops Church I will first make this note. (a) If there should be any Archbishop in any place that should vsurpe authority with respect of the person or number, and not with respect of the office of the Archbishop, that the most ancient ministers that euer were in the said diocese should not be vnder him, but Bishops onely, therefore there is no such thinge found together in any Archbishop: of purpose I omit such number of a congregation to ioyne, that some I name. Further more I am sure that nowhere in holie Scripture, or that the ministers of other cities and countries, that some Archbishop should haue authority ouer them, and power to depose the Godlie Bishops out of their places. This also more I am sure of, that Archbishops haue not their authoritie of Christ, but of the Bishop of Rome, and Antichrist, and haue receiued the same from the Deuill. Whereof I haue spoken more at large in the Epistle before the Epistles of Pope Stephanus and Pope Iulius the 2. &c.

The name of Archbishop and Metropolitane.

Obj. 2. The 15. Division.

Chap. 2. the. 17. Diuision.

Answere to the Admonition. Pag. 66. Lin. 5. &c. Sect. 1. 2. 3.

But that notable and famous Councell of Nice, muste be, and

Anno Domini 320. (when as the Bishops of Rome were as yet learned and godly men) doth not onely allow the name, but also of the office of Metropolitane, Archbishop, Archdeacon. &c.

Council Nic.

Metropolitan.

Archdeacon.

Patriarke.

Martirie concerning the time of the Nicen Councell.

The name of Archbishop and Metropolitane

Conc. Nic. Can. 6.

in the 7. Can. of Nicen before.

This page shall not hurt him, for there is no other testimonie but that Councell, it were a [illegible] his mouth, and his books from all kinde of [illegible] in the first Canon of that Councell Antiqua consuetudo *seruetur per Egyptū Libyam & Pentapolim, vt Archiepiscopus Alexandrinus horum omnium habeat potestatem*, because the Bishop of Alexandria hath the like power in Egypt, Libya, and Pentapolis, as the Bishop of Rome hath in the West Churches.

Archbishops & Metropolitanes long before the first Nicene Councell, Concil Nicen. Can. 6.

And in the seventh Canon, *Quia* consuetudo obtinuit & antiqua traditio, *vt Hierosolymæ Episcopus honoretur, habeat honoris consequentiam, salua Metropolis dignitate*. For as much as custome & auncient tradition hath been such, that the Bishop of Ierusalem be honoured, let him have the honour, saluing the dignitie of the Metropolitane. Can. 7.

M. Foxe, [illegible] truth to the [illegible] of the [illegible]

Can. 6.

the same was appointed & set vp to haue the inspection & regiment of other Churches about him. Secundum morem antiquum, that is, after the auncient custome, as the words of the Councell doe import. So the like Bishop of Alexandria hath like power in Libia, and Pentapolis in Egypte, for as much as the Bishop of the Citie of Rome hath the like or same manner. [illegible] Canons [illegible] Canon is alleaged as [illegible]

Councell of Nice.

his parishe and to the places that be vnder him: But neither must he do any thing without

Concil. Antioch. Can. 9.

appointed of our fathers, seeing also it is ordeined in the holy Nicene Councell, that in euery Prouince the Bishops ought to know him that is the first among them, and to take him for their head, and to do nothing of importance without his aduise, but euery one to rule the Diocesse that is vnder him, and the Prouince that is vnder his Citie, according as it is manifest that the Canons do determine: and that without the consent of the Metropolitane nothing be done by the rest. This is a good and godly Canon, and agreeable to the holy Scriptures, and therefore to be obserued. Now let vs see how the Archbishops and Metropolitanes were ordeined in the primitiue Church. The Councell of Antioch hath these words. Let the Bishops of euery Prouince know him that is the first and chiefe among them, and acknowledge him for their head, and do nothing of importance without his consent, but euery one rule the Diocesse that is vnder him, and the Prouince that is vnder his Citie. Likewise let not the first do any thing without the consent of all the rest, for so there will be concord, and God will be glorified through our Lord Iesus Christ in the holy Ghost. Amen. Here you see that the Archbishops and Metropolitanes were ordeined by the Councell, and that they had their authoritie by the Councell, and not by the Pope. Now let vs see how they were ordeined in the Councell of Nice.

In the 7. Diuision before.

Archbishops & Metropolitanes were ordeined by the Councell. Concil. Nicen. Can. 6.

Can. 7.

M. Fox.

Councell of Nice.

Eeiiij. the

The name of Archbishop and Metropolitane.

The assignment of learned writers of the 6. can. Con. Niceni, Calsine.

Illyricus.

uectius of Bynius against the Centuries, he doth interpret the Canon in this manner. Here we see plainly that the Nicene Councell first in this Canon doth giue a primacie to the Metropolitane in euery Prouince, and doth make subiect vnto him all the Bishops and Priests of his prouince. Moreouer that it maketh all the Metropolitane Bishops, as of Alexandria, Rome, and Antioche, and of other Prouinces, altogether of equall authoritie amongst themselues. And all that the foresayd (that I may so say) of another, may not appeale to any other Metropolitane: and after the manner the saide Councell of Carthage doth vnderstande pallage, and vnder the foresayd Canon is the former Epistle.

M. Foxe.

M. Foxe hath here (as his custome is) fondly & falsly inserted in this matter, and leaft out the truth of it as learnedly, as I know any man to haue done, in his first Tome. Pag. 12. For first I haue followed the Councell of Nice, wherin it was decreed, that throughout the vniuersalitie of Christes Church which was vnder the Romane Empire, certaine Priuiledges and Prerogatiues to the number of foure were appointed vnto euery one vniuersall head Churche and chiefe Bishop, called then Metropolitanes or Patriarkes, to haue the ouersight of such Churches as did lie about him: and Pag. 12. he speaketh to the same effect as it may appeare in his wordes which I haue before recited. And in the same Page he sayeth: Wherefore as we must needes graunt the Bishop of Rome to be called a Metropolitan or an Archbishop, by the Councell of Nice; so we will not greatly stricke in this title, to haue him numbred with Patriarkes or Primates, &c.

T. C. condemneth the truth by the wordes of the Canon. Cal. 6.

But the very wordes of the Canon it self doth condemne you of a great ouersight. For this is the Canon, [illegible] Let the auncient custome be kept throughout Egypte, Libya, and Pentapolis that the Bishop of Alexandria haue the gouernement of all these, &c. as is saide before.

The subiection of the Metropolitanes.

Now lay you before vs not this for the name and for the office also of our Metropolitanes & Archebishops (but not their iurisdiction of whole primacies, as euery Bishop were not all other Bishops and ministers of the Church subiect to the, as they be sometimes not they Metropolitanes or Patriarkes and couetoys as ours be.) And to this no man is bound, than a Scholler of a Lecturer, or a Doctor of Diuinitie. Truely I maruaile that you can be carried into so manifest detruction and palpable errour. But for the further declaration of the authoritie of a Metropolitane Bishop, though this which I haue said be sufficient, it may please you to take paines to peruse in the Councell of Antioch the 9. Canon. *Per singulas prouincias Episcopos oportere nosse Metropolitanum Episcopum, solicitudinem totius prouinciæ gerere.* In euery prouince it is conuenient that Bishops should know, that the Metropolitane Bishop hath the carying for of the whole prouince. &c. as is mentioned before, in the first Canon of the Councell

Con. Antioch.

The name of Archbishop and Metropolitane.

Councell of Ephesus. It is also ruled that the Metropolitane of the Province (for so is he there called) hath authoritie ouer all the Bishops in the same province. But to make this matter more plaine, I will here set downe the whole order of this matter, as it is in the Epistle before rehearsed, word for word, thus. Whereas it was not needfull, neither the fashion that Clement and Anacletus, Apostles of Christ, should ordeine diuers sortes of Primates or Patriarkes, Metropolitanes or Archbishops, and specially for that the Lord is to be praised, that in fiue only Churches, that is, Rome, Antioche, Alexandria, Hierusalem, and Bishops of the first seate, Patriarkes, Metropolitanes, Bishops of other inferior Cities, and Archbishops, grewe all one. First that Primates and Metropolitanes were both, euen before that time, the Canons of the Apostles, and by the Councell of Antioche confirmed. The same doth Viliricus affirme in his booke *de fide Trinitatis*, and manifestly proueth it out of the Scripture, that is manifestly: that is, that Petropolitanes and Patriarkes were of diuers state first. I am not ignorant that there is some controuersie among both the Canonists & Canonistes, whether a Metropolitane and Archbishop be all one or no. But in this this is the opinion of the most, so farre as I can come to learne, that they be one in the same in deede, but diuers in name. For he is called an Archbishop in respect of the other Bishops of whom he is the chiefe. But he is called Metropolitane in respect of the Cities that be within his precincte. But of Archbishops and Metropolitanes more must be spoken hereafter.

Vilericus.

Chap. 2. the 21. Diuision.

T. C. pag. 70. Sect. vlt.

Vilericus.

There are alleaged to proue the names of Archbishops 38 Canons, Archidiaconus the 15. 16. 17. Canons of the Councell of Nice. For the 15. 16. and 17. there are no suche Canons of that Councell, and although there be a certaine Canon there of Archdeacon there contayned, But I maruaile howe these names can stande vpon the Credite of counterfeite Canons, which come out of the forgers mint: you can finde such are not to be found. Therefore I say, that there was but twentie Canons of the Councell of Nice, and those twentie are in the mouth of the Councelles and all those there is not mention of any Patriarke, Archbishop, Archdeacon, Metropolitane also remembred. 21. Canons, besides nothing from those that are counterfeite, but in some of those are found any of these names of Archbishop, Archdeacon, Patriarke, and it is no (a) maruaile, for Nicene to alleage the 21. Canon of the Councell of Nice to proue the Supremacie of the Pope of Rome, as it is for vs. Doctor Whitgifte to alleage the 15. 16. 17. to proue the name of Archbishop, Archdeacon, Patriarke: for they are all of one Stampe and bear like authoritie.

Fo. Whitgifte.

I will not greatly sticke in the defence of those Canons, the firste & the seuenth Canon be sufficiently bereft all that I haue alleaged out of the other, as is declared not only by the words of the Canons, but by the iudgement of those, whose learning & religion was neuer as yet stained. I know that there is no small controuersie about the number of the Canons of that Synode. In the bookes of the Councels there are only twentie, in Rufinus. 22. Athanasius in an Epistle that he (as some think) with the other Bishops of Egypt writ to Marcus Bishop of Rome (if any credite is to be giuen vnto that Epistle) writeth that there were first 20. and afterwardes the same brought into 70. Canons. Iodocus in his preface to the Councell, saith that in the decrees of pope Iulius, there is mention made of 70. Canons, so that by the number of the Canons there is great difference in the writers.

Can. Arelat.

Can. Ancyran. Antioch. the seuenth, Canon the 24. doth recite a Canon of the Councel of Nice, touching infamous theefs, which is not to be founde among the 20.

Hieronimus.

Hierome in his preface vpon the booke of Iudith saith that the Councell of Nice did reckon that booke in the number of the holy scriptures, and yet there is no suche thing to be founde among those 20. Canons.

Ambrose.

Ambrose *lib.* 10. the epistle. 82. attributeth an other Canon to the Councel of Nice concerning seconde Marriages in clerkes, I could recite more Canons alleaged by good writers out of that Councell, which are not to be found in those 20. 30. 32. but it shall not neede.

(a) Not so, for that is repugnant to the true Canon, & therfore counterfeit.

Controuersie about the number of the Canons Concil. Nicen.

Canons ascribed to the Nicene councell, not found in the number extant.

Where-

Li. 1. cap. 8. Li. 1. cap. 6.

Wherefore though I haue alleaged olde Canons that are to be founde in the volume of Councels: yet I haue done nothing which is straunge, neither haue I alleaged any Canon that is not agreeable to the firſt antiquitie, where of there is no doubt: and according to the true meaning of thoſe true Canons as they be interpreted by the beſt learned. And in very deede the 26. 27. Canons by me alleaged are the very ſame with the 6. and 7. differing onely in number, wherein I followe the copie that that is placed firſt. And in the 13. Canon the name of Archbiſhop is extant, whereof more ſhall be ſpoken hereafter (God willing.)

The name of Archbiſhop and Metropolitane.

The. 25. 26. 27. Canons differ onely in number, not in ſubſtance from the true Canons.

M. Hardinge 44. Canon is plaine repugnant to the firſt Canon, and therefore without all doubt a counterfeite. But the Canons that I haue alleaged agree both with the firſt and ſeuenth, and therefore not vnlike to be truly attributed to that Councel, in the ſe poyntes wherein I haue alleaged them.

Chap. 2. the. 22. Diuiſion.

T. C. pag. 71. Sect. 1.

I feare greatly ſome craftie diſſembling gheoſt hath put his hand in this booke, who hauing a great deale of rotten ſtuffe, (which he could not better vtther) hath owne name, being already loſte, brought it vnto the author hereof: (which hath vpon his credite (without further examination) ſet it to ſale. Peraduenture you will thinke ſcorne to be cenſured and reprehended of a poore Miniſter of the countrey, and therefore I will turne you ouer to your fellow in this behalfe vnto the Biſhop of Sarisburie in his replie againſt Mr. H. hauing touching the article of the Supremacie.

(*) You muſt as you vſe.

Fo. Whitgifte.

Feare not, I warrant you. I haue alleaged nothing which I am not able by ſufficient teſtimonie to proue that I haue read my ſelfe. And therefore your ſurmiſe is but grounded vpon your owne poſtile.

Whatſoeuer the Biſhop of Sarisburie ſaieth in his replie againſt Maſter H. touching the Canon alleaged by him is moſt true, and I doe moſt willingly acknowledge it ſo to be, neither do I take any Canon of that Councell as vndoubtedly true, but thoſe. 20. ſpecified in the firſt Tome of Councels, the other I haue onely mentioned as probable, becauſe they agree with them, and yet all the Canons that I haue alleaged, be extant in print, and the booke is commonly to be ſolde, and therefore I haue not receyued them of any other.

Chap. 2. the. 23. Diuiſion.

Anſwere to the Admonition. Pag. 66. Sect. 3.

Ambroſe alſo that old and learned father, doth alloweth the name and office of an Archbiſhop, *Lib. de dignitate Sacerdotum. Cap. 5.*

Ambroſe.

T. C. Pag. 71. Sect. 2.

1. Lib. Offi. cap. 50.

If all ſhould be allowed of that Mr. Fouleſe alleaged, that he ſaid other things beſide he doeth corruptly, the marriage of the Miniſters ſhould be very hardlye to be obſerued ſith what words Ambroſe doth ſpeake of the Prieſthoode, that all were many bound vnto, howe vnwe it goeth with Mr. Doctor, for the better proofe of the Archbiſhop: and howe the Archbiſhop is ſigne of credit, that there cannot be gotten any to be diuorſed for lacke of credite. Ambroſe ſpeaking of the Archbiſhop as of one that was in his time, &c. and ſome of them who preferred them to be Biſhoppes, and were in worke how to that they might be Archbiſhoppes, &c. and ſpeaking of the Biſhop to whome I gaue an exhortation ſhortly after, &c. and ſpeaking of the Archbiſhop, &c. I will not ſpeake further of him, &c. and ſpeaking of the Biſhop, &c. I will not ſpeake further of him, &c. Then the Archbiſhop ſhould be ſigne of credite in the ſame cauſe in reſpect, and this is all the allowance that Maſter Doctor hath of an Archbiſhop. Now Maſter Doctor, I anſwere to your part, in that you very diligently do endeuour to put your ſelfe in

(*) Ambroſe in litle beholding to you, that can not be accepted for a witneſſe.

(a) In thoſe words Ambroſe doth not diſallow the office, but the abuſe of it by the perſon.

The name of Archbishop and Metropolitane.

Fo. Whitgifte.

I knowe no mans lyppes lyttinge more then the are so perfect (the writers of the Canonicall Scriptures excepted) that all thinges in their bookes are to be allowed. But god forbidd that we should be thus afraye eyther with the one or with the other to speake truth: you will not suffer Ambrose if you will not allowe him for an vnlearned witnesse of that which was in his time, this is the refuge a shifting answere, but nothing commendable. It evidently appeareth by that place, that in his time there were Archbishops: for what thought he to reporte the abuse of some Archbishops in a yonge Bishoprick similie to my lorde, hath he therfore vtterly, either the name or the office? May this be rather so be construed, that there were Archbishops in Ambrose his time, which had authoritie to ordeine Bishops, because Ambrose doth reporte such Archbishops as for carnall respects ordeyned Bishops.

Your vnnatturall and arrogant frumps and scoffes I passe over It semeth by your so oft vsing them, that you are afrayde least you should be taken for a modest Christian.

Chap. 2. the. 24. Division.

T. C. Pag. 71. Sect. 3.

* An vnlikely likelyhoode voyde of truth.

And here is great* likelyhoode, that the Archbishop which Ambrose maketh mention of had no other than he which for the time ruled the action wherin Bishops were ordeyned, and after the action ended, had no more authoritie than the rest.

Fo. Whitgifte.

If you had read any auncient Rabie or father: yea if you had but perused M. Calvines Institutions the. 8. Chap. of any writer intreating of this matter, you would never have uttered this vaine coniecture, nor therwith so manifestly a token of great ignorance and no reading. For it shall appeare by sufficient testimonie, that neither the name nor office of an Archbishop was any thing at all straunge in this time. And the authours of the Centuries: *Cent. 4.* can tell you that Ambrose likewise was *Metropolitanus plurium contenti arum ecclesiarum administrationi fungens*, A Metropolitane governing many Churches adioyning togither.

Ambrose a Metropolitane. *Cent. 4. cap. 10.*

Your coniecture that this Archbishop should be no other, than he which for the time ruled the action wherein Bishops were ordeyned, and after the action ended, had no more authoritie than the rest, is a meere phansie of your owne, contrarie to all authoritie, and without any ground or similitude of reason, and yet you often repeat it, and make it the foundation of this your building. But let us heare your coniectures.

Chap. 2. the. 25. Division.

T. C. pag. 71. Sect. 4.

And I am moued so to thinke. First bicause it is not like, that one onely ordeyned Bishops being contrarie to the olde Canons of the best Councels: but that there were other, and that they before Ambrose called Archbishops, did ordeine the Bishops &c.

Fo. Whitgifte.

Ambrose.

I haue shewed before, that it was not so straunge at this time for the Bishop alone to ordeyne Bishops. And yet Ambrose in this place signifieth that the people had somewhat to doe in this matter. For he calleth them *populum ad quem ordinatio pertinebat*, a people that vnto whom ordination belonged. And therfore Ambrose speaketh in this place of ordeyning and not of electing. If you

The name of Archbishop and Metropolitane.

Chap. 2. the 26. Division.

T.C. Pag. 71. Sect.

To Whitgifte.

Chap. 2. the 27. Division.

T.C. Pag. 71. Sect. 6.

To. Whitgifte.

This is a bouncing bouffe in deede, without any shadow of truthe, as it maye appeare by that which alreadie is alleaged, and shall yet more and more by that which followeth. You are marvellous circumspect in your quotations leaste you shoulde be tripped, and therefore you lay alwaie a mantell to cover, but you tell not howe, fiercely you doe purge yourselfe towardes the Centuries, for I beare them in hande they doe alleadge that place of Antiochia, and there is not to be founde any suche matter, but the contrarie contrarie, as is to be seene in that place by you alleadged of the fourth Cent. the wordes be these: *Episcopi vel Metropolitani*

(*) Where, or which centurie? (a) Nicene.

Cent. 4. cap. 7.

diœceseos, præcipuis in primariis civitatibus, suæ Ecclesiæ Metropolitanæ Cathedræ, Zacchæus hoc tempore, &c. Et Antiochiæ principatum obtinuit Eulamius. Fuit Sanctus Eustathius Patriarcha, totius alterius provinciæ diebatur Episcopus, &c. Socrates Scholas. Lib. 2. Cap. 3.

Ff. Byshops

Bishoppes and Metropolitanes were annexed to the chiefe and principall Cities in the Empire, as Basile the Metropolitane of Cappadocia, lib. 3. ep. 16. and 60. bishoppes, such as he reporteth that Simeon stan of Stylites, lib. 3. Patriarche of the whole Province was called a Bishop of Sozomen. lib. 6. cap. 8. Wherefore this to mighte suffyse vs for to answere to maister Nowelles, But bycause it may perchaunce seme to some that the places of the Fathers alleaged out of the Councelles of Nice, and Antioche, vnder the iudgements of so many learned men interpreted the same, might serue to perswade any reasonable man, that the office and name of Archbishoppe and Metropolitane, in bothe of great antiquitie and not for one action onely, or a passing office (as you bouste haue it) but fixed and permanent: yet bycause I haue to doe with quarellers, before I goe any further in confuting, I will sette downe the iudgement of other auncient and famous writers also, who alsowe both of the same and office: and firste I will recite suche as haue the names expressed with the offices, then suche as speake of the very thing it selfe without the names. I will begin with Councels.

Forgerie of Nowell.

Councels of the name and office of Metropolitane and Archbishop. &c.

Con. Nicen. Can. 4. 6. 7.

The Councell of Nice, as you haue heard, hath the name of Metropolitane, and bothe limitte vnto him certaine Prouinces, to gouerne and take the care of. It hath bene declared that bothe M. Calfhill, Illyricus, M. Foxe, and others doe acknowledge the names and office of Patriarkes and Archbishoppes &c. in the same Canon to be conteyned, whether they, nor any other learned writer denie those names and offices to haue bene in the primitiue Churche, and that fixed to certaine places and persons, not vnstable by remoue, nor practised by course. Likewise you haue heard, howe that Councell by this clause *Secundum morem antiquum*, according to the auncient custome, doth signifie that those names and offices hath bene in the Churche of long time, or else it would not haue bene laide to be an olde custome.

Con. Antioch. can. 9.

Moreouer, the ninthe Canon of the Councell of Antioche before alleaged is most plaine and euident, both for the name and the thing, togither with the long continuance of them in the Church.

Can. 20.

The 20. Canon of the same Councell of Antioche sayeth directly, that no Bishoppes maye call a seuerall Councell without the consent of theyr Metropolitanes.

Con. Arelat. can. 6. & 17.

In the sixth and 17. Canons *Concilij Arelatensis*, mention is made of the Metropolitane, of his authoritie in ordering of Bishops, and of the authoritie of hys Synode.

Con. Laodic. can. 12.

The like both for the name and the matter also, touching ordeyning of Bishops is in the twelfth Canon of the Councell of Laodicen.

Con. Carth. 2. Can. 12.

In the seconde Councell of Carthage in the twelfth Canon it is euident, that there was a Primate in euery Prouince, and that without his commaundement it was not lawfull for any to be ordeyned Bishop.

Con. Carth. can. 13. 17. &c.

In the. 13. and. 17. and diuerse other Canons of the generall Councell of Carthage as it is in the Greeke copie the authoritie of the Primate is also expressed.

Con. Chalced.

In the Councell of Chalcedon the name of Archebishoppe is sundrie tymes vsed: Flauianus is there called Archebishop of Constantinople, Dioscorus Archebishop of Alexandria and one Auxius Bishoppe of Nicopolis, doeth call the same Dioscorus *Archiepiscopum noſtrum*, our Archbishop. Leo is called Archbishop of Rome. &c.

Of the Councels that followe there is no doubt, and it were but superfluous for me to stande in reciting of them, and therefore this shall suffice for the Councels of them that both the name of Metropolitane or Archbishop, and also the authoritie is not vnknowen of in the Church of Christ, as a fitting or liuyng office.

Fathers and stories of the name and office of Archbishop.

Epiphanius.

Now to the fathers and stories. Epiphanius *Lib. 2. tom. 2. haer. 68.* calleth one Peter Archebishoppe of Alexandria. And that it maye fully appeare, that it was bothe a continuall office and of greate authoritie and iurisdiction, I will recite bothe his wordes

Et Ma-

The name of Archbishop and Metropolitane.

Peter, Archbishop of Bizantyn about twentie yeres before the Councell of Nice. Idem.

Athanas. Apol. 2.

Socrates.

Iustinian. Illyricus. Cent. 4.

The office of Metropolitane Archbishop without the name. Cyprian. Greg. Nazi.

Eusebius.

Athanasius.

Euseb.

Sozom.

The name of Archbishop and Metropolitane. *Theodoret.*

haue but one Bishop.

Theodoret *lib. 4. cap. 11.* testifieth, that Amphilochius to whome the Metropolitane citie of Lycaonia was committed to be gouerned, did also gouerne the whole Countreye, and didde driue from thence the hereſie of the Meſſaliens. And in the ſame Chapter he reporteth that Letoius gouernour of the Churches of Melitine, barned Monaſteries infected with that hereſie: whiche declareth that Biſhops had then great authoritie in gouernment.

Aurelius Biſhop of Carthage in the Councell of Affrike ſayde, that he had the ouerſight and care of many Churches.

Con. Affric. can. 55. in grad.

But what neede I labour ſo muche in a matter that cannot be vnknowne to any that is of any reading, this therefore ſhall ſuffice both for the name and office of an Archbiſhop and Metropolitane, &c. againſt the vnlearned cauillation that you haue vſed in anſwering to Ambroſe.

Chap. 2. the. 28. Diuiſion.

Anſwere to the Admonition. Pag. 66. Sect. 5.

Sozomenus lykewyſe Lib. 2. of his Eccleſiaſticall hiſtorie cap. 8. calleth Symeon Archbiſhop of Seleucia, and Baſile the great Metropolitane of Capadocia. Lib. 3. cap. 16.

T. C. Pag. 71. Sect. vlt.

Baſil you ſaye, the great Metropolitane of Capadocia. I haue ſhewed what the name of Metropolitane ſignifyeth, and howe there was no ſuch, ſuche as nowe there are, in the Apoſtolicall churches of yore. You may as well proue, of your ſelfe, that you are the wyſeſt among the marchauntes, becauſe thoughte that euery ſhippe that approached the haauen was his ſhip. For ſo you thinke that wherſoeuer you reade Metropolitane or Archbiſhoppe, forthwith you thinke, there is your Metropolitane, or your Archebiſhop, where as it ſhall appeare, that beſydes the name, they are no more like, than a biſhop with vs is like a minister.

Sozom. 6. l. c. 16.

Io. Whitgifte.

What this worde Metropolitane ſignifyeth, what office and iuriſdiction he had, is before ſufficiently declared, and may more at large appeare in the conſtitutions of Iuſtinian. Likewiſe whether our Metropolitanes in office and ſtyling at all differ from them. Surely he that ſhall conſider your vnapte anſwers and your tropicall ſcoffes, may thinke that you weare the lettres of thoſe marchantes you talke of, and may verie well ſayle in their ſhips.

Chap. 2. the. 29. Diuiſion.

T. C. pag. 72. Sect. 1.

I cannot tell whether you ſhould abuſe your reader here with the Addertiſed the greate, by cauſe this worde great is ſo placed betweene Baſile and Metropolitane, that it may be as well referred to the Metropolitane as to Baſil, and ſo you hauing put no comma, but leauing out the lieme hook quite vnder, reade great Metropolitane the great Baſil. But that you ſhall not be deceyued therein, it is not out of the way to ſet the matter betweene. What a greate Metropolitane this was, which appeareth, for that there were by him ordeyned to be the Metropolitanes of Lower Armenia, Meſopotamia, and ſo many more as I haue ſhewed before, and that all the goodes were a verie ſmall portion of his reuenues and ſubſtance, I leaue it to the reader to iudge. Now for the Doctor goeth about to ſhroude all this matter, and perceiuing how ſtrongly I haue proued

Io. Whitgifte.

You ſeareth verie nowe why when you ſaide but a comma, but you knowe what *magnus* ſignifieth. All men of learning can tell that Baſil is in common ſpeache called Baſile the great. And yet if he were called great Metropolitane, the title might verie well agree vnto him: for he had large and ample iuriſdiction, being

bishoppe of Cappadocia, as Athanasius bathe also witnesse in his Epistle written to Palladius.

The contention is for the name and the office, not for the ryches, although I thinke that there hath ben and haue been Bishoppes in England as poore as Basile, if they had been taken in same after they were placed in their bishoppriks, as Basile was here at this time.

Chap. 2. the. 36. Diuision.

T. C. pag. 72. Sect. 2. 3. 4.

In the Supreme Archbishop of Salerne. I will not name, but of that time haue the names of Archbishoppes. For them (a) Gratian hath made mention of the rytes of Archbishoppes, Primates, and Patriarches, as it were three Estates, whereby Antichrist might reigne vp with the rest the more stedfastly, notwithstanding there remained not good decrees of godly Councelles which did strike at these proude names, and went about to keepe them downe. But the swelling sweates of the ambition of byrnes, could not by any meanes be kept in, but the hauing once broken out in certaine places, afterwardes couered almost the face of the whole earth.

* An vnedified answere.

This vnkindnesse of godly men may appeare in the Councel of Carthage, which decreed, that the bishop of the first seate should not be called ἀρχιερεὺς ἢ ἀρχιερατικὸς ἢ τοιοῦτό τι πᾶν, that is neither the chiefe of the Priestes, or the high Priest, or any suche thing, by which occasion (any such thing) he might put out the name of Archbishop, and all such like titles. Con. Cart. cap. 39.

The same decree also was made in the African Councel, and if you say that it was made against the Pope of Rome, or to forbidde that any man should be called Archbishoppe, there was not where there was either bishop of Rome, or any other that euer made any such title or challenge to be the generall Bishoppe of all at that time, when this Councell of Carthage was holden, when as the first of them which did make any such challenge, was the Bishop of Constantinople, which notwithstanding (a) challenged not the preheminence first ouer all, but that he might be aboue Bishops of his Diocese, Thracia, which were before appointed by them themselues, and that was in the Councel of Chalcedon, which was long after that Councel of Carthage before remembred. Con. tom. 2 cap. 6.

(a) As you talk.

Fo. Whitgifte.

If this before sufficiently declared, that these names and offices were allowed and construed by the Councell of Nice, and therefore not brought in by Satan. Moreouer this Simeon Archbishop of Ctesiphon, lined as it may appeare by most chronicles about the time of the Councell of Nice, and was martyred by Sapores the king of Persia.

Which peraduenture if you had vnderstode, you would not haue lustly gone into this heate of wordes, for then might you haue made the same answere to Antidote his authority which was long after him, & so kept secret your own foundnesse.

The Councell of Carthage and also of Affrike was at that time, wherein the Bishop of Rome by his Legates vsurpe clayme the right of hearing of appeales, from whomesoeuer they were made, and for his purpose alleaged a counterfeit Canon of the Councell of Nice. Wherefore it is most certaine, that then the Bishoppe of Rome began first at the least to clayme the superiority ouer all Churches, and to take vpon him as it were the name of vniuersall Bishoppe: and therefore this Canon is made against him.

And that this is true, the Epistle of the Councell of Affrike written to Celestinus then Bishoppe of Rome witnesseth. For after that they haue refused his vniust sentence in such appeales, and affirmed such as they should excommunicate, because that were to doe against the decrees of the Councell of Nice, and so restore them of their former fashion and libertie: they adde and say:

Both because this priuiledge hath been taken from the Church of Affrike by no constitution of the fathers, and also the decrees of the Councell of Nice hathe committed both the inferiour Clearkes and the Bishops themselues vnto their Metropolitanes: for as well diligently and rightly considered it, that all matters are to bee determined in the places where they began, and that no presence can lacke the grace of the holy ghost, whereby the Priest of Christ may be able both wisely to see, and also constantly to maintayne the right: especially

The name of Archbishop and Metropolitane.

cially for that it is lawfull for euery man that shall willingly and obediently of the subiect to appeale either to particular councels within the same prouince, or else to an vniuersall assemblie: vnlesse perchaunce some man will thinke, that God is able to inspire the spirit of iustice into one man alone, and will not inspire the same into a great number of Priests meeting together in Councell. And how may such beyond sea iudgements be thought good, wherein to the persons of the witnesses which in all of truth are thought worthy either for that they be women, or for the infirmitie of their age, or for many other accidents lette, cannot be brought. Note that any should be so shamelesse, of custome from your holy Church, as to say, we find it not decreed in any Councell. And a little after, And shall you not obey your Clarks hither to execute iustice at any mans request, least we seeme to bring the smoakie puffe of the world into the Church of Christ?

Cap. 3.

Wherehy it is plaine, that they vnely prohibite that title of vniuersalitie and of generall iurisdiction, that the Bishop of Rome might vsurpe vpon that time began to claime ouer all Churches, and not the names of superiorities due vnto any in their owne prouince. For that prerogatiue of iurisdiction ouer Bishops and other ministers they acknowledge to be due to the Metropolitane, as it is euident in the words of that same epistle, which I haue recited.

The name of Primate allowed in the Councell of Carthage. Mr. Fox.

Moreouer it is manifest that the name Archbishop was then vsed, and after that time continued and not disalowed by any, as it may appeare by that which hath bin hitherto written. And this name primate (which is no hautier as the name of Archbyshop) is allowed euen in that councell of Carthage, as may appeare in the. 13. 17. and. 23. canons, as it is in the Greeke copye. Wherefore in my opinion M. Fox hath aptly decide this controuersie, in that learned treatise of his before some, where he speaking of this same Councell and of this Canon which you haue recited, (for I suppose you doe beleeue it there) he giueth to vnderstand that neither the name of Primate, Archbyshop or Metropolitane is by that Canon prohibited, but rather there commended: the titles of vniuersall Bishop, prince of all priests, head of all priests and such like. Which names seeme to derogate authoritie both of iurisdiction and office from all other Bishops, and therefore a little after he saith, Thus then these titles were vsed, as Bishop, Metropolitane, Bishop of the first seate, Primate, Patriarke, Archbishop, that is to meane, chiefe bishop or head bishop to other bishops of his prouince, we denie not but were then in old time applyed and might be applied to the Bishop of Rome, like as the same also were applyed to other Patriarks in other chiefe cities of prouinces. And in the same place, after he hath declared this title (*Summus orbis Pontifex*) as it is now vsed in Rome to be vnheard of in the primitiue time of the Church, that is fiue hundred yeares after Christ. He saith the like is to be affirmed also of other presumptuous titles of like ambition, as the head of the vniuersall Church, the vicar of Christ in earth, Prince of priests, with such like, which be all new found termes. &c. In that it is plaine, that these generall titles of vniuersall iurisdiction ouer all, and not the particular names of superiorities ouer seuerall Churches, is by this Councell forbidden.

Con. Constan. 3 alias the. 2.

Ignatius epist. ad Smirn. Ambros. in. 4. Eph.

Moreouer it appeareth in the fifth Councell at Constantinople where John not being content with the name of Patriarke of Constantinople (for the others gaue it rather) by the councell that he desired to take (*Oecumenicus Patriarcha*) that is vniuersall Patriarch. Against which title not of Patriarch but of vniuersall Patriarch, both Pelagius and Gregory at that time bishops of Rome, the one succeeding the other, no parvo nestly wrote, euen this is the meaning of their Epistles.

Ignatius notwithstanding after the Apostles time called a Bishop *principem sacerdotum*, the Prince of priests, as also Ambrose doth likewise in the first of the *ad Ephesios*. But this they vse not attributing to any one as hauing vniuersall authoritie ouer all, but to euery Bishop in respect of such as be vnder him.

Touching the bishop of Constantinople, you are deceyued herein much, and declare in this the same vnskilfulnesse that you haue done in the other. For it is euident that he requireth this name and title of vniuersall Patriarch emulously as hauing reference to superiority ouer all the Patriarches in the world. That to be true is manifest by the words of Pelagius in his [illegible] Epistle. And by the Epistles of

Gregory written purposely of that matter. Neyther doo I reade in any approued author to the contrary.

Againe you are deceyued greatly in the Councell. For though the Bysshop of Constantinople dyd chalenge in the Councell of Chalcedon the right of ordering Metropolitanes in those places, yet dothe he not in that Councell chalenge the title of vniuersall Patriarch, which notwithstandyng was offered to the Bysshoppe of Rome in that Councell of Chalcedon, but first gruen to the Patriarch of Constantinople, in the seconde Councell of Constantinople: or as it is termed in the bookes of Councels, the fifte, bycause it was the fift generall Councell, as it maye appeare in the same councell. Moreouer whereas you saye, that the Bysshop of Constantinople required that he might ordeyne Bysshops in Rome, &c. if you marke the wordes diligently, you shall perceyue that he required therein nothing but according to the sixth Canon of the Councell of Nice, whiche is also there alleadged for that purpose: but I haue theiued before howe the Bysshop of Rome made this chalenge of vniuersalitie in of late, and in deede, euen in that Councell of Carthage, where this Canon by you alleadged is, and therefore I neede not stand any longer vpon this poynt.

Con.tom.2.

Chap.2.the.31. Diuision.

Answere to the Admonition. Pag.66. Sect.6.7.8. & Pag.67. Sect.1.2.

Archdeacons.

Damasus calleth Stephen an Archdeacon.

Hierome in his epistle *ad Eustochium* hath this name Archdeacon.

Sextus in hys decrees sayethe that Laurence the Martyr was an Archdeacon.

Sozomenus lib.7. cap.19. maketh mention of an Archdeacon reading the scriptures.

Socrates in the seuenth booke of his ecclesiasticall hystorie speaketh of one Timothie an Archdeacon.

T.C. Pag.72. Sect.5.6.7.

(a) T.C. faileth in his accompt, and telleth but fower, for fiue.

(b) In what part of Gratian.

For to proue the lawfulnesse of the name of an Archdeacon, the antiquitie, the necessitie of it, the testimonies of (a) foure are brought, which neyther speake of their lawfulnes nor of their necessitie, and they say not in deede so much as god saue them, and two of these witnesses are Popes, whereof the first and best, ordeyned that if the Archepresbyter did not fetch his pall at the Apostolike see of Rome within three monethes after he be consecrated, that then he should lose his dignitie, as (b) Gratian witnesseth in the decrees that he ascribeth vnto Damasus.

I doubt not therefore that this is but a forger vpon whome you would father the Archdeacon: For that Damasus in whose place you put thys forger lyued Anno. 387. at what time the see of Rome had no such dignitie as this and other thinges which are claymed of him do pretend. And if this be inoughe to proue Archdeacons, I can neuer see, why we should not haue subdeacons, Acolythes, exorcists, lectors, ostiaries, these both Eusebius make mention of, auncienter farther than any you bring: and out of Maxime, Theodorete, Sozomene, Socrates, &c. names almost in euery page, and therefore it is more inough for me to conclude, that seuen subdeacons, exorcists, Acolythes, ostiary, lectors are necessary ecclesiasticall offices in the Church, as you conclude the necessitie of the Archdeacon.

(c) This is vntrue, for Sixtus is more ancient.

(d) What haue you else but conjectures?

I perceiue you care not whether the Archdeacon tarye vp, that you bestowe so little cost of him, and ioyne hym so nakedly. And if I would be but halfe so (d) coniecturall and diuinatorie as you are, I could say that this sleight handling of the Archdeacon, and sticking so much about the Archbyshop, is ther vpon, that you would be loth to come from being Deane to be an Archdeacon, and you like in some hope of being Archbyshop: but I will not enter to farre, and surely for any thyng that I see, you might haue spunne vp the Archbyshop as shorte as you do the Archdeacon, for they stand vpon one grounde, and chiefe reasons for both, sauing that the one of dayly the other. Whereupon also commeth to passe that all those reasons which were before alleaged against the Archbyshop, may be drawen against the Archdeacon.

The vntoward dealing of the replier, & his vnsatisfied answere.

Io. Whitgifte.

My purpose in that place is (as you might haue seene if you would) to proue that the names of Archbyshops Archdeacon &c. be not Apostolicall

names, that is, names inuented by Antichriſte, but moſt auncient, for thoſe be my very wordes. Yet I haue prayed you to be moſt true in Petropolitanes and Archebyſhops, by ſhewing that they were in the Churche, before the pope was Antichriſt. So I do the like of Archedeacons. And where I haue brought in ſuch auctors, worthy of credit, as in ſome, Damaſus, Hierome, Ianus, Socomenes, and Socrates be in number fiue, and of theſe fiue you haue anſwered only one, and that after your vſuall manner, by reuiling the Author. That is falſely attributed to Damaſus in other matters is no anſwer to this, that he reporteth of Archdeacons, which alſo the thre Centuries alleaged as true. Alſo though he were a Byſhop of Rome, yet may he a vertuous learned and godly Byſhop, for ſo was Damaſus in like manner, who vſed ſuch byſhop at Rome. Sozo. 7. lib. cap. 19. for that Damaſus was neither the firſt nor the beſt. For Socrates was worthy to be the Author, to reuoke Damaſus. They ſpeake as touch the Archdeacons as I require, that is, that their names were not inuented by Antichriſt: and if there were thirtie ſorte of name in the Churche of Rome, as you here miſlike, and yet this name in that Churche, it is not like to be a tyrannical name.

Socrates lib. 7. cap. 19.

But I maruaile you will deale ſo barely in this matter, knowing that Hierome, who liued in Damaſus his time, hathe this name Archdeacon oftner than twiſe or thriſe. Without doubt you do not well conſider what you write.

Hieron. to Euagria.

If this ſhifte of yours may ſerue to pull any ſtone of any ſtrength out, for that if Euſebius make mention of Archdeacons, Zozomen. &c. which were peraduenture profitable offices in the Church at that time, yet it therefore followeth not that it is vnlawfull to haue Archdeacons? I conclude no necedite of the Archdeacon, but I conclude by antiquitie, and becauſe you can not anſwere that, you fall to ſcoffing and buſimonly ſetting vs your maiſter Hierome to ouerthrow all the ſtate of my reaſonde.

Chap. 2. the 32. Diuiſion.

T.C. Pag. 72. Lin. 1. & Sect. 2.

Secondly the other before ſpoken of the Archdeacons of Rome, I told him the names thereof, betweene which Archdeacons there ſeemes to haue been great odds, and thoſe betwixt vs known, eſpecially it may appeare they are not alike the one in name.

(*) Verum, ea ſuch thing ap-peareth.

Io. Whitgifte.

What one reaſon haue you vſed to proue the vnlawfulneſſe of theme? If you meane ſuch reaſons as you haue againſt Archbyſhops, they be fully anſwered.

Not one word is there in the fifteenth booke and nineteenth Chapter of Socrates, to proue that Archdeacons either then were, or euer may not be ordained, but all that he ſpeaketh of that matter is this. And this alſo is a ſtrange thing in the Church of Alexandria, whiles the Goſpells are a reading, the Byſhop doth not riſe vp, which I haue hard of others. This holy booke a Mocke that is an Archdeacon readeth there, in other places Deacons: in many Churches the prieſts only: but in priuiledged ſeaſes Byſhops. Seeing you can not proue that Archdeacons were not then miniſters by any thing here ſpecially ſpoken of, what is that to you? If you vrge, becauſe he ſaith that in ſome churches only prieſts do read, you can not by that euer conclude that Archdeacons were then no prieſts, than you may ſay that they were no Deacons, or that Byſhops be no prieſts, neither is it neceſſary that they ſhould be both miniſters, it is ſufficient if they be Deacons: yet may they be miniſters and muſte it is that they ſhould be, and you cannot proue the contrary.

Socrat. lib. 5. cap. 22. Sozom. lib. 7. cap. 19. Socrat. lib. 5. cap. 22. Sozom. lib. 7. cap. 19. Socrat. lib. 5. cap. 22. Sozom. lib. 7. cap. 19.

Verie learned reaſons to proue the Archdeacons to be Prieſts.

Chap. 2. the. 33. Diuision.

T.C. Pag. 73. Sect. 3.

They were tyed to certaine Churches, and were called Archdeacons of such a congregation of Church, some are tyed to none, but are called Archdeacons of such a shire.

Con. Vrbanum. Sozz. 7. lib. cap. 19.

Io. Whitgifte.

There is no other law to be in that behalfe, then that of the Nicene founding Archdeacons, than these which I haue before recited: what they make for your purpose let the reader iudge. Your *Veterum Conciliorum* is very obscure, for there is almost such to be found in all the volumes of Councels. But to put you out of doubt, we haue no Archdeacons, but such as be tyed to one Church, though they haue the names sometimes of the Shire, wherein there is no election hath.

Chap. 2. the. 34. Diuision.

T.C. Pag. 73. Sect. 3.

They were chosen by all the deacons of the Church where they be Archdeacons, and not appointed by one man, and which is no Deacon.

Ierom. to Euagr.

Io. Whitgifte.

Where can be no such custome gathered of Hieroms words in that place, seeing he bringeth an example to declare what the manner of chusing their Bishop was in the Church of Alexandria saith, that they elected one from among themselues whome they placing in an higher roome called him a Bishop, as if the souldiers should choose their captayne, or Deacons should choose one of them whome they know to be painfull, and name him archdeacon. You can no more hereof conclude, that it was then vsuall for deacons to chuse their Archdeacon, than you may that it was also vsuall for souldiers to chuse their captaine: neyther can you hereby proue that our Archdeacons are not like vnto theirs (if this were true) no more than you can, that our Captaines are not like vnto theirs, bycause the Souldiers do not chuse them. But lyke greate matter is it, if they were then chosen by Deacons and be not so now: and doth not the Bishop appoynt them and is not the Bishop more than a Deacon?

Chap. 2. the. 35. Diuision.

T.C. Pag. 73. Sect. 4.

They were subiect to the number of the boyes, as they are there, and not ours here.

Con. Nicen. can. 14. and after Ru. 10

Io. Whitgifte.

There is not one word of Archdeacons in the fourteenth Canon of the Councell of Nice, nor in the 10. after Ruffine, and therefore you do but abuse the reader, when you say, which is in that place is spoken of Deacons onely, and is of them hath obtayned in this Church.

Chap. 2. the. 36. Diuision.

Varuiches, for proofe of them speaketh of Archdeacons in those places alledged to this purpose.

T.C. Pag. 73. Sect. 5.

Ierom. ad Euag. Aug. quæst. nouu & vet. test. of the q. 101.

It was counted to them great arrogancie if they preferred themselues to any minister or other

Chap. 3. the 37. Diuision.

Answere to the Addition. Pag. 72. Sect. 5.

Deanes, and their office.

Deanes.

P. C. Pag. 73. Sect. 6.

(c) Ysambert.

Tract. 4.

their

[illegible] out doing anye vnto at all, to euery Parsonne more than one) in one whole yeare. And if either Maister Deane or the Prebendaries neglect their duetyes, there be superiours inough to reforme them.

Con. Vrig. fo. 7. col. 1. & 2. fo. 9.

The place of Augustine speaketh the name of a Deane [illegible]

Aug. de moribus eccles. nights euery man from his lodging whilest yet they are fasting to heare that father: and they come togither to euery father, three thousande men at the least, for a great meanie moe liue vnder one. &c.

Nowe, sir if God of his singular goodnes hathe in the greate and vnspeakeable benefite of his Churche, moued the hearts of Princes and men of wealth, so to indue suche places with possessions and reuenewes, that they hauing thinges necessarie prouided for them, may haste vnto their seruice in diuine prayinge, preachinge, and other godly exercises, whiche these that Saint Augustine speaketh of, did in labouring with their handes, is Maister Deanes name an office ouer the [illegible] fayth the vtilitie, and the antiquitie of Churches and Colledges: the Deanes and Maisters whereof, haue inuented the chiefe and principall care of all externall things pertayning to them, whether it be lande, possessions, or any thing elle that is necessarie. And therefore the [illegible]

Chap. 2. ver. 20. Diuision.

An Answere to the Admonition. Pa. 3. Sect. 4.

Hytherto Antichrist had not inuaded the Church of Rome. But what shoulde I trouble you with any more authorities? those that be learned may easily vnderstand that these names Metropolitane, Archbishop, Archdeacon, Primate, Patriarche, and suche like, be most auncient and approued names in the Church, both of Councells, fathers and writers.

T. C. Pa. 74. Sect. 7.

To Whitgifte.

There be that wonder (the same might be alle spoken of the Apostles times. For euen then Paul speaking of Antichrist saith, *Mysterium iniquitatis*, for the mysterie of iniquitie doth already worke: And so likewise that there then began to be many Antichristes: but doth this detract any thing from the truth taught in that time? Antichrist began in the Apostles times. 2. Thes 2. 1. Io. 2.

I graunt that Antichrist was working all this time, and grewe more and more, for else could there neuer haue bene so many sectes and heresies from time to time spred in the Church, which was the cause of so many singular and notable Councels, Antichrist liueth in England by constitutions perteyning.

Antichrist worketh as effectually in this behalf by your sectes and contentions, Chap. 37. Diuision.

To Whitgifte.

corruptions openly punished in the Church, by diuerse, not onely in matters, but al-

Euseb lib. 2. Cap. 13. Ide Lib. 3.

Chap. 2. the 40. Diuision.

T.C. Pag. 74. Sect. 2.

Clement also in a certayne place, confesseth that there was corruption of doctrine immediatly after the Apostles time, although he presumeth that there are some somwhat like their fathers. L. 1. stromat. somwhat after the beginning.

To. Whitgifte.

Loe here, no such thing in Clement, but the matters not great to them he saye so. The argument is starke naughtie for if this followe, that we maye take no ... to the opinions of governours, out of that time, by reason it was corrupte, then by the same reason maye we not take examples of any time, no not out of the Apostles time, because that was also corrupte, as I have shewed. Your arguments be nothing strong. Surely I marvaile with what boldnesse you write these matters, ...

Chap. 2. the 41. Diuision.

T.C. Pag. 74. Sect. 3.

The Bishoppes of Rome and Alexandria, which were the most learned ... L. 7. ca. 11.

(*) Socrates falsified.

To. Whitgifte.

You name the bookes of Socrates, but thus he saythe. For euen till that time the Nouatians florished continually at Rome, and had many Churches, and great gathered multitudes of people. But Enuie tooke holde of them, when as the Bysshoppe of Rome ... Socrates a fauourer of the Nouatians. Nicep. lib. 6. Cap. 37. & lib. 9. 13.

But why doth Socrates not put into this confusion of theme euen because they expelled the Nouatian heretikes, of whom Socrates was a fauter, as it may appeare in Nicephorus, wherefore he doth in that place passionately, and vnlikly reprooue both the Bishop of Rome, and Alexandria, for lawfully resisting those heretikes and expelling them from their Churches, especially the one for ... L. 1. distinct. 21.

Constantinople because he friendly entertayned the Nouatians, & suffered them quietly to remayne within the Citie, and yet is it certayne, that the Bysshop of Constantinople, had as large authoritie as the Bysshop of Alexandria, wherefore Socrates in ...

Chap.

Chap. 2. the 42. Diuision.

T.C. Pag. 74. Sect. 3. 4.

And (a) although M. Doctor hath brought another to preuent my replie, my Counsell shewes in there to extant most of Archbishops, as Archdeacons, as pleaseth them: And although he shew not so much as the names of them seuen hundred yeares after Christ. And although before he so boldly affirm, that he either hath, or can set out, by diligent search of (b) good authorities yet no example he hath shewed all and seuerall, hauing therein mis-vnderstanding, or deceyued the Reader to purpose, and partely for enuye vpon him, that the Author Archbishops, Archdeacons, and a little afterwards, that they are vntrue and ignorant which haue written of Bishops.

(a) Where is truth become.

(b) Would you haue better approbation than decrees for their authoritie, and continuall practise.

And (c) although M. Doctor hath brought another to preuent my replie, my Counsell shewes in there to extant most of Archbishops, as Archdeacons, as pleaseth them: And although he shew not so much as the names of them seuen hundred yeares after Christ. And although before he so boldly affirm, that he either hath, or can set out, by diligent search of good authorities yet no example he hath shewed all and seuerall, hauing therein mis-vnderstanding, or deceyued the Reader to purpose, and partely for enuye vpon him, that the Author Archbishops, Archdeacons, and a little afterwards, that they are vntrue and ignorant which haue written of Bishops.

(c) Vaine.

To. Whitgifte.

If I were not acquainted with this spirit, I should maruel my muse at such euident and manifest vntruthes, ioyned with so prophane iestes and tauntes. If I had alleaged no more authorities but onely the Councell of Nice, it had beene sufficient to haue disproued this so bolde assertion of yours. But seeing I haue alleaged other testimonies also, which euidently proue my purpose, I muste needs thinke you not to be a man that greatly carieth for your owne credit, but if perchaunce they are fewe, I beseeche accompt them so still, I beeing bolde I trust in this chapter of Diuision supplye my former lacke, and proue the full number.

Albeit seuen more I haue alleaged after Nice. It is sufficient if I proue there the office of an Archbishop, as I suppose not, but I shall haue ouer plus I feare against that to proue of the antiquitie of these names and offices, arguith great priuate of reading the auncient writers.

Chap. 2. the 42. Diuision.

Answere to the Admonition Pag. 67. Sect. 4.

And for as much as the originall and beginning of these names, Metropolitane, Archbishop, Archdeacon, Primate, Patriarke, and such like (such is their antiquitie) cannot be found to farre as I haue read, it is to be supposed they haue their originall from the Apostles themselues. For as I remember S. Augustine hath some rule to this effect. Those things that be not expressed in the Scriptures, and yet by tradition obserued of the whole Church, come either from the Apostles or from generall Councels, as the obseruing of Easter, the celebrating of the day of the Ascension, and of the comming of the holy Ghost, & such like. Very vnlearned therefore and ignorant be those which so boldly affirme that these names vsed in the purest time of the church, be Antichristian.

Aug. ad Ianuar.

T.C. Pag. 74. Sect. 4. 5.

(a) Modestie.

(b) This is from the matter.

have shewed, howe vnadui sedly that sentence of Augustine is applyed: and howe that thereby a windowe is open to bring in all Popery, & to reuerence other corrupte opinions. That the names of Leaders and honour as they are vsed in this Realme, are not meete to be giuen to the Ministers of the Gospell, there hath been spoken before.

Io. Whitgifte.

This place of Augustine is of greater force and credite with those that be learned, than that it can be answered. I haue alledged it against it in that place, and the worde of what credite it is with some learned writers of our time, maye well appeare by Master Zuinglius, Master Caluine, and Master Gualter. And surely I thinke no learned man doth dissent from them.

Pag. 68. Sect. 4.

Your iestes are to vnsauil and vnsemely for a Diuine, especially when you alude the Scripture to matter apte to that. I might haue said more of you, if you might haue long ouer a good matter, when as you vsed the like kinde of speech, in alleaging of Gildas and Lumbard, Pag. 68. but that I am not delighted with such kinde of eloquence.

Chap. 2. the. 44. Diuision.

Answere to the Admonition. Pag. 65. Sect. 5.

Whether that the name of Prelate of the Garter, Earle, Cositie Dalatine, Honor, lab continuance, Iustice of peace and Quorum, being necessary offices in this common weale, partly for the honour of the Prince and Realme but especially for good gouernment of all estates and degrees of persons be Antichristian, let those consider to whom God hath committed the Sworde of gouernment. But insolent audacitie against states and lawfull regiment, is rather to be corrected with due punishment, than confuted by argument.

Ciuill offices giuē to ecclesiasticall persons.

T.C. Pag. 74. Sect. 6. 7. 8.

As for Prelate of the Garter, if it bee a needfull office, there are inowgh to execute it beside the Ministers, which should not be so much as once named to be occupied about the follies of men, purchased with the bloode of Christ: all men vnderstand that it is not meete that they should attend vpon the Table, & be occupied about the affaires of men of warre vpon the Garter. If it be not vnlawfull for Ministers to haue Offices, yet it is not conuenient that they should be occupied about such trifles, specially for such ende, as vse in such matters.

(*) Vaunche.

Now whereas they say that the Queenes Maiestie hath vsed their seruice in matters of the warres and commonwealth, I answere that it is not meete that her Maiestie should vse any Ministers in matters of warre, but onely in matters of Religion, that is not meete that the Queenes Maiestie should vse the seruice of

But here of more in place. I

I praye God my L. may be more ashamed of his vnchristian and vnbrotherly dealing with me, then I am ashamed of my name or of my profession.

Chap. 1. the 1. Diuision.

Names of state, &c.

called by names and titles, not ambitiously sought for, but orderly giuen and lawfully giuen according to the condition and state of the place wherein a man is. But it is Antichristian, that is proude, presumptuous, disdainfull, arrogant, and contemptuous, to refuse to giue those titles that are due vnto them, and duetie of loue required, and by scripture our reuerence bound vnto.

You would speake as much of names of honor and reuerence if you were in the case that I am in. But I am not ashamed of my profession, nor of the name that I beare, though you and such like do reuile it. And I praye God that you may be not ashamed of yours.

Io. Whitgifte.

The offices of Archbishops, &c. are not straunge

Chap. 2. the 1. Diuision.

Answere to the Admonition. Pag. 68. Sect. 3. 4.

Now it followeth to proue that the names signified by these names are not straunge and vnheard of in Christes Churche, neyther yet plainly in Gods worde forbidden, that they are not to be remoued, but as most necessarie to be receiued.

Antiquitie of the offices.

T. C. Pag. 71. Sect. 1.

And beheare in the former treatise of the Archbishop he drew the trumpet before the victorie: heere in this of the office he blowoth it before he commeth into the fielde, & striketh one stroke, saying that they little consider what they write, that they are contemners of ancient writers and that they never read them: a notorious vntruth, whereof their writings which he affirmeth. Well what saie you to a bolde beginning for we are to see the matter before we frame for, the

M. W. Whitgifte.

I doe here recount of the matter of the Admonition, which their owne doings

If notwithstanding I doe, I pray you will take it vnto your selfe. Who can let you. to discharge your mind therein, and be as free as I maie be as you, that haue suche

Your so arrogante and contemptuous speaches prouoke me further than modestie requireth. I am not ashamed of my readyng, and yet I will make no comparisons.

Conference offered hath bene refused.

I haue sundrie times both priuately and publikely, as I am able to proue by sufficient testimonyes, and you can not denie, offered you conference by writing of these matters, I haue earnestly moued you vnto it, and you haue alwayes refused it. This had beene agreed vpon the beginning, that whatsoeuer should be set downe in writing remaineth. Neuerthelesse I refuse no maye that shall be thought conuenient to the Magistrate, neyther am I afraide of your flouts braggs, for I know what substance is in youthut yet by the way this may be noted, what you hunt after and seeke for, when you refuse priuate conference by writing offered vnto you, and cry out for publike disputations, *Scilicet popularem laudem*, popular praise: But therein do you followe the vaine braggs of other sectaries, &c.

Chap. 3. the 2. Diuision.

Answere to the Admonition, Pag. 69. Sect. 3.

& Pag. 72. Sect. 1.

Of the office of an Archbishop.

Hereof the office of an Archbishop. saieth on this sorte, *Neque enim absque haresi obortæ sunt, aut natæ schismata, quam inde*

quid

Cyprian a Bishop.

Cyprian grounded.

his office: Cyprian hearing thereof, wrote vehemently vnto him, and willed him in any wise to proceede, shewing further what sects and schismes ensued by ambition of Diocrete, whereas the Bishops authoritie is despised. Yet in these wordes he speaketh not of the blurped authoritie of the Bishop of Rome ouer all Churches, but against the insolencie of some, whiche hearyng their Metropolitane, or Archebishop, did with their factiousnesse trouble the Churches. For he would haue an Archebishoppe in euery Prouince, whiche should beare the chiefe rule ouer the rest of the Clergie, and so doe the godlyest and best learned expounde Cyprian.

Authoritie of Archbishops.

The same Cyprian writyng to one Florentius Pupianus, speaking in his owne behalfe being Bishop of Carthage, sayth on this sort: [illegible] From whence haue heresies and schismes sprong heeretofore, and whereof spring they nowe, but that the Bishop vvhiche is one, and gouerneth the Church ouer the [illegible] dayne of certaine is despised, and a man preferred by Gods allowance, is examined and iudged by vvvvorchie ones. Yet is the chiefe and principall office of an Archbishop to keepe vnitie in the Church, to reconcile controuersies, to redresse heresies, schismes, factions, to see that Bishops, and all other of the Clergie order their liues as they ought. [illegible]

T. Cooper. pag. 71. Sect. 2.

This is rather to make sporte than to confute

Cyprian speaks of the office of an Archbishop.

Io. Whitgifte.

The principall office of an Archbishop.

It is the chiefe and principall office of the Archbishop, to procure that peace and vnitie be kept in the Churche, to suppresse schismes and heresies. [illegible] Cyprian in this place signifie in plaine wordes.

Ey iij. That

Cyprian a Metropolitane.

Cap. 2. diui. 25.

Pag. 95 sect. 2.

(a) Truly.
(b) Falsly.

(c) In deede you knowe this is vntrue.

Chap. 2. The Diuision.

In the first chapter of this booke, you haue (as I haue shewed) vttered many vntruthes, and falsly reported many of my wordes. Which thing I suppose you did, either without ignorance, or without malice: for you cannot but knowe that Cyprian meaneth of the iurisdiction that ought to be geuen to Cornelius in his owne Prouince, and that the Papistes wrest the same to proue his vniuersall iurisdiction ouer all Christendome. Now if a man may not allege any truthe, according to the true sense and meaning of the author, whereby the Papistes abuse to serue their turne, there will be aduantage taken alleaging diuerse places of the Scripture.

It is true that the Papistes vse this place for the Popes supremacie, but falsly: for Cyprian onely meaneth of the superioritie of Metropolitanes or Bishops in the Prouinces or Diocesse, and the Papistes themselues haue geuen ouer their vaine glose, that they take for their places for a Patriarkes calling that honour of euery seuerall Bishop in his owne Diocesse or Prouince, as appeareth in Dozmans e Harpius latter bookes, and others, and is this kinde of reason so neere a time to the Papistes, whereby vtterly ouerthroweth one of their strongest argumentes? Surely I marueil that your desire is so much to write against the person, that in the meane time you neglect the conuenient order and good discretion required in you for the defence of the truthe, for that I haue not spoken any thing for the Pope, as I doe not: but for the truthe of Gods worde, which your peeuish spirite cannot abide. I beseech God to amend your froward conditions.

Chap. 3. The Diuision.

In the sentences heere alleaged out of Cyprian, but in all the workes of him hath been before noted, is there one worde of an Archbishop and yet M. Doctor saith, that he speaketh of an Archbishop: before he sheweth the name without the office, and now he goeth about to shew the office without the name: so that he can neuer make both the name and the office meete together. To shape out an Archbishop here, you must needes interpret the wordes Bishop and Priest, Archbishop and high Priest.

Io. Whit-

Ans. W hitgifte.

Epiphanius *lib. 2. tom. 2. her. 69.* doth call the Bishop of Alexandria sometyme Bishop, and sometime Archbishop. The Councell of Calcedon in like maner calleth the same men, as Flavianus, Dioscorus, Leo, & other, sometimes Bishops, and sometimes Archbishops: the like is to be sayde in other authors and yet where the omitting of the Title is no reason at all to disprove the thing. It is certaine that in Cyprians tyme, the name Pope was a common name to many Bishops, thorowout Christendome, especially that were of fame, as M. Foxe at large declareth. Howbeit yet we do not finde Cyprian ble that title commonly where he speaketh of himself, sometime he calleth another Bishop. His therefore is but a childs argument.

Epiphanius. Con. Chalced.

Cyp. Lib. 4. Epist. 3.

Chap. 2. the. 5. Diuision.

Pag. 76. dcct.

Ans. W hitgifte.

If you had read Ecclesiasticall histories, then should you vnderstande that the Metropolitanes and Bishops of euery Prouince and Diocesse, were chosen in the presence of the people of that place and citie, where and they had their name, and that the consent of another of the people in that prouince or Diocese was required. So Cyprian himselfe, though he had so ample charge as I haue shewed before: yet was he chosen onely by the people of Carthage. The same vse is there also in other such elections: and especially of the Bishop of Rome, after that he was in the greatest glorie, and therefore this is your argument. The Bishop of Rome & of Carthage were chosen by the consent of the Citizens onely, whereas of the people in other places of the Prouince. *Ergo* their authority & iurisdiction extended no farther then these Cities: and yet the whole Diocesse, that is, the Christians in the Prouince (such I meane as were resorting to that purpose) might meete at that time without perill or any other such inconuenience as you make many a vaine supposition, as well as they did in the same time to preach, to which were frequent in Cyprians time, and before.

Cyprian chosen by the there, then the election.

Elections out of Cyprian.

Chap. 2. the. 6. Diuision.

Pag. 77. Sect. 2.

(*) Vnmeth, for Cyprian meeth not a Prouince.

prian to proue that the Bishop in his time was nothing els but S. Paules Bishop, that is, one that had cure and charge of one flocke, taught them as it might be taught of him, and conuersed by him, and gouerned by him, and of whome in matters perteyning to God it might be sayne,

Epiphanius.

Con. Ebion.

Fo. Whitgifte.

Paul teaches ye how to leue when you vse lucky flender ones: the words of Cyprian in that Epistle be these: *Quod & ipsum Dominus in omni substantiæ ostendere & sacerdotalem propositum facere dignatus est, &c.* The whiche thing we see to descende from the ordinaunce of God, that the Priest be chosen the people beeing present before them all &c. But now you alleadge of this, but that a Priest might be chosen in presence of the people, and that then he is sayd to be chosen *sub omnium testimonio*, before all their eyes, when he is chosen publikely, and openly in the sight of many. But what is this to the stayghtning of his charge? A man might as well reason thus: All the Citizens of Rome were not at Cornelius election, therefore he is not Bishop of all the Citie of Rome. But to the ende that you may vnderstande, the vanitie of thys your assertion, and that it may appeare that Cyprian maketh the Bishop in degree to be aboue a Priest, I alle that at the election of the Bishop of Rome, ther were more fewe than those of the Cities: I will set downe his owne wordes as they be. *Lib. 4. Epist. 2.* I come nowe vnto the person of our fellowe Cornelius, that you may more truelye knowe him, as well as we, not by the lyes of malicious men and backbyters, but by the iudgement of God, which made him Bishop, and by the testimonie of his fellowe Bishops, the whole number whereof through all the worlde dyd ioyntly agree. For (whiche thing did greatly commende our welbeloued Cornelius vnto God, and to Christ, and his Churche, and also to all his fellowe Ministers) hee did not sodenly come to the Byshoprike, but beeing promoted by all the ecclesiasticall offyces, he ascended to the high dignitie of Priesthoode, by all degrees of religion. Then afterwarde he neyther desired nor would haue the Bishoprike it selfe, as other fewe whiche are puffed vp with pride and arrogancie, did he inuade the See by force (but beeing quyet and modest) and suche a one as they vse to bee whiche are chosen from the place by God, for the testimonie of his chaste conscience, and the humblenesse of his naturall and professed shamefastnesse. He did not (as some men doe) vse violence, that he might be made Bishop, but suffered violence, that he might by compulsion be driuen to receyue the Bishoprike. And he was made Bishop of many of our fellowe Bishops, whiche were then at Rome, and whiche sente verie honourable and commendable letters vnto vs of his ordeination. But Cornelius was made Bishop by the iudgement of God, and his Christ, by the testimonie almoste of all Clearkes, by the suffrages of the people which was then present, and by the Colledge of the auncient Priestes, and of good men.

Cyp. Lib. 4. Epist. 2.

In the Byshops agreed to Cornelius his election.

A Bishop a Priest in Cyprians time.

Cornelius chosen by others, than the Romanes.

Collections out of Cyprian.

In these wordes first it is to be noted that he saith Cornelius was made Bishop by the testimonie of his fellowe Bishops: *Quibus absentibus vniuersis per totum mundum concordi numerositate consensit.* Through a number whereof through all the worlde dyd ioyntly agree. Secondly that he was promoted to the highe dignitie of Priesthoode, *per omnia ecclesiastica officia & cunctis religionis gradibus*: Through all ecclesiasticall offyces, and by all degrees of religion, and then afterwarde was made Bishop. Thirdly, that Cornelius was made Bishop by the iudgement of God and Christ, by the testimonie almoste of all Clearkes, and by the suffrages of the people, whiche was then present, and by the Colledge of auncient Priestes, and good men. Now farre these things differ from your collations, and how farre from Cyprians meaning you (vnder your correctyues, let the Reader iudge. Cyprian writes [illegible] Carthage, and other, but not one Citie onely [illegible] Cyprian writes [illegible] as all this you [illegible] you

pen hane kept the places secrets to your selfe, you give your Reader occasion to suspecte, rather that it is forged, as elle not truely alleaged. For he that writes *lib. 1. epist. 4.* thus truely *antiquum ultimo, &c.* Quia hoc à quibusdam inscitia *Cypr. lib. 1. Epist. 3.* autem significari tibi frater, Denuo Carthaginem Primianum, veterem hæreticum, &c. calumniæ aut malitiæ fere omnes, & multis & grauibus delictis, quo ab episcoporum sententia condemnatus, &c. scelerationis nefariæ (quod & tibi ante consignificauimus) Fabiani & Donati literis exercitus notatum, &c. I haue signified vnto you by Felicianus that Primian an olde heretick is come to Carthage, being condemned in the Citie Pambetis many yeeres since, for many and grieuous trespasses, by the sentence of 90 Bishops, and beeing also noted by the pen of the wicked by the letters of my predecessours Fabianus and Donatus, as your companion knoweth.

Here is not one mayde of so many Bishops, being in one Prouince, neither of any Prouince or Diocese mentioned wherein there should be but one: this is so much to often to offende in falsifying: but be it there were so many followed in one presence, what conclude you thereof, that Bishops then had but one tytle or parish limitted vnto them? as though there be not Prouinces of that largenesse, that there may be tyme to many Bishops, & yet the fewer all parishes furnished with peculiar pastors. Matthew Paris 16. saith that there are 160. Nestorianicke Bishops subiects to the Patriarche of Antioche.

But there can no such thing as you affirme be gathered of Cyprians words, whether that you euer be able to proue out of Cyprian or any other ancient writer, that such Bishops as Cyprian & Cornelius were, had onely gouernment of one parish as we call it, parish: but the contrary is most euident, as I haue before declared.

Chap. 2. the. 7. Diuision.

F. C. Pag. 76. Sect. 1.

Furthermore to proue the Archebishop by the places of Cyprian, you must be driuen to proue that Rome (that is the) Romane Church was euer head of the whole Church, or euer had any more authority ouer the Bishop of Carthage, then any other Bishop had ouer any other Bishop, or Church here, although that many times in deede the Bishop of Rome in deede could be hinderer, being not able to defend himselfe by reason of the greatnesse of the Bishop of Carthage in temporall matters, & the Emperours fauour, which he had in Africa, as it is euident by the Epistles of Cyprian, & many other ancient writers.

Chap. 2. the. 8. Diuision.

F. C. Pag. 76. Sect. 2.

Whereas you say, that all Churches are called by the name of the chiefe Citie, by reason of the Prince, as the Churche of Rome, all that that is belonging to the Bishop of Rome: the Church of Carthage, all that that is belonging to the Bishop of Carthage. And this is truly to expound the places of Cyprian, &c. may be answered both by examples & authorities, as I haue

The zeale of the Reples.

Lib. 1. epist. 3.

But you had rather imitate the Novatians infamation, than to relent to the admonitions of an Archbishop, ready to pour forth your teares.

Cyprians words touching Corn. his calling home Felicissimus the Novatian, be these: Likewise that thou mightest knowe of Felicissimus the authour of the sedition: who also is conteyned in the letters of our fellowe Bishops, written of late vnto thee, whiche Felicissimus is not onely driuen from hence by them, *Sed abijt ab illis, & de Ecclesia profugit est*: But is there of late expelled by thee out of the Churche. Of these wordes you gather this argument: Cyprian signifyeth that Cornelius had banished Felicissimus from the Churche of Rome: *Ergo* Carnelius was Bishop but of one Parishe in Rome, as therefore a Churche in that place signifieth one onely particular congregation to gather together in one Temple. Of what kinde of creatures call you these? And what thoughe Cornelius came not there in person at the Synode? might he not therefore by excommunication seclude him from the Congregation of the faithfull throughout the Prouince? Doe you thinke that he forcerely tooke him out of the Catholl Churche of Rome, or rather dealt with him according to the ecclesiastiall Canons? Your many actions (gentle Readers) that beleue whatsoeuer you saye, but suche as be able to examine your sayings, cannot (if they will search) but finde palling sleyghts.

Ibidem.

The Novatian heretike.

Againe you saye, speaking against the Novatian heretikes, &c. Cyprians wordes touching that matter be these: *Quibus si fides vera fuit & Euangelica veritas, lapsis fidelibus & penitentiã petentibus subueniri, & fraudari inuitos vel alienis communibus, & sacrificiorum funesta contagione pollutos, ne Deum rogarent, ne in delictorum suorum confessione gemerent, ne omni sensu & fructu remanisse*: To whome it was not inoughe to haue departed from the Gospell, to haue taken away hope and satisfaction, and repentance from those that haue fallen, to haue remoued from all feeling and frute of repentance those that are taken in snares, or defiled with adulteries, or polluted with deadly contagion of sacrifices that they should not pray to God, nor make confession of their sinnes in the congregation. All but both Cyprian else meaneth by these wordes, but that Novatus banged repentance to those that were fallen, and wolde not receyue them againe into the Churche, that is, not into their parishe, but the Churche of Christ, the congregation of the faythfull, for that was Novatus heresie, *negare veniam lapsis, & denegare fore spem salutis his qui peccauerint*, to deny pardon to the fallen, and to take away the hope of saluation from those that offende. And therefore also he cannot vnto them the feares of Cyprian here, as touching their admittance in the Congregation of the faythfull, &c. For Cyprian speaketh here not that such sinnes should be excluded from this or that congregation, but generally from the Churche of Christe, and hope of saluation: [illegible]

Chap. 4. [illegible]

(a) A worke and conclusion of false principles.

[illegible] Churche, all that is belonging to the Bishop, [illegible] Bishop, [illegible] Church of Rome, all the Church is [illegible] Bishop: and his Churche wherof he is Bishop, [illegible] neyg-

Jo. Whitgifte. W. of

1. Pet. 5.

Chap. 3. the. 9. Diuision.

Li. 4. Epi. 9

Li. 2. Epi. 6

The reason of Cyprian against Firmil. Tract. 8. Cor. Carth.

Fo. Whitgifte. Vol. 2

1. Pet. cap. 5.

Chap. 3. the. II. Diuision.

Pag. 72. Sect. 3.

Now, that there was no authoritie of one Bishop ouer an other, and that there was none such as when controuersies rose, to the hearing & determining of them, of any one, to whom it appertained, for the auoyding of the diuision that might ensue by the same, all other submitting themselues vnto his sentence, as the Church hath euer vsed to do in the Councels of Nice, Constantinople, Ephesus, Chalcedon, and other generall Councels, I haue already sufficiently proued. Neither is it any maruell, that Cyprian, writing to Antonian, should say, that Cornelius was made Bishop of the Catholike Church, when as he was not yet receiued of all the Bishops, but of the greater part of them, which had receiued him: for so he saith in the same Epistle, that Fabian, who suffered Martyrdome in the persecution of Decius, was made Bishop of the Church, when as yet he was not receiued of all the Bishops, but of the greater part of them, which had receiued him. Cyprian writing to Florentius Pupianus, saith, that Cornelius was made Bishop of the Catholike Church by the iudgement of God, and his fellow Bishops, which were present at his election, and by the consent of the people that stood by. Cyprian writing to Cornelius, saith, that Fortunatus and Nouatus were ordained Bishops by Felicissimus, and a few with him, when as the greater part of the Bishops, and the whole Church, and all the people, were present at the election of Cornelius. Cyprian writing to Antonian, saith, that Cornelius was made Bishop by the iudgement of God, and his fellow Bishops, and by the consent of the people that stood by. Cyprian writing to Cornelius, saith, that Fortunatus and Nouatus were ordained Bishops by Felicissimus, and a few with him, when as the greater part of the Bishops, and the whole Church, and all the people, were present at the election of Cornelius. Cyprian writing to Florentius Pupianus, saith, that Cornelius was made Bishop of the Catholike Church by the iudgement of God, and his fellow Bishops, which were present at his election, and by the consent of the people that stood by. Cyprian writing to Cornelius, saith, that Fortunatus and Nouatus were ordained Bishops by Felicissimus, and a few with him, when as the greater part of the Bishops, and the whole Church, and all the people, were present at the election of Cornelius. Cyprian writing to Florentius Pupianus, saith, that Cornelius was made Bishop of the Catholike Church by the iudgement of God, and his fellow Bishops, which were present at his election, and by the consent of the people that stood by. Cyprian writing to Cornelius, saith, that Fortunatus and Nouatus were ordained Bishops by Felicissimus, and a few with him, when as the greater part of the Bishops, and the whole Church, and all the people, were present at the election of Cornelius. Cyprian writing to Florentius Pupianus, saith, that Cornelius was made Bishop of the Catholike Church by the iudgement of God, and his fellow Bishops, which were present at his election, and by the consent of the people that stood by. Cyprian writing to Cornelius, saith, that Fortunatus and Nouatus were ordained Bishops by Felicissimus, and a few with him, when as the greater part of the Bishops, and the whole Church, and all the people, were present at the election of Cornelius.

Ibid. pag. 73.

Li. 2. Epi. 1.

Fo. Whitgifte.

The words of Cyprian discussed. Tom. 1. Con. Carth.

Because to make an end of this matter of Cyprian, in the first Councell of Carthage, where Cyprian was present, he receiued the decree of the whole Councell, and not his owne priuate opinion, as is manifest by his owne words, and by the words of the Councell, recorded by Cyprian himself, and by the Councell it selfe, as I haue already shewed. Now, as touching the iudgement of Bishops one of another, because euery Bishop had free election and free iudgement of his owne power, as he who can be iudged of no other, neither can himself iudge another Bishop: but let vs all waite for the iudgement of our Lorde Iesus Christ, who alone hathe power bothe to place vs in the gouernment of the Churche, and to iudge of our doeing. It were here absurde, to thinke that Cyprians wordes are generally to be vnderstanded of all kinde

and discretion, or that he is free from all punishment, if at least if he be an heretike what if he be otherwise criminous? shall he not be iudged by man, but left onely to the iudgement of Christ? By wordes of Cyprian, if they be as you vnderstand them, take authoritie of iudgement al well from Diocesans, as from Archbishops. Cyprian therefore meaneth as the matter requireth, [illegible] The meaning of Cyprian.

[illegible] Bishops necessarily to agree to his opinion in all things, [illegible] opinion. For one man is not of necessitie bounde to frame himself to the [illegible] and opinions of another, but therein hath free scope and liberty either [illegible] also to vse authoritie in any Archbishop.

Touching iurisdiction, euery Bishop in his church hath the gouernment of his flock, in al things that belongeth vnto him: if any thing happen that he can not end, then the Archbishop intermeddleth, if that will not serue, it is referred to a Synode. The wordes of Cyprian can in no respect derogate any thing from the iurisdiction of Archbishops. For concerning iurisdiction they be bounde to lawes themselues, and do but execute lawes made, not of their owne priuate authoritie, but by [illegible] and by the Prince. Neither can they controle the least minister in their Diocese, if he obserue the lawes and rules prescribed. Therefore except your meaning be, to haue Bishops and ministers free from all lawes and from all iurisdiction, to any superiour, whereof (which is most like) I doe not know how you should [illegible] Cyprian in that sense you vse. Since I see that the Deuyles doe not fauour your Anarchie, and that may the Reader easily perceyue.

In that Cyprian saieth, vnto euery one a portion of the flocke is appointed: [illegible] saieth truely, but yet doth he not thereby exempte Bishops, Pastors, and Ministers from obedience and subiection to their lawfull gouernours, as you shamelesse doth not blinder any thing that is amisse in them towards their flocke.

In the place that you alleage out of Cyprians seconde booke and first Epistle, you haue omitted that which goeth before, and declareth what Cyprian meaneth by the wordes that you haue recyted. His wordes be these: *Ceterum (sicut semel coepimus) nouum quod sine exemplo videbatur nullo deponendi nec proponendi sumus facili mutamine. &c.* But we knowe the [illegible] Lib. 2. Epist. 2. tayne will neuer leue away that which once they haue taken: neyther easily change their purpose, but doe retayne certaine thinges peculiar to themselues, which one they haue vsed: yet not breaking the bonde of peace and concorde among their fellowes, wherein we neyther compell any man, nor appoynte anye lawe, since euery gouernour hath free iudgement of his will in the gouernment of the Churche, and shall render an accompte of his deede to the Lorde. Cyprian in the wordes before, sheweth his opinion concerning suche, as being Ministers of the worde had sacrificed to Idols, and when he hathe so done, thus he speaketh to Stephan to whome he writte the Epistle: *Haec ad conscientiam tuam (frater charissime) &c.* Then followeth, *Ceterum omnes. &c.* as I haue before recyted, where in Cyprian signifyeth, that he will not take vpon hym to iudge or to condemne other Churches, whiche haue a contrarie forme, so that they keepe the bonde of peace. But he meaneth not thereby other Churches and Bishops, as he hath nothing to doe with, either in matter [illegible] within his owne charge he findeth not beste suffered any suche thing to be vsed, and sayth plaine enimeth all that Cyprian hathe spoken, [illegible] notwithstanding that the ministers suche as had sacrificed to Idols, [illegible] Treat. 3. part 2. Sect. 5. spoken before.

Chap. 2. the 12. Diuision.

T. C. Pag. 77. Sect. 2. 3.

Li. 4. Epi. 9

Li. 1. epi. 4.

Li. 3. epi. 13

Fo. Whitgifte.

The Bishops agree not one whit the worse, when they haue a superior, by whom they may be called together, and put in minde of their office and duty. Neither doth Cyprian denie this when he affirmeth the other. For though the chiefe cause of vnitie & the continuall agreement of the Bishops one with another: yet to haue one that should haue the chiefe care thereof, must needes be a great helpe thereunto euen as it is in other societies. For if the bishops were deuided among themselues, & at variance, and had no superiour, who should compound the controuersies?

How farre our Archbishops deale in controuersies.

Our Archbishops do not take vpon them (neither can they) to define any controuersie in doctrine and religion of their owne authoritie, but therein do euery where according to the lawes of the Church prouided for that purpose, as this present Parliament & Synode. Neither doth any Bishop in his Diocese, or within his Prouince, meddle in such matters, than by the common consent of the Church is appointed vnto him: and yet it was neuer otherwise taught by any, but that a Bishop in his owne Diocese, & an Archbishop in his Prouince, might vse perswasions to end controuersies, and execute the lawes prouided for the same: other kind of decyding controuersies by any priuate authoritie, I know none in this Church of England. Wherefore all these allegations be but in vain. For surely not in Cyprians time, was the determining of such controuersies committed to the Maiors and Seigniors of euerie Parish, neither doth Cyprian make mention of any such matter, if he did, yet for gouernment the diuersitie of the time, & state of the Church is to be considered, as I haue before noted.

Treat. 2. & 3.

Chap. 3. the 13. Diuision.

T. C. pag. 77. Sect. 4.

Lo. Whit.

Io. Whitgifte.

Cyprian as I saye, speaketh not one worde of your Archbishop, in that place by you alleaged, he speaketh of the seuerall Prouinces or Dioces of euery bishop, & howe he haue ouer him other orders in that Prouince or Diocie where he is chiefe, & therefore he speaketh there of suche as lie vnder or next vnto Rome, to heare their matters heard. So that this place is fondely by your alleaged. It is euident that the matter should be there handled where there may be the best assistance & witnesse: And that was one of the reasons that the Counsel of Nice was against the bishop of Rome clayming interest in hearing appeales from thence. But there is no Prouince in England so large, but that both the accusers & witnesses may be brought into any part of it from any other part. This reason of yours maye serue better against Westminster hall, which is but one place to serue the whole Realme for deciding of controuersies, and yet I thinke it were necessarie.

You may not inferr that to your purpose of proofe of Archbishops or authority thereof, which Cyprian speaketh of diuerse Prouinces: yea diuerse Countreys and Nations. This is no good reason, Cyprian withstandes the translating of causes from Affrica to Rome, *Ergo* there maye be no causes removed from Northampton to London.

Chap. 3. the. 14. Diuision.

T.C. Page. 77 Sect. 5.

Ll. 3. pl. 13. And whereas Mr. Doctor in both places of Cyprian seemeth to stand much vpon the wordes (one Bishop and priest) the reason thereof bothe appeare in another place of Cyprian moste manifestly, and that is muche vsed as meane to proue that there ought to be one Archebishop ouer a whole prouince, that is say, that there ought to be but one bishoppe ouerall that therefore there should be but one bishoppe in euery countrey or prouince. Which Cyprian for that all the rest of the bishoppes do their duetie to their Metropa. For this was the cause, a Monastian heretike hauing committed v. or vi. crimes out of the Churches of Affrica by the consent of the Bishoppes and not able by enchantinge sent to them, to obteyne to be receyued to their communion & felowshipp against, goeth afterwardes to Rome, and being likewise there repelled, in time getteth himselfe by certaine lewde fauourers bothe heretike to be chosen Bishop there at Rome (Cornelius being the Bishop as paster of those which before there gaue sentence) before whom he accuseth that Cyprian beareth (one Bishop, one priest in the church) wherefore Rome there must two, fathers of one sonne a diuelle, should ought not to haue but there, considering there is but one Church which was gathered vnder the gouernment of Cyprianus, and therefore by that place of Cyprian it cannot be gathered, that there ought to be but one Bishop in one cittie, if the multitude of parishes require more, and that all cannot well gather themselues together in one congregation, to be taught of one most muche helpe can it serue to proue that there should be but one in a whole Diocie or Prouince. I graunt that vniuersall error, and which went more from the simplicitie of the primatiue Church, they tooke occasion of these wordes to decree, that there should be but one Bishop in a Cittie, (*) but that can neuer be concluded of Cyprians wordes, if he be better vnderstood (saye he regarde one Bishop and one priest.) If therefore neither bothe (Bishop and priest) be made any thing to proue an Archbishop, nor this worde (church) doth imply any greatnesse, nor in these wordes (one Bishop, one priest) there is nothing lesse ment than that there should be one Archebishop ouer all the Bishoppes and charge in a Prouince, and if Cyprian hath neyther allowe of the title of an Archbishop, nor of the authoritie and office, but in playne wordes speaketh against both, the matter concludes that Mr. Doctor hath done very vnaduisedly to lay so great streight of the Archbishop vpon Sr. Cyprianus shoulders, that well and surely you haue any thing of him, but which hath done all that could be, to make him go a foote, and beate in home with his fellowes.

(*) This is to preferre your owne indgement before the indgement of worthie Councels.

Io. Whitgifte.

Mr. Doctor standeth not vpon these wordes (one Bishop, and one priest) although the wordes serue very well for his purpose: Neither is your claime of a Monarch, being there Bishop in Rome, any thing to the matter. For though it might serue partly to interpret Cyprians meaning in his Epistle to Cornelius, yet can it not pertein to that the inuyeth of Florentius Puppianus. And be it that Cyprian meant to scituate Rome, when he saythe, *Nunc Episcopus qui Romæ est.* &c. when as the Bishop whiche is one, &c. All that can be spoken maye to my purpose: For Cyprian woulde haue but one Bishop in one citie to gouerne the Church, as his wordes manifestly declare.

And whereas you say, that it cannot be gathered by that place of Cyprian, that there ought to be but one Bishop in one citie if the multitude of professors require more. &c. The Epistle of Cornelius in Eusebius *lib. 6. cap. 43.* doth convince you of heresie in so saying. For in that Epistle he declareth, that there were then in Rome 46. Priests, fourty Deacons, seuen Subdeacons, 42. Acolothes, 52. Exorcistes, readers, vnderkeepers 1000. widowes and visited persons therfore it is to be presupposed that the number of other Christians there, were verie great. So saying that the Clergie and theis whiche were founde of the Churche, amounted to the number of 1654. and make like that there were seuerall congregations, for it was not possible for them to make in one place, and yet was there then but one Bishop. For Cornelius in the same Epistle, speaking of Nouatus sayth, *Ita vt videre ille Euangelij ignarus non debuerit Episcopum in catholica ecclesia*, This defender of the Gospell was ignorant that there ought to be one Bishop in a catholike Church.

Eusch. Lib. 6. Cap. 43.

The number of Christians in Rome great in Cyprians time.

The olde Canons and auncient fathers doe testifie, that in one Citie there ought to be but one Bishop. Chrysostome vnto Hilarius, that one citie must haue but one Bishop, as we reade *lib. 6. cap. 22.* of Socrates. Neither are you able to shew from Christes time, that euer there was allowed to be two Bishops in one citie. Wherefore the wordes of Cyprian are yet in force (for any thing you haue alledged to the contrarie) to proue the office of an Archbishop, or Metropolitane to be, to compound schismes, and to prouide that there be vnitie in the Church. &c.

Socrat Lib. 6. cap. 22.

Chap. 3. the. 15. Diuision.

T.C. pag. 78. Lin. 26.

This argument is of your owne coyning, and not M. Doctors.

There are other reasons which M. Doctor vseth, as this a notable one. M. Cyprian speaketh not of the vsurped power of the Bishop of Rome, therfore he speaketh of the office of an Archebishop and Metropolitane. It is harde to call this argument to any heede of talkatiue, for it hath not so much as a colour of a reason. I thinke it can betrayne no body but your selfe.

Fo. Whitgifte.

I tel you that the place is not to be vnderstanded of the vsurped authoritie of the Bishop of Rome, but of the authoritie of the Archbishop in his Prouince, or Bishop in his Diocesse. I vse not make any argument of it: doth it greeue you to heare that Cyprian doth not speake of the vsurped authoritie of the Bishop of Rome? or doth euery man make an argument when he doth interprete? But this dealing of yours is not straunge, I must be content to beare with it.

Chap. 3. the. 16. Diuision.

T.C. Pag. 78. Lin. 30. & Sect. 1. 2. 3. 4.

In his first booke, 40. article, and in diuis. 54.

In other reason is, that all the godlie and best learned men doe expounde the place of Cyprian in the fourde Epistle of the first booke, of an Archbishop. The matter of that saying, that the godly and learned Fathers so expounde it, I haue shewed before, and here it commeth to be considered again. I will not say that no godly nor learned Father expoundeth the place of Cyprian of the authoritie of an Archbishop.

But first I desire M. Doctor to finde because but one, and then I will leaue it to thy consideration (gentle Reader) to thinke whether M. Doctor hath read any learned or godly mans exposition to be such, when he hath not read these which are nearest him. I meane our owne countreymen. I feare he hath not read them, because I would thinke charitably of him, rather then that he should haue read them, and yet shunne the vsurping of them, and teache those things of them which they neuer spake.

(a) Vouch, as will appeare.

M. Iewell the Bishop of Sarisburie expounded this place, and yet he (Cyprian) speaketh of the office and authoritie of an Archbishop of all the Bishoppes, and Clergie of the Prouince, but Iewell contrariwise applyeth it to the authoritie that euerie Bishop hath in his Diocesse. Who of these are theis. Howe therefore to proue that thing by Scripture, to one onely Bishop, that is generally spoken of all Bishoppes, is a guilefull fetche to enfeoffe the Reader, and no simple nor playne dealing. Where you see that M. Iewell doth not vnderstande this of any Archbishop, but of euerie Bishop.

M. Do-

First booke against Dorman, N. 15. leafe.

Fol. 93.

(b) M. Nowell will witnesse against you.

To Whitgifte.

M. Iewell.

M. Nowell.

Idem.

M. Nowell.

Idem.

Hh iiij. for

for the proofe of the supremacie of euerie Bishop within owne Diocesse, and for the obedience due vnto him there, he doth neuer apply it as doth M. Dorman to the Supremacie of one Bishop ouer all other, but rather against such supremacie of one: & it agreeth very well with the estate of the Iewes, that they having one chiefe Priest, so is it good likewise that euery Christian nation haue their chiefe Priest or Bishop: it agreeth not that hereunto the Iewes (one nation) had one high Priest to gouerne them in doubtes, therefore all nations throughout the worlde (shoulde haue) one high Priest ouer all other. For not onely the vnlikelyhood betweene these two, but the impossibilitie of the latter is most euident.

M Foxe. Tom. 1. fol. 93.

The wordes of M. Foxe in that place speaking against the papisticall interpretation of Cyprians wordes be these, when their meaning is otherwyse, howe that euery one catholike Church or Diocesse, ought to haue one Bishop ouer it: whyche also iustifyeth my interpretation. For if it be vnderstanded of one Bishop ouer one Diocesse, then is it in like maner of one Archbishop ouer one Prouince: for the reason is all one: and you beene them both alike: For you would haue no Archbishops but in seuerall parishes. Marke therefore you sir that euen these authors whom you would abuse against me, doe make wholy and fully against you and with me. For they confesse the two places of Cyprian to be ment of Cornelius, and of himselfe, but where both Archbishops and Metropolitanes, and haue some attribution, especially Cyprian as I haue declared. And M. Foxe himselfe *Tom. 1. fol. 91.* sayth that the sea of Rome was a Patriarchall see appointed by the primitive Church, and the Bishop thereof an Archbishop limited within his owne bordering Churches: so that the one place beyng ment of Cornelius Archbishop of Rome, the other of Cyprian Archbishop of Carthage (for so they were in deede though they were not in these places so called) S. Cyprian may well be sayd in both places to speake of an Archbishop, though he expresse not his name. And that which is there spoken of Cornelius & Cyprian both their Prouinces, may most aptly also be vnderstande of euery Bishop within his Diocesse, and therefore my L. of Sarum expounding this place speaketh of them both vnder their names of Prouince and Diocesse: and so doth M. Nowell vnder the name of chiefe Prelate and Prouince, and M. Foxe also vnder the words Diocesse, beyng plaine and euident, that they allowe of the order.

Idem.

M Philpot exam. 5.

What learned man are you (quoth M. Philpot) as it is recorded in the booke of Actes and Monumentes in his first examination answering this place of Cyprian obiected vnto him by D. Saunder, and vrged him most plainely in these wordes: And now for the vnderstanding of that place, you doe misconstrue it, to take the high Priest onely for the Bishop of Rome, and otherwyse than it was in hys tyme. For there were by Nicene Councell foure Patriarches appointed, the Patriarche of Ierusalem, the Patriarche of Constantinople, the Patriarche of Alexandrie, and the Patriarche of Rome, of which foure the Patriarche of Rome was placed lowest in the Councell, and so continued many yeares, for the time of seuen or eight generall Councels as I am able to shew. Therefore S. Cyprian writing to Cornelius Patriarch of Rome, whome he calleth fellowe Bishop, findeth hymselfe offended that certaine heretikes being iustly excommunicated by him, (as the Nouatians were) did flie from his Diocesse which was their chiefe Bishop (refusing to be obedient vnto him & to be reformed) to the Bishop of Rome & to the Patriarch of Constantinople, and there were receiued in communion of congregation, in derogation of good order & discipline in the Churche, & to the maintening of heresies and schismes. And that heresies did spring vp & schismes daily arise hereof, that obedience was not giue to the Priest of God, nor once considered him to be in the Church for the time the Priest, and for the time the iudge in Christes steade (as in decree of Nicene Councell was appointed) not meaning the Bishop of Rome only, but euery Patriarch in his precinct, who had euery one of them a colledge or a Cathedrall Church of learned priests, in hearing of whom, by a conuocation of all his fellow Bishops, with the consente of the people, all heresies were determined by the word of God: & this is the meaning of S. Cyprian, hetherto M. Philpot. Thus the reader may easily perceiue how you haue talked about this place of Cyprian, and that this interpretation is not mine alone.

201 Chap.

Chap. 3. the 17. Diuision.

Answere to the Admonition. Pag. 70. Sect. 1. 2. 3.

T. C. Pag. 71. Sect. 1.

And therfore Hierome writing vpon the first to Titus saith, that in the beginning a Bishop and a Priest was all one. But after that there began to rise factions in religion, and some saide they were of Apollo, some of Paule, some of Cephas, and some of Christ, it was decreed that one should be chosen to haue rule ouer the rest, to whom the chiefe care of the Church should appertaine, and by whom seedes and schismes should be cut of. Hierom.

Here a man may reason thus. The distinction of degrees began in the Church, when men began to say I holde of Paule, I holde of Apollo, &c. But this was in the Apostles time, the 1. Cor. 1. Therefore these distinctions of degrees began in the Apostles time.

The same Hierom in his Epistle ad Euagrium teacheth, that the cause why one was chosen amongst the Bishops to rule ouer the rest, was in sedymatis remedium, ne vnusquisq; ad se trahendo Christi ecclesiam rumperet, to meete with Schismes, leaste euery one according to his owne fansie shoulde teare in peeces the Church of Christe, and saith further, that in Alexandria, from S. Marke vnto Heraclas and Dionisius Bishops, the Ministers vsed to elect one among themselues, whom they placing in a higher degree, called a Bishop, euen as an armie shoulde choose their Captaine, or Deacons shoulde choose one of themselues whom they knewe to be painefull, and call him an Archdeacon. Hæc Hieronymus.

In all these places Hierome doth not mayntayne the authoritie of one man ouer the whole Church, but thinketh it necessarie that in euery Prouince there be one to be chiefe ouer the reste, for vnitie sake, and for rooting out of contentious sectes. And therfore contra Luciferianos he sayeth that vnlesse this superioritie were, there woulde be as many schismes in the Church as there be priests.

T. C. Pag. 72. Sect. 1. 2.

The Churches do betoken the names of those who haue suffered to corrupt, because in verie deede corrupt they are, as the times are, so are not suche Bishops then: those that were good, through the malice of the Infidels, all the enemies vnder whom they liue, & the fiercenes of the persecution thereof hauing so great preuailement & facilitie, doth not only appeare before it begin, but is rarely felt & beareth very hard & stonie rockes, & therfore there is not to be spoken of, such discorde as Hieromes name. All such doe found in S. Cyprians consolation, & his whole Epistles vpon that Cyprian, what time Satan had a great deale more barbarous & cleere light of the Gospell, then it was in S. Cyprians time. For as soone & came secretly into the Apostles times, because they were neere the fountaine of the fire, & therefore all sects then appeared more vnciuil & rude & more barbarous: & consequently the more blindly, so in the middest of the Apostles & Euangelists liued Simon Magus, Nicolaus, Cerinthus, Ebion, Basilides, Carpocrates, Valentinus, Marcion, Cerdon, Apelles, Hermogenes, Montanus, Praxeas, Sabellius, Artemon, Paulus Samosatenus, Manes, Arrius, Eunomius, Macedonius, Photinus, Nestorius, Eutyches, Pelagius, Iulianus, Celestius, Donatus, Vincentius, Rogatus, Felicissimus, Nouatus, Maximus, Heraclius

hath said before? For Cyprian saith, That heresies & schismes have sprong & do spring of this, because the priest of God is not obeyed &c. And because the Bishop which is one, & is set over the church, is through the proude presumption of some contemned &c. And Hierome saith that ꝑ cause why among ꝑ Bishops and elders chosen to governe ꝑ rest, some to prone the schismes. Why are not perteine also these same matters, & of like importance, to be ordered & left in writing? Or is it true ꝑ Hierome writeth, that the Bishops were ordained to appoint gouernement according to ꝑ custome, least the gouernement should get the vpper hande? For this cause Hierome saith, that vpon the [illegible] the Church was constrained to appoint one elder.

Chap. 2. the 18. Diuision.

T.C. Pag. 79. Sect. 2.

A friuolous digression from the matter.

And here I must put M. Doctor in mind of that which I said before, that ꝑ Church hath power to appoint & ordeine such orders & offices in the ministerie of the word, as are most meete for the edifying of the church, & that ꝑ scripture hath not set down any such thing particularly, but left it to the discretion of the church, to appoint such things as are conuenient for the same. Which thing M. Doctor hath not yet answered, but hath passed it ouer, as though he were afraid to touch it. Which maketh greatly against him. For as except it be that which is learned of the scriptures, & agreeable to the same, he cannot bring any thing to ꝑ confirmation of his cause: so ꝑ scripture hath left many things to the discretion of the church, which are not particularly set down in the scriptures, which are of necessitie to be obserued in the church. Which thing I haue proued by diuers reasons, which M. Doctor hath not answered, but hath passed ouer, as though he were afraid to touch it. Which maketh greatly against him. For as except it be that which is learned of the scriptures, & agreeable to the same, he cannot bring any thing to ꝑ confirmation of his cause: so ꝑ scripture hath left many things to the discretion of the church, which are not particularly set down in the scriptures, which are of necessitie to be obserued in the church. Which thing I haue proued by diuers reasons, which M. Doctor hath not answered, but hath passed it ouer, as though he were afraid to touch it. Which maketh greatly against him.

Fo. 11. bis. ſyſte.

Tract. 2.

M. Doctor hath brought more scriptures then you haue answered, as in the sequele it will fal out, although (as I said before) in this matter, ꝑ scripture hath not expressly determined any certaintie, but hath left the to the Church, to be appointed according to the circumstances of time, place, and person, as I haue proued both out of the scriptures & learned writers, & intend to do hereafter more particularly, why I come to entreat of your sufficiencie. If at after noon I should draw ꝑ water home, that is, borrow the sayings of the Doctors out of other men's cesterns, & mingle the scriptures, ale to drinke withall serue, and with very small charges then might be prouided. The parchese peece, & three of Decrees that be in my house, are take out of the Doctors the scriptures, & they be whole sentences faithfully alleaged. But the words of Decrees, that your booke is filled with, you haue borrowed of other: you haue falsified the, & cut them off by the half: you haue added vpon the matter whereof is not to be founde in them, and the words of late writers, you haue set downe vnder the name of ancient fathers: and the scriptures you haue falsified, & with vntrue translation. I would not gladly haue burst out into this accusation at this time, being from the matter, but that you haue vrged me thereunto.

Chap. 3. the 19. Diuision.

T.C. Pag. 79. Sect. 3.

Hierome saith, ꝑ at the first a Bishop & an elder (which were both one) were in deede all one, vntil ꝑ Deuil by the instigation of some men began to make factions in religion, & it was decreed, that one should rule ouer ꝑ rest. Now ꝑ he saith that a Bishop & elder were all one, & that ꝑ Bishop was chosen by ꝑ consent of the elders, I require that ꝑ first elder may there be noted, that a Bishop & elder were all one. And if you obiect against me the authoritie of Hierome, that he was inferiour to him, I answere, that I am not tied to his iudgement, but to the word of God, ꝑ I conclude, ꝑ that is true, ꝑ you both likewise confesse, ꝑ it came after that one bore rule ouer the rest, then I conclude, ꝑ it is likewise all that ꝑ saith, that in latter. Furthermore Hierome in the same place of Titus saith after this sort. As ꝑ elders knew, that according to be subiect by ꝑ custome of the Church: so the Bishops must know, that they are greater than the elders, rather by custome, than by any truth of the ordination of the Lord, and so they ought to gouerne the Church in common.

Contra Prax.

Tertullians meaning falsified.

Fo. 11. bis. ſyſte.

It followeth after in my answer to the admonition, that there was superioritie a-

mong

among the ministers of the lord, euen in the Apostles time, which I prone by the scriptures & other testimonies, it is also manifest that great heresies & schismes did arise in the Church euē in the Apostles time: therfore must we there that Jerome speaketh of, to stand for the destruction of the truth to be true, for truth is alwayes & euery where one, euerlasting & vniuersall, & neuer was kept there in the Church of Alexandria more constantly then in other places. Now albeit there were not (as there were) many, yet must we be able to prone) yet your argument is of no force, & the place of Tertullian is not vnderstanded, for Tertullian in that booke, after he hath repeated the rule of faith, which is to beleeue in one God, and in his sonne Iesus Christ, &c. further, that in the beginning of the Gospell doe before all former heresies, euen before Praxeas that was beforehand, as well the first of all heresies as the very roote & Nursery which was of late well pleased, & vnderstood many times of be indifferently given against all heresies, that all things which before it, & did come after, whatsoeuer is left thereby to the authority Tertullian will not be vnderstanded in matters of traditions, & rites, & not in matters of ceremonies, & things of greater moment, such euen he himself will plainly proued directly in the rule of faith, as anon we shall see. Now in this matter after he hath recited this rule of faith, he straitly charges all faithfull men, that in other things of discipline & conuersation admit nouelties of opinions, the good Lord working and going forward, euen to the end. So that Tertullian thinketh that matters of ceremonies & discipline may be altered (the rule of faith remaining inuiolable) notwithstanding his former rule.

Tertul. contra Prax.

Wherin Tertullians rule is to be vnderstoode.

Tertul. de virgin. veland.

If you will not haue this to be the meaning of Tertullian, then will I reason thus. In the beginning there were Apostles, & they were sent to preach as witnesses & ministers of the word, & they preached & taught, & left behind them the same doctrine which they had receiued, & they planted churches, & they ordained Bishops, & they left behind them the same rule of faith, which is to be kept of all men, & they were all of one mind, & they were all of one faith, & they were all of one baptism, & they were all of one communion, & they were all of one hope, & they were all of one charity, & they were all of one peace, & they were all of one joy, & they were all of one glory, & they were all of one eternity, & they were all of one God, & they were all of one Christ, & they were all of one Holy Ghost, & they were all of one Trinity, & they were all of one Unity, & they were all of one Deity, & they were all of one Humanity, & they were all of one Divinity, & they were all of one Nature, & they were all of one Person, & they were all of one Substance, & they were all of one Essence, & they were all of one Existence, & they were all of one Being, & they were all of one Life, & they were all of one Death, & they were all of one Resurrection, & they were all of one Ascension, & they were all of one Session, & they were all of one Coming, & they were all of one Judgment, & they were all of one Heaven, & they were all of one Hell, & they were all of one Purgatory, & they were all of one Limbo, & they were all of one Paradise, & they were all of one Earth, & they were all of one Sea, & they were all of one Air, & they were all of one Fire, & they were all of one Water

(a) A sillogisme without forme.
(b) Here you are contrary to your selfe. pag.73. line.55.

A vicious argument displayed.

Chap. 8. the 3. Diuision.

To W. Bigotte.

I will seuerally answere your arguments, that the reader may the better vnderstand the pith of them. And first I denie this argument, because it is neither in mode nor figure. For first you must cal to mynde, that in the third figure where you would seeme to place it, the *Minor* may not be negatiue as yours is. Secondly there is more in the conclusion then there is in the premisses, which is against all rules of sillogisming. If your bad conclusion proceeding of your former premisses were true, then should there three sorts of Archbishops, Archbishops of Canterbury, Archbishops of Yorke, and Archbishops of Ireland, be three sorts of Archbishops. Thirdly, *Mem.* is vniuersal, and in this argument is particular. Finally therefore that your argument hath no true forme in any respect, I denie it, vntil it be better framed.

Chap. 8. the 2. Diuision.

T.C. Pag. 80. Line. 7.

To W. Bigotte.

This should be the proofe of your (a) vnlike *Minor*, if the argument had bene good: but be it as you would haue it, here is yet no sufficient proofe of your *Minor*. They are but sixe, you say, that haue had the ordinary gouernment of Archbishops ouer their fellowes attributed. But I say (and I take God to witnesse that I say truth) all Apostles with suche qualities as they were endued withal, I vnfit to haue ordinary superiority ouer their fellowes. And to the proofe of your assumption, and comming to the matter, (for the reasons) your assumption is false, as the controuersies were compounded in the Apostles time without an Archbishop. Ergo they might lawfully be so now, so that there is no necessity for Archbishops. This is the controuersie, whether the Church be bound to the Apostles ordinary gouernment at all times, that was vsed in the Apostles time, or no. Which point, because it is so plainly set downe in the Scripture, and by the practise of the Apostles themselues, and all the auncient fathers, I will not stand to proue. Onely I will shew, that although the Apostles had not the ordinary superiority ouer their fellowes, that Archbishops now haue, yet had they the same authority and office, that Archbishops now haue, and therefore both in matter of doctrine and discipline, were to be followed of their fellowes, and had the same authority ouer them, that Archbishops now haue ouer their fellow Bishops. Which is euident by the Epistles of Paul to Timothie and Titus, and by the practise of Iohn the Euangelist, that after he returned from Patmos, he ruled and gouerned sundry churches, & appointed them Gouernors. The like also followed in practise of Peter in Ponte & Bithinia. Likewise what other offices Archbishops haue, that both the Archbishops of Iherusalem, & perhaps through the name of Archbishops, some of the Apostles, for being Bishops, had the same, I will not stand to proue. Onely I will shew, that the ordinary part of gouernment & direction of the Church, which is now committed to Archbishops, was committed to the Apostles, both in matter of doctrine & discipline, as appeareth

Superiority among the Apostles.

Ierom. aduers. Iouin. lib. 1.

Caluin.

Ibem.

Supr. dist. 21.

Chap. 3. the 23. Diuision.

T. C. Pag. 80. Sect. 1.

Io. Whitgifte.

It was told you before, that an Archbishop or prudent Prelate doth not take upon him

him to determin matters of doctrine (except some fewe that are ordeined by the Councels
either to be determined by the whole Synode, or else by the Bishop of Rome) but that
Apostles were to teach, and not to rule: which argument maketh as much for the
Archbishop of Yorke, as for the Archbishop of Canterbury, and for all other Archbishops
and Bishops in the world.

The example of T. C. is rather against him, than for him.

Chap. 2. the 22. Diuision.

T. C. Pag. 86. Sect. 3.

The Archbishop hath cause to thanke you for your gentlenesse

Io. Whitgifte.

You take great paines in finding out an vntruth, and because otherwise (as it should seeme) you lacke matter to lengthe your booke, therfore you deuise matter of your owne to striue against. For who hath affirmed that, which you so earnestly seeke in this place to ouerthrowe? It hath been saide, that neyther the Archbishop (as I vnderstande) nor any other Bishop in this Realme, hath authoritie by the worde of God, to determine matters of doctrine by himselfe alone, as iudge: is it their office so to doe? The ordering and determining of things in this Church is to be done by lawfull and conuenient assemblies, that is, as we vse to speake, in Conuocations and Synodes: and that the Archbishop and Bishops haue authoritie in the Conuocation house, to determine matters of doctrine, as the chiefe of the rest, I haue not denied, but affirmed. Neyther doe I thinke, that the Archbishop of Yorke, or any other Bishop in his prouince, or in this Realme, doth challenge any more authoritie in this behalfe, then I haue before affirmed. Wherefore I maruell, that you should so vehemently striue against that, which no man denieth, and which you your selfe doe not deny.

The authoritie of Archbishops in our Church.

Chap. 2. the 23. Diuision.

T. C. Pag. 86. Sect. 4.

(n) A place farre fetched to improue the office of the archbishop.

1. Cor. 14.

T.C. iumpeth with the Admonition in diuers allegations of holy Scripture.

T.C.Pag.81.Sect.1.

Ephe.4. And hauing commonly it is pretended for the perfecting of the Saints, and building euery one when he should giue his text against Archbishops, that the Church is a perfect & an absolute ministerie, if nothing of that portion belonging to Archbishops: and saith further, that their ministerie is also so perpetuall, and hauing together of the Church: Does not all these things declare as plainly, that there lacks not so much as a step of an Archbishop in the Apostles ministerie?

Howe oft hath this been reuoked.

Now oft haue you challenged this place for your purpose? If I should do the like, I would bestow one whole line in telling it. But I answere you as I did before. In this place the Apostle as you confesse, speaketh not of that be but temporal, as Apostle Prophet &c. he speaketh not those offices which you say are perpetuall, as Deacon, and Senior. Therefore it is no such perfect patterne, as you would haue it, that of all that these offices are onely giuen to the Church, the Ministerie of Pastors and Doctors, that is the Bishops and Archbishops be in the like meaning. All your words that the Apostle to speake of those ministeries onely, which are belonging to the worde and sacraments, then I say vnto you, that an Archbishop is a minister of Iurisdiction and temporalties, & not of the worde, as necessarie to the gouernement of the Church, but as any other ministerie, as you confesse with vs, and also before haue confessed. But to let all this passe: in those offices wherein S. Paules here reciteth is the office of an Archbishop contayned, though it be not named and namely vnder the Apostles and Prophets as I haue before shewed.

The place Ephe.4. no perfect patterne

Archbishop, a name of iurisdiction, not of a new ministerie.

Chap.3.the.2.Diuision.

T.C.Pag.81.Sect.2.

Now if you shall say, that the Archbishop was ordained, as you haue sayd before (I know not where) before we were borne of the Apostles: I pray you tell me, how shall holy out of the Church the vnbeleeuing brethren of the Apostles? If you say yes it be true that you say, I cannot tell what to answere vnto the rest of your sentence: for to them, the Apostles haue left a perfect rule of gouerning the Church likewise, and therefore but vnsatisfied traditions, if by no other cause, yet because they are superfluous and more then need. Now this degree of Archbishop being not mentioned nor commanded by the Scriptures, but of mens deuises, it is a vaine speech (that I say no more) to set the pedigree of the Archbishop from the Apostles, seeing from the Apostles themselues.

Io. Whitgift.

I muste answere you still as Zuinglius answereth the Catholiques in the like obiection made vnto him. [illegible] Because the Bishops of Rome [illegible] conueyed all things necessarie to saluation, [illegible] Ecclesiasticall gouernement and policie, [illegible] and also the ceremonies [illegible] And that this may lesse offende you, you muste call to remembraunce, that [illegible] diuines vpon those matters. [illegible] bene before recited, [illegible] is any learned man of contrarie iudgement. [illegible] be brought from the Apostles tymes, without any danger of admitting the damnable errours of the Papists. You haue not yet proued that either the name or office of Archbishoppes is in any respect [illegible] and therefore that is but feigned.

Calvine.

Tract.2.

Chap.2. the.2. Diuision.

Ephe.4.

Here all hath his peace.

But all this time M. Doctor hath forgotten his question, [illegible] Whereas all these testimonies which he alleageth, make mention onely of a Bishop, is therefore this may rather confirm the state of the Bishoppes from the Archbishop. But in the answere vnto them it shal appeare, that as they are not in such places & much as the name of an Archbishop mentioned, so except only the name of a Bishop, there shall be founde very little agreement betweene the [illegible]

The place Ephe.4. no perfect patern

Io. Whitgift.

M. Doctor remembreth that the Ministers of the Reformation should seeke the office of a Bishop, as the office of an Archbishop, and he is not ignorant, that the power of the one is the confirmation of the other, and therefore he vseth such testimonies as he vseth to them both, of the which the number those places be, that he hath gathered [illegible] For you muste vnderstande, that I make neither of the name [illegible] but that in matter [illegible]

Archbishop, & Bishop not of one creation, nor of one name.

Chap.3. the.2. Diuision.

And consequently, although M. Doctor thought [illegible] to haue lighted two feathers (by establishing an Archbishop and Bishop by the same testimonies of the Scripture) yet it shall appeare that [illegible]

Io. Whitgifte.

[illegible] and pleasure, to be shall with T. C. but of that by right (God be thanked) [illegible]

Chap.3.

Chap. 2. sect. 2. Doctrine.

To C. Pag. de Sect. 2.

Decret. par. 2. c. 9. q. 3. & can. Apost. 33. & alibi passim.

(a) Mark yourself, I cannot choose, as the case is.

(a) Not so, if that one do govern by laws.

(b) Your Gentile [illegible] governments.

To Whitgift.

Jerome being a man of such singular learning, and great credite among those that be learned, as none of the Greek or Latin (Fathers) [illegible]

C. C. sheweth the authority of the prince in matters ecclesiastical.

Difference between a king [illegible]

The ecclesiastical government in this Church not tyrannicall but lawfull.

doctrine certainly determined. Ordinances and orders lawfully prescribed, from the which neyther Archbyshops nor Byshops may swarue, and according to the which, they muste be directe, ruled and obeyed of all whyche also, their dutie is to constreyne all those that be vnder them. He that soeuer shall wilfully and

Li. 1. Epist. 3.

Contra Lucia fistas.

Dcere. per. 2. c. 9. § 3. & can. Apost. 33. & alibi passim.

The smalnes of water seemed to the Rebaptizers.

Manuscript text.

Manuscript text.

*Manuscript text

Can. Apost. 33.

Chap. 3. the 4. Diuision.

T C. Pag. 8. Sect. 4.

Fo. Whitgifte

Chap. 2. the 22. Diuision.

T. C. Pag. 82. Sect. 4.

A popish reason.

Fo. Whitgifte

The reason serues not for the Pope: that serues for the Archbishop. Caluine.

This is the reason of the Donatistes for the Popes supremacie, and not yours.

M. Nowell. lib. 3. fol 311.

Chap. 2. the 22. Diuision.

T. C. Pag. 82. Sect. 1.

But one man may be the office of an Archbishop in one province, every seuerall diocesse whereof hath a Bishop. And one man may use the office of a Bishop in one Diocese, euery seuerall parish wherof hath a seuerall priest. The Archbishop hath a generall charge ouer the province to see that vnitie be kept among the Bishops, and that the Bishops do their duties according to the lawes and orders of the Church, or else to see them reformed according to the lawe himself, or others, if they shalbe employed offo haue neglected the same. The lyke care haue the Bishops ouer the seuerall Pastors of their Diocese, and other parishes, either both theyr selues, or by preaching diuerly, but in generalitie affecting the whole, and euery part and parcell therein. The office of gouernment may be well executed in one prouince, so much

and

Difference between the Pope and our Archbishops.

Chap. 3. the. 35. Diuision.

T. C. pag. 82. Sect. 3. 4.

Io. Whitgifte.

that the wordes (from whence) be taken out of Scripture (which no man of iudgment will graunt) yet both it argue a great antiquitie of the distinction, euen from the most

Chap. 35. the 36. Diuision.

T. C. pag. 82. Sect. 5.

An obiection of Lib. 5. c. 16. De dignitate sacerdotali.

Io. Whitgifte.

This argument proueth all that euer I beleeued Ieroome taught, there was a Bishop in Ieroomes time of the other opinion, (I say) in Ieroomes time, therefore there was no bishop in euery place etc. Here is the Cart of the Oxe, Hand, and Incke for the Penne. Can a Scholer in the Vniuersitie (God amend the fault) be so ignorant of the Distinction of Bishops in Ieroomes time, and now? Ergo there are none in any other place. Sir, be aduised, though you riot in your Logike, when such stuffe is set abroade. Like vnto this are the other: Eusebius one of Ieroomes, called Iuicus, Pius, Victorinus, &c. others, and presidents, and Cyprian confoundedly affirmeth one Bishop and a Priest. Ergo, Ergo curtis Priest is such a Bishop as Ieroome here speaketh of. This be partie arguments.

Euery Bishop is a Priest, but euery Priest hath not the name and title of a Bishop, in that meaning that Ieroome in this place taketh the name of a Bishop. For his purpose he shewes, (Non Alexandriae Marci Euangelistae, atque Heraclam, &c. Alexandria from Marke the Euangelist, vntill Heraclas and Dionysius Bishops, the members alwayes chose one from among themselues, and placing him in a higher degree of dignitie, called him a Bishop: as if an armie should make a Captaine, &c. So that shall you finde this woorde (Episcopus) commonly vsed, but for that Priest that is in degree euer aboue the rest, notwithstanding (Episcopus) he sometimes called Presbyter, because Presbyter is the more generall name: so that S. Doctor saith truely, that it is both true one thing to be a Bishop, another thing to be a Priest, because euery Bishop is a Priest, but euery Priest is not a Bishop.

Difference betweene the Bishop opposite, and Bishop in degree.

I know diuerse woordes be controuersed in the Scriptures, but I speake according to the manner and custome of the Church, euen since the Apostles time. And this is not onely my opinion, but diuerse learned men affirme it in like manner as M. Doctor doth. Epiphanius vseth the woordes Bishop and Priest promiscuously. Ambrose vseth the woordes Bishop and Priest promiscuously. Ieroome vseth the woordes Bishop and Priest promiscuously. Augustine vseth the woordes Bishop and Priest promiscuously. Chrysostome vseth the woordes Bishop and Priest promiscuously. Theodoret vseth the woordes Bishop and Priest promiscuously. Primasius vseth the woordes Bishop and Priest promiscuously. Haymo vseth the woordes Bishop and Priest promiscuously. Anselme vseth the woordes Bishop and Priest promiscuously. Lyra vseth the woordes Bishop and Priest promiscuously. Hugo vseth the woordes Bishop and Priest promiscuously. Dionysius Carthusianus vseth the woordes Bishop and Priest promiscuously. Caietane vseth the woordes Bishop and Priest promiscuously. Erasmus vseth the woordes Bishop and Priest promiscuously. Vatablus vseth the woordes Bishop and Priest promiscuously. Oecolampadius vseth the woordes Bishop and Priest promiscuously. Zuinglius vseth the woordes Bishop and Priest promiscuously. Bullinger vseth the woordes Bishop and Priest promiscuously. Peter Martyr vseth the woordes Bishop and Priest promiscuously. Caluine vseth the woordes Bishop and Priest promiscuously. Beza vseth the woordes Bishop and Priest promiscuously. Iunius vseth the woordes Bishop and Priest promiscuously. Tremellius vseth the woordes Bishop and Priest promiscuously. Pareus vseth the woordes Bishop and Priest promiscuously. Piscator vseth the woordes Bishop and Priest promiscuously. Rollocke vseth the woordes Bishop and Priest promiscuously. Perkins vseth the woordes Bishop and Priest promiscuously. Whitaker vseth the woordes Bishop and Priest promiscuously. Fulke vseth the woordes Bishop and Priest promiscuously. Willet vseth the woordes Bishop and Priest promiscuously. Sutcliffe vseth the woordes Bishop and Priest promiscuously. Doctor Reynolds vseth the woordes Bishop and Priest promiscuously. Doctor Hill vseth the woordes Bishop and Priest promiscuously. Doctor Whitgifte vseth the woordes Bishop and Priest promiscuously. Doctor Bancroft vseth the woordes Bishop and Priest promiscuously. Doctor Bilson vseth the woordes Bishop and Priest promiscuously. Doctor Andrewes vseth the woordes Bishop and Priest promiscuously. Doctor Saunderson vseth the woordes Bishop and Priest promiscuously. Doctor Hall vseth the woordes Bishop and Priest promiscuously. Doctor Carleton vseth the woordes Bishop and Priest promiscuously. Doctor Morton vseth the woordes Bishop and Priest promiscuously. Doctor Mocket vseth the woordes Bishop and Priest promiscuously. Doctor Downame vseth the woordes Bishop and Priest promiscuously. Doctor Babington vseth the woordes Bishop and Priest promiscuously. Doctor Abbot vseth the woordes Bishop and Priest promiscuously. Doctor Whitaker vseth the woordes Bishop and Priest promiscuously. Doctor Fulke vseth the woordes Bishop and Priest promiscuously. Doctor Willet vseth the woordes Bishop and Priest promiscuously. Doctor Sutcliffe vseth the woordes Bishop and Priest promiscuously. Doctor Reynolds vseth the woordes Bishop and Priest promiscuously. Doctor Hill vseth the woordes Bishop and Priest promiscuously. Doctor Whitgifte vseth the woordes Bishop and Priest promiscuously. Doctor Bancroft vseth the woordes Bishop and Priest promiscuously. Doctor Bilson vseth the woordes Bishop and Priest promiscuously. Doctor Andrewes vseth the woordes Bishop and Priest promiscuously. Doctor Saunderson vseth the woordes Bishop and Priest promiscuously. Doctor Hall vseth the woordes Bishop and Priest promiscuously. Doctor Carleton vseth the woordes Bishop and Priest promiscuously. Doctor Morton vseth the woordes Bishop and Priest promiscuously. Doctor Mocket vseth the woordes Bishop and Priest promiscuously. Doctor Downame vseth the woordes Bishop and Priest promiscuously. Doctor Babington vseth the woordes Bishop and Priest promiscuously. Doctor Abbot vseth the woordes Bishop and Priest promiscuously.

Chap. 36. the 37. Diuision.

Rom. 1.

An vntruth.

Io. White

Fo. Whitgifte.

Bishops at Jerusalem in the Apostles time.

Eusebius, lib. 2 cap. 23.

James was bishop of Jerusalem, and in authoritie above all other ministers there. Eusebius so reporteth of him: and of his successors there also shortly after the Apostles time, for many yeares together. Hegesippus the auncient writer of the time next after the Apostles, *Lib. 2 cap. 23.* And in the beginning of that chapter Eusebius speaking of this James sayth thus, *Cui Hierosolymæ ab Apostolis Episcopalis sedes concredita fuerat*: to whom the Bishops seat at Jerusalem was committed by the Apostles. In the first chapter of that booke: he sayth out of Clement, that Peter and John after the ascention of Christ, *Constituerunt Iacobum Iustum Hierosolymæ ait Episcopum*, did appoynte James the iust Bishop of Jerusalem. The same thing do all Ecclesiasticall historyes and writers that make any mention of this matter (as some of them I have cited) affirme of James. After James was slayne the seate of Cleophas appointed Bishop there, as the same Eusebius reporteth in his storie and *lib. 4 cap. 12.* Therfore you are greatly deceaued in saying that there was no such one as Jacobus episcopus although if there had been none, yet therein it had been your parte, (seeing the Apostles as yet were alyue, and present at Jerusalem) to have proued it by some notable reason: But it is certayne that they placed Bishops in all great and famous Churches, after they had planted them, as Zanchius sayth in his Ecclesiastes: and auncient authors do testifie.

Lib. 4. cap. 12. De dignitate Iacobi.

Other Bishops in the apostles time. *Eus. lib. 3. cap. 2. & 4.*

Linus was Bishop of Rome, as Eusebius witnesseth, *lib. 3. cap. 2.* and he lyued in the Apostles time. Timothie bishop at Ephesus, Titus at Crete, Dionisius Areopagita at Athens, &c. as he also testifieth in the same booke. Now this reason is verie fond and to leuill purpose to all that can Ecclesiasticall histories, that I nor they will mervaill of your grosse oversight in urging the same. Wherein your Antagonist standeth.

Chap. 3. the 38. Diuision.

T. C. Pag. 83. Lin. 21.

Jerusalem a good kerning mother place of an Archdeacon but a bishop.

For against this distinction of S. Jerome, I will set no other reason, than that which I vsed in my short epistle to Evagrius. Jerome in that Epistle taketh so very diligently the Archdeacon for the Bishop, that he preferreth him to the Elder, and the reason he giueth for the preferring the Deacon or inferiour to the Elder. Now therefore Jerome himself confessing that by the scripture a Bishop and an Elder are equal, by Jeromes owne reason the Bishop is to be simply preferred before the Elder, and the Archdeacon is to be ranked vnder the Elder.

Fo. Whitgifte.

Good Sir, I pray you forget your selfe, els would you not reason in this manner. The Archdeacon is inferiour to the elder, therefore the Bishop is not superiour to the elder in any respect: A fie no sequele in this reason neither yet any likelihood. Believe me, good maister, you do not reason out of Hierome, for he speaketh of a Deacon and not of an Archdeacon. But is your manner so to reason: Surely I marueile that you will alter so manifestly hitherto. But if Hierome should so say, yet is your argument nothing: for though an Archdeacon be inferiour to a Minister (whome you call Elder) yet doth not that proue but that there may be degrees among the ministers, and that the chiefest of them in authoritie, may be called a bishop, as Hierome also in that epistle declareth. And although Hierome confesse that by scripture, *Presbyter* and *Episcopus* is all one, (as in deede they be *quoad ministerium*) yet doth he acknowledge superiorities of the Bishop before the minister. For be not these places that I have alleaged in my answer to the Admonition, he saith thus in the same Epistle, *Presbyter & Episcopus aliud*

Ad Euagr.

Eodem.

(*) But in the same place speaking in an oath he affirmeth as much as I require. (a) Vasque.

I meane by Sacrifice that which from an Altar is supposed and taken. Hier. in Tit. 1.

Ad 2d Enagr.

Lucifer.

Hiero. ad Rusticum.

Metropolitanes, &c. in Hieronymi tempus.

The fault of T. C. in his misreporting

rest of the Clergie.

Chap. 21. the 4. Booke.

Chrysostome. Obiect. 1. Chrysostome vpon the 11. to the Ephesians, saith, that the rebellious enuie of the diuell deuised these distinctions of degrees, that one should be an Apostle, an other a Bishop, an other a minister, an other a lay man. And that vnlesse there were suche distinctions of persones, there could be no discipline.

And vpon the 13. to the Romaines he saith, that because equalitie engendreth hate and contention, therefore superiorities and degrees of persons were appointed.

(*) It proueth that there are degrees among ministers of the word, as you vnder-stande.

Chrysostome in that place maketh no mention of the word Bishop, but placeth the Minister aboue the minister, which is contrary to your meaning. For by your distinction of degrees it hath no more force in the Scripture to maintaine Archbishops, then Archdeacons, for the name, and office are all one, as the most learned know. But we answere to you, that in nowise is it to be gathered vpon the Scripture, that the Elders should be first, the Deacons the second, and the Archdeacons the third, as you will inuent a new order of ministers, and bring the expresse maners of Gods worde, and bring the same to nought. Chrysostome speaketh of that part of the administration that concerneth the preaching of the worde, but of the whole, and more large vse of the ministerie he speaketh not, as the other parts of the same function, in the same place of the Epistle. And therefore this place of Chrysostome serueth you turne very ill, and aptly.

Chrysostom vpon that 3. chapter of the first to Timothie, giueth almoch superioritie to the Bishop as I before maketh as much difference betwixt him and the minister: for I graunt that *quoad ministerium* they be all one, but that there be degrees of dignity, and so saith Chrysostome that there is little difference betwixt a Bishop and a priest, but that a Bishop hath authoritie ouer priests, and of other things that the Bishop hath, the priest wants many. In that Chrysostome speaketh only of the ministerie of the Bishop, not of his authoritie, in the same he calleth gouernement, for of that he spake in the place before alleaged, where he saith that there is one degree of the Bishop, and another of the minister, &c. which distinction of degrees I haue long before Chrysostome shewed, as I haue declared.

In 20. Matth.

To proue there be degrees of superioritie among ministers, is to proue nothing against the Admonition, & you vrge, which is the ground of this controuersie: & therefore

Chap. 3. the 1. Diuision.

T.C. Pag. 83. Sect. 2.

To the purpose.

Superiority & subiection among ministers.

Chrysost.

Chap. 3. the 2. Diuision.

T.C. Pag. 83. Sect. 3.

Note this suspicious speache of the kinde of gouernment.

Why there ought to be superioritie among Ministers as well as other.

3. 3 will conclude that there ought to be degrees of superioritie among the ministers also, because they haue of superioritie as well as other men, especially of pryde, arrogancie, vainglorie, which ingender strifulnes, hereſies, contentions, as the examples of all tymes and ages euen from the Apoſtles to this time declare.

The gouernmente of the Churche in a Christian cōmon wealth ought to be according to the laws that is vſed.

I am perſwaded that the externall gouernment of the Church vnder a chriſtian Magiſtrate muſt be according to the lawes and formes of gouernment vſed in the common wealth, elſe how can you make the Prince ſupreme gouernour of all ſtates and cauſes eccleſiaſticall, vnleſſ you ſo bynde the gouernment of the Churche from the gouernment of the common wealth, that the one being a Monarchie, the other muſt be a Democratie, as my Aduerſarie doth were to bynde our realme vnto ſtate, and to ſpoyle the Prince of the one halfe of his iuriſdiction and authoritie. If you will the reſt haue the Queene of England rule as Monarche ouer all her dominions, then muſt you alſo giue her leaue to vſe one kinde and forme of gouernment in all and euery part of the ſame: and ſo to gouerne the Church in Eccleſiaſticall affayres, as ſhe doth the common wealth in ciuile.

T. C. hath hereby ouerthrowne the vnity of gouernment.

But you ſay, that I muſt remember that it is not neceſſarie in a common wealth, that there ſhould be one ouer all. I ſay, that you muſt remember that in the common wealth it is neceſſarie, one ſhould be ouer all: except you will tranſforme all with the Turke of the kingdom of the Church, which is not vnlike to be your meaning, though not long ago you ſaide, that the Church being ſubiect to Princes according to the Goſpell, as the hand to the head, muſt be gouerned by them: meaning that the gouernment of the common wealth, which is not to be meddled with, but rather to be ſubiect to the Church, muſt be gouerned by the gouernment of the Church. Which if it be ſo, then muſt there in deede be a common vnitie, ſpecially ſeeing the Church in the latter dayes of the people ſhall more naturally ariſe to vniuerſall of diuerſe nations. I referre it to the iudgement of thoſe that can and maye beſt to conſider it.

The Iſle Britannie that is betweene vs and Calis being but all the Iſles of one Archipelago being one of the wonders of the world, I haue ſhewed before, they be many vnlike, yet this is but a friuolous and vaine obiection, and M. Calain in his Inſt. lib. 3. cap. 20. ſect. 32. ſaith, that it is a ſuperfluous, wolt ſtrange.

Chap. 8. Deuiſion.

Equalitie of ministers touching ministerie.

(a) This diſtinction is allowed of thoſe that be farre from popiſhrie.

(b) You haue not yet declared it, neyther can you

It is not to be denied but that there is an equalitie of all ministers of Gods word touching the ministerie, for they haue all like power to preach the word, to minister the sacraments, that is to say, the word preched, or the sacraments ministred, is as effectuall in one, (in respect of the ministerie) as it is in an other. But *quoad ordinem & politiam*, touching order & gouernment, there alwayes hath bin & must be degrees and superioritie among them. For the Church of God is not a confuſed congregation but ruled & directed after the diſcipline & politie in matters of regiment, as by the word of God ministers of faith,

Pag. 84. Sect. 12.

a distinction it is: and it appeareth out of Cyprian, that as all the Bishops were equall one to another, so he sayth that to exercise one soueraignty ouer the whole flock, not only to feede sayth the sheepe, was ordeyned but to rule and gouerne also as their Lorde, which should make account vnto an accompt. (c) But you conceale that which followeth. Jerome vpon Titus sayth, that the elder ought to gouerne and rule in common with the Bishops, the Church hauing be vnder the rule of many.

To Whitgifte

The distinction (quoad ministerium, & quoad ordinem) diuersly vsed. Caluine. Beza. Lib. con. cap. 7. art. 12.

The distinction is good and true, allowed of the best writers, though the Papists wrongfully applie it. M. Caluin vpon the. 1. Tim. 3. hath the same distinction. Quemadmodum (sayth he) communis sit omnibus verbi ministris idem officium, sunt tamen honoris gradus: Although there is one office common to all the ministers of the word, yet are there degrees of honour. M. Beza likewise lib. 2. cap. 7. saith thus: that pastors in processe of time were diuided into Metropolitanes, Bishops, and those we now call curates, it was not in the respect of the ministerie of the worde, but rather in respect of iurisdiction and discipline. Therefore concerning the office of preaching the worde and administrating the Sacraments, there is no difference betwixt Archbishops, Bishops, and curates. &c. The same distinction doth Hemingius put in his Enchiridion as shal be seene hereafter. What say you now is this a starting hole, or rather a true distinction, allowed by such as are for you? Answere, except you will accuse M. Caluin and Beza for papists. You are not able to impugne this distinction with all the learning you boast of: and bitternesse of speech will not serue your turne.

In the. 72. diuision of this chapter.

You haue declared nothing touching the impugning of this distinction, & the testimonies both of Cyprian and of Hierom so manifestly confirme it, that I haue thought good to leaue one chiefe among the ministers to gouerne the rest, as it is now before. You shall do well ruightly in reciting Hierom's words, for you haue left out the principal sentence. I will set them down as they be in deed. Hier. ad Tit. 1.

Hier. ad Tit. 1.

Let eyther the ministers and Bishop are al one, and before that through the instinct of the diuel, there were diuisions in religion, and that it was said among the people, I holde of Paule, I of Apollo, and I of Cephas, the churches were ruled in comon by the councell of the ministers. But after that every one accompted those whom he baptized to be his, and not Christes, it was decreed thorowout the whole world, that one being chosen from among the ministers should be placed ouer the rest, to whom the whole care of the church should appertein, & the seedes of schismes be taken away. Will you not leaue off to deale thus guilefully with your reader? Shame you no care to deale plainly and simply? Jerom in that place verifieth this distinction, and he sayth that it was for other a policie, that among the ministers there should one bishop appointed, ad quem omnis ecclesiæ cura pertineret, & ad quem omnia schismatis remedia referrentur. What can be spoken more directly to the purpose? But one thing here I note, that you would be controlled of none but of God, that is, you would be exempted from all authoritie of man, euen as the Pope himselfe is.

Chap. 2. the 4. Diuision.

Answere to the Admonition. Page. 398.

Caluine allowseth superioritie.

And therefore doth M. Caluin, in his Institutions cap. 8. that the twelue Apostles had one among them to gouerne the rest, it was no maruell: for nature requireth it, and the disposition of man will so haue it, that in euery companie (although they be all equall in power) yet that there be one as gouernour, by whom the rest may be directed: there is no Court without a Consull, no Senate without a Prætor, no Colledge without a President, no societie without a maister. Hæc Caluin.

(c) You do not declare it.

T. C. Pag. 84. Sect. 1.

placeth [illegible] sentences [illegible] words, to [illegible] you [illegible]

finding

(*) As though you knewe not, that there are diuers editions of his Institutions.

To Whitgift.

This is to be obserued throughout your whole booke, as I haue noted in other places, that when any authoritie is alleaged that pincheth you, then you fall to cauilling by and by. I haue no where referred you to Augustines rule, to Gratians decrees, to Augustines workes, to diuers councels, &c. Therefore the contrarie, &c. Without noting either booke, Chapter, distinction, number, Canon, or such like, as you vsually beate into vs: and yet vrge vs to giue iudgement vpon that is the 8. Chap. of Caluines Institutions. I do not remember that I referred you to Augustine, Chrysostome, or any other writers, for any matter in controuersie (Cyrill, Malculus, and M. Foxe onely in one place excepted) but I quoted the places, as particularly as I could. And why hold you vpon so seuerely a point of mere circumstance? I neuer yet saw booke for the quantitie of it, so pestered with so many repeates, daily accusations, and contentious deriding speaches, as this your booke is. But let it go.

I practise not by the noting

This booke of Institutions which is not deuided into Chapters & not into bookes, I read and noted sufficiently before you (as it should seeme) knewe whether there were any such booke to be had: Yea and I gaue diuerse in it, knew it, and am well acquainted with it, therefore you do not beleeue it, and to trie I do find: Neither are you ignorant I am sure, that there be diuerse editions of those Institutions: although you seeme to neglect the matter in this place. I suppose (by) you haue sufficiently after your manner proued before, and if (before) some (one) like manner) but let it be of good value, you take occasion by it, to better your (quarrell) (and) to your (owne) (gaine).

Diuers editions of Caluines Institutions.

(*) Pag. 38. Sect. 2.

(*) This by diuerse other kind of behauiour.

Chap. 3. The 45. Diuision.

(*) As though the action only.

permanent, and affixed to certayne places, not moueable, nor varying one from ano-
ly. And vndoubtedlye I meruayle what moueth you to such absurd and vnlearned pa-
radoxes, vnlesse it be ignorance and lacke of readyng. But let vs heare youre

Chap. 3. the. 46. Diuision.

A needlesse proose.

To. Whitgifte.

Sourely and your proose of salomons iudgement is an vnfortunate shyft. There would be as great cōtē-
tion at such elections as there is now in the Papacy, equalitie and the rather
bycause there is none to arbitrate them. For who shall call them together before
this election be made? Or where shall they assemble? Or who shall propose vnto them the cause
of their meeting? Or what reasons if there were, alleage one that hathe right
to chuse, but are deuided into seuerall partes, some thinking on a man, some, and some
another, other some the third. See how if there be such a schisme amongst them.
there is at this time a great number of Archbishops and Bishops in the Papacy
and yet I pray you this hathe not bene a cause to make any warre. Nay
rather more often times the Archbishops and Bishops haue bene the
occasion of warres and ciuill discorde.

Chap. 3. the. 47. Diuision.

(*) And what scripture haue you for this?

To. Whitgifte.

Bysshops gouernours ouer a presbytery, not of one congregation only.

die spoke, and that which is to be said vpon the same, recorded in any writer of
credite, but the cleane contrary. For ecclesiastical writers do both cal Bysshops gouer-

The office of the Metropolitane lieth in a place.

(*) What is this but a meere conjecture, or rather an imagined answere of your owne?

(*) This is that spoken of the holy Fathers by Peter, which pertayned not to Peter alone.

Peter chiefe in Apostolike ministries.

Peter not the first in every action to be chosen.

(o) This which is against your selfe, as will appeare.

Your endeuour to make us the Apostles vnequall,

Acts 15.

The vanitie of Iames in geuing the first voyce.

But be it as you would haue it, that Iames ho mouere the action: it maketh nothing at all against you, for if we beleeue the ancient writers, and namely the glosse Beholdest vpon the 15. of the Acts, Iames was bishop of Ierusalem: and therefore the Apostle being without his charge, it was not vnlikely, that he according to his office, should moderate the same, as other bishops vse in their seuerall Churches.

Iohn 2.

Chap. 2. the 2d. Diuision.

T. C. Pag. 81. Sect. 4.

Iohn Bridges.

Chap. 3. the 51. Diuision.

T. C. Pag. 88. Section.

Iohn Bridges.

Iohn Bridges.

Iohn Bridges.

In his cap. 8.

The example of T. C. against himselfe. Consuls, and their authoritie.

no Dictator) in the common Weale, was their Authoritie less of force, not only in the Senate, but elsewhere. Now it is manifest from hence, that they had not onely authoritie to call the Senate, to tell those matters that were to be handled, and to take their voyces, but to commaund that none should depart out of the Citie, that had any voyce in the Senate and to elect Senators, &c. It appeareth that you little saw to what the office of a Consull was, when you wrote this. For as for the Soueraignty of them, that the office of the Consull was annuall and not perpetuall, yet it pertained little vnto any thing that he was a ruler and ruler not of one action onely, but of so many, as were by occasion, either ordinarie, or extraordinarie in the whole yeare of his Consulship. For my parte I doe not thinke that the Archbishop, either hath, or ought to haue that authoritie in his province that the Consull had in the City.

Of the office of a Consull, and their authoritie.

Chap. 3. the. 32. Diuision.

P. C. Pag. 80. Sect. 4.

Where you say that the Archbishop hath not authoritie to call Synods of his owne Churches, or to prouinciall Synodes, or nationall, or generall, or that he euer other meetings shall be appointed for the publique affaires of the Churche, you should haue shewed, that as they are Gouernours vnder the Prince, so they are not the Princes Officers, and Ministers, for the Gouernment of the Church, vnder him, as the Consulls were vnder the Emperours.

The Archbishop hath authoritie to call Synods.

Either you must shew some other warrant for your assertion, or else we will not beleeue you.

The Archbishop hath authoritie to call Synods.

Either you must shew some other warrant for your assertion, or else we will not beleeue you.

Chap. 3. the. 33. Diuision.

P. C. Pag. 80. Sect. 5.

Either you alleage much more authoritie in Masters, that is in the examples you haue vsed, than you will willingly acknowledge: Or else that this authoritie, which you call tyrannie and exorbitant, is moderate and lawfull, and according hereto you would haue the Archbishop to be subiect to the Princes Lawes, and to be punished by the Magistrate, if he should transgresse them. But if you meane the latter, you must shew, that the Archbishop hath authoritie to make Lawes, and to punish offenders, not onely in matters of the Church, but of the common weale also, which you dare not affirme. Therefore you must needes meane, according to your platforme of the Churche, that (as you would haue it brought from a Monarchie, to a popular or Aristocraticall kinde of gouernment, euen as you would haue the Church.

Either you alleage much more authoritie in Masters, that is in the examples you haue vsed, than you will willingly acknowledge: Or else that this authoritie, which you call tyrannie and exorbitant, is moderate and lawfull, and according hereto you would haue the Archbishop to be subiect to the Princes Lawes, and to be punished by the Magistrate, if he should transgresse them. But if you meane the latter, you must shew, that the Archbishop hath authoritie to make Lawes, and to punish offenders, not onely in matters of the Church, but of the common weale also, which you dare not affirme. Therefore you must needes meane, according to your platforme of the Churche, that (as you would haue it brought from a Monarchie, to a popular or Aristocraticall kinde of gouernment, euen as you would haue the Church.

Chap. 2. the 53. Division.

Answere to the Admonition. Pag. 71. Sect. 1.

Paule was superior both to Timothie and Titus as it may easily be gathered out of his Epistles written vnto them.

T. C. Pag. 86. Sect. 3.

They are not yet proued superiours to other Ministers in their doctrine.

Sp. Doctor reasoneth against that Paule an Apostle, and the Apostle to the Gentiles and Titus Euangelistes, and so in a manner against all ministers therefore one Minister is superior to another, one Apostle to another, &c. which are all one, and the same. But it is manifest that we [illegible] Apostles is superiority to another.

Io. Whitgift.

The example of Paule maketh superioritie among ministers of the Church.

There is no difference betwixt the [illegible] preaching the Gospell and [illegible] the Euangelistes, but they [illegible] of [illegible] [illegible] the Apostles of the [illegible] [illegible] [illegible]

Chap.3.the.55.Division.

T.C. Page.86. Sect.4.

I here therefore before them their woordes set as he taken of Master Parte. And for as much as Mr. Doctor subscribeth the truth of Calvine in others, I will take him to Calvines proper interpretation upon this place, where he (a) sayeth that Christ hath not ordeyned by his owne authoritie: for Mr. Doctor knoweth not greater Christ hath to doe that which he himself should not, and likewise that to say that Christ ordeyned the election of Pastors by Ministers, is to give them a ministry authoritie, and to take away the election from the Churche, and the judgement of the inhabitantes of the Churche from the companie of the godlye. Which howe fitly he hath applyed the Scripte government of the Churche.

(a) The wordes of M. Calvine upon the Scripture aforesaid, applying to another place of electyon of Ministers.

Io. Whitgifte.

This is to set Calvine against Calvine, and not to answere him: and yet thys is nothyng contrarie to that whyche I have alleaged oute of hym: for in the place that I have alleaged he gathereth upon these wordes *Et constituat apostolum per civitates*, that there was not suche equalitie among the Ministers of the Churche, but that one beeing in authoritie, and Councell did rule over another. Now to answere this testimonie of Calvine for Imperfection, tell me that Calvine sayethe upon this place, that Titus did not ordeyne Ministers by hys owne authoritie, &c. whyche is no answere to the place that I have alleaged, but a very quarrell picking oute, to answere the answerying of it. Master Calvine sayth that among the Ministers there was one ruled over another, *authoritate & consilio*: by authoritie and Councell. And he hath gather it out of the texte by me alleaged: either answere it, or give place unto it, or denie it. Of electing Ministers I have spoken before: it is nowe out of place to speake of it againe, and it is to no purpose, but to shift of an Answere.

The fetche of the Replyer.

Chap.3.the.56.Division.

T.C. Page.86. Sect.5.

I marvell therefore what Mr. Doctor meaneth, to be so bolde herein Mr. Calvine, and to fetche confirmation of hys doctrine from one whose person, whyche standeth upon the stumping of the one, and trembleth at the offence of the other, ought to be discussed before hys Iudge, before he receyveth hys sentence. But I dare assure hym, that in hys person he shall never finde the boldnesse that hath bene here. Both because that the Scriptures, whom they make for oure cause, receyve their authoritie immediately, that they drawe not by the Apostles tymes, and Master Calvines authoritie hath here nothyng at all thinke truly Master Doctor, where he is alleaged for the contrarie hym. I will leave him in the Greeke Scholemaster hands, and take him to my Latine Dictionarie, where I finde these wordes: *Constituere*, to appoynte, to ordeyne, to set, to place, to make, to bring to passe. Where I beseeche you the people that are gathered, to consider whether Calvine have a better interpretation, then the people that are gathered, to consider whether Calvine have a better interpretation, then the people that are gathered, to consider whether Calvine have a better interpretation, then

mislyking of the present gouernmente of thys Churche of Englande, by Archbyshops and Byshops, what he hath spoken against the abuse of them in the Popes Churche, is not to be wrested against the right vse of them in the true Churche of Christe.

I haue answered the Scriptures by you alleaged, truely, and directly. You haue not as yet vrged me with that authoritie of Master Caluine, that I haue so shifted of, as you haue done this last.

Titus Archbyshop. Theodoret. in arg. Epist. ad Titum.

The Scholiast meaneth that euery Citie should haue his Pastor, in the Ile of Creta, and that Titus should be gouerne them as Byshop, not as hauyng the whole and full charge of euery seuerall towne & Citie: which thyng euidently appeareth to be true, by these wordes of Theodoret placed in the same author. Titus was a notable Disciple of Paule, but was ordeyned Byshop of Creta, which was a very large Ile, and it was permitted & committed vnto him, that he might ordeine τοὺς κατὰ πόλιν ἱερωμένους, Byshops that were vnder him. Whereby it may be gathered that euery Citie in Creta had a Byshop, whiche had the seuerall charge, and that Titus gouerned them as Archbyshop. The lyke doth Chrysostome (whome the Greeke Scholiast doth especially followe) affirme of Timothie in 1. Tim. 5. vpon these wordes *aduersus presbyterum &c. Timotheo credita fuerat ecclesia, imo quæ fere tota Asiatica*. The Churche, yea almoste the whole people of Asia was committed to Timothie. But what nede I vse thy wordes, when Chrysostome himselfe affirmeth the same directly of Titus. *de Titum: neque enim professedly &c.* Truely Paule would not haue committed the whole Ile to hym, neyther would he haue commaunded those things to be supplyed which were wanting, (for he layth that thou mightest correcte those things whiche are wanting) neyther would he haue committed vnto him the iudgement of so many Byshops, if he had not trusted him very well.

Chrys. Idem.

Chap. 3. Diuision.

T.C. Pag. 87. Sect. 1.

Howe soeuer Doctor may lee by this, that Titus was not as he fancieth, the Archbyshop of all Creete: but that he had one flocke, before he left the Ile that he was there, he attended, and that where it is sayde he ordeyned Ministers: it is nothyng else but that he was the chiefe, and the moderator in the election of the ministers, as I haue declared before by many examples. And it is no doubt but the Apostle ordeyned diuers Pastors ouer euery Citie, before he departed the Ile, as Paule and Barnabe did in the Churches of Asia, and Peter in the Churches of Pontus, Galatia, Cappadocia, Asia and Bithynia, as appeareth by the Scripture. Where the Apostle that had the charge of all the Churches, could not be present himself, there he appointed Pastors for euery Citie, as Paule did Titus and Timothie, and Peter the Bishops.

Io. Whitgift.

T.C. contrarie vnto himself.

Howe soeuer Doctor may lee by this, that you speake contrarie, when you write, and when you speake, and that you are not able to make your wordes agree together, that you call Titus Archbyshop of all Creete, and now you say he was not so, but that he had one flocke, before he left the Ile that he was there, he attended, and that where it is sayde he ordeyned Ministers: it is nothyng else but that he was the chiefe, and the moderator in the election of the ministers, as I haue declared before by many examples. And it is no doubt but the Apostle ordeyned diuers Pastors ouer euery Citie, before he departed the Ile, as Paule and Barnabe did in the Churches of Asia, and Peter in the Churches of Pontus, Galatia, Cappadocia, Asia and Bithynia, as appeareth by the Scripture. Where the Apostle that had the charge of all the Churches, could not be present himself, there he appointed Pastors for euery Citie, as Paule did Titus and Timothie, and Peter the Bishops. Marke, I pray you, how you confesse in declaring your owne wordes

Chap. 2. the. 58. Diuision.

Answere to the Admonition Pag. 72. Sect. 3.

Timothie bare rule ouer all the other Pastors of the Church of Ephesus: for Paule sayth vnto him. 1. Tim. 5. receiue no accusation against a Minister, but vnder two or three witnesses. In which words S. Paule maketh him a Iudge ouer the rest of the Pastors.

Timothie authoritie.

T. C. Page 87. Sect. 1.

Vnto the place of Timothie, where he beleeth you will be driuen to confesse an Archbishop in Ephesus, vnder whom 24 other Bishops, I answere as I haue done before to the place of Titus: that is, that as the appointing of the Bishoprikes attributed vnto Titus, and Timothie, by reason they gouerned and ordained Bishops there, doth not, so also to the appointing, by other gouernors of them, and that for as much as he inserteth his Epistles vnto Timothie and Titus, he teacheth them how they should behaue themselues in their office, and bothe not shutte out other from their iurisdiction and Iudgement. And touching your reason to the contrarie of the Epistles that he should haue addressed vnto them, as gouerne not vnto, supposing vnto one: then if he should lay vnderne not vnto, as answere not vnto, as if he should write to many, for so should vnto-

Ephesians.

Rom. as a good rule, that vpon all Bishoprikes, not like vnto Timothie, should be a Bishop ouer 24 Bishops, and to ouerse parishes: therefore vnto the 24 Bishops: then (*) whereas Saynct Paule by scripture vnto Timothie that he should commaunde, and teache, that pastorelle is profitable to all thinges, and commaundeth him so to ordayne of the pastorle flocke, by your reason he shall haue no other of the Shepeheards of Ephesus, or of the Ile of Crete, to teache that doctrine, as to be expounded to their flockes, and an Homelie to be redde vnto them in the Parishe Churches.

(*) A meere fable.

(*) This is your practise to deal against your brethren.

Dorp. Ad

Thom. Cartwright.

You haue certeyne common shiftes, to put off suche places as you can not answere, among whiche thys is one, that you sit in thys place. But it will not serue, beyng grounded neyther vpon authoritie nor reason. These wordes of Sainct Paule in deede do not (nothing to Timothie alone but all other Pastors) Paule in deede do not (nothing to Timothie alone but all other Pastors) Paule in deede do not (nothing to Timothie alone but all other Pastors)

Bishops of like iurisdiction: the other common to him with all other ministers of the worde.

You knowe that every Pastor, or other Minister of the worde, hath not other Pastors and Ministers of the worde under him, that it may be saide vnto him *ad uersus presbyteros &c.* as it is here saide to Timothie, that I haue proued before that *presbyter* both signifie the Ministers of the worde and Sacraments, and shall haue occasion to speake more of it hereafter.

Ad quod nihil dicitur.

God saye that there is an hundreth such things in these epistles? I thinke not. I thinke that there is not one hundreth seuerall sentences in all the three Epistles. These floute and hyperbolicall speaches, with the manifest rebelling of the playne text and meaninge of the Scriptures, argueth an euill conscience, and a mynde ill addicted to errour, that it will not be reformed. Many things in these Epistles pertayne to all Christians, many things be proper to Bishops, such as Timothie was, and many common to all Ministers. But this *Aduersus presbyteros. &c.* muste nedes be proper to those that haue vnder them other Ministers, committed to their gouernment, which euery Pastor hath not.

Chap. 3. the 59. Diuision.

Answere to the Admonition. Pag. 71. Sect. 3.

Epiphanius. And Epiphanius *lib. 3. Tomo primo Hæresi 61.* preferreth Timothie before Titus, and Titus before Timothie, and Titus before Timothie, and Timothie before Titus, and Titus before Timothie, and Timothie before Titus, and Titus before Timothie, and Timothie before Titus

Cornutus.

Aerius hereſie in denying the difference betwixte a Biſhop & Prieſt. Epi. li. 3. to. 2. hereſ. 75.

Auguſt. ad Quod-vult.

and quod vult dicere (quoted by T. C. in his margent) attributeth this also to be true of the same Action, saying that the cause of this mans error was, because he himselfe was not made Bishop.

Chap. 3. the 6. Diuision.

Answere to the Admonition Pag. 72. Sect. 4.

That this worde (presbyter) in this place of the Apostle, signifieth a minister of the worde, both the Antiquitie, Councels, and other learned writers declare.

T. C. Pag. 82. Sect. 4.

Our Interpretation.

I take this interpretation, that the Reader was vnderstande Timothie to haue authoritie ouer Bishops and Ministers of the worde, leaste you by cauilling the worde Bishop in this place, with your confutation of Presbyters, which were not ministers of the worde, as you say.

That Timothie was a Bishop.

All this worke haue I lashed to the perchmaunte of your promise, to proue that Timothie and Titus were Bishops: But, because I perceiue that you are content to forget it, I will here performe mine (least I fall into the same fault that you) repeating only that which I haue before alleged to you out of the Scripture, that I should put the matter beyond controuersie in the readers hande.

The matter of the Epistle.

Amongst the many writings of Ephesius, the whole course of the two Epistles written vnto him doth wholy consist in two things: the one is, to instruct him in the office and duetie of a Bishop, and diuers precepts pertayning to that function: as in the fourth chapter there were diuers Epistles written to Timothie for the instruction of other Churches, but for the information of him selfe also, as the whole course of both the Epistles doe declare. And all learned expositours confesse.

The subscription.

Moreouer, the subscription of the seconde Epistle, in this sorte, Τιμοθέου δευτέρα ἐγράφη ἀπὸ Ῥώμης, ἐπιστολὴ ἐκκλησιαστικὴ πρώτη τοῦ ἁγίου Παύλου τοῦ καὶ Νέρωνος. The seconde Epistle to Timothie was written from Rome as Timothie, who was ordayned the first Bishop of the Church of Ephesus, whom Paule appointed before the Emperour Nero the seconde time, &c. Although altogether this subscription be not in some Greeke Testamentes, yet as it is the auncient, the better, and the more common, soe seemeth it vnto vs, neither is there sufficient cause to refuse the subscription of some one of these Epistles seeme to be partes, therefore (seeing) the subscription, as it is (no doubt) of great antiquitie, so is it consonant to all other auncient antiquitie.

Contents of Ephesus.

Now for the more full confirmation of the premises concerning the Bishop of Ephesus, Eusebius saith, that Timothie was the first Bishop of Ephesus. Dorotheus also saith, that Timothie was the first Bishop of Ephesus, whom Paule ordayned Bishop of Ephesus.

Nicephorus also saith, that Timothie Paule made him Bishop of Ephesus, before he wrote his first Epistle vnto him.

Hierome in catalog. Script. Eccles. saith, that he was made Bishop of Ephesus by Paule.

Isidorus de Patribus qui Testamenta scripta allegant, saith also, that he was Bishop of Ephesus.

Anonymus

nothe *Supplementum chron.* so nothe also Volaterane, *lib. 20.* where he calleth him *Apostolum Ephesinum.* And all the histories that I have seen, touche and make any mention of him.

Historia Magdeb. centu. 1. lib. 2. cap. 10. in vita Ioan. Evangel. hath these words: *Cui Paulus Ephesinæ ecclesiæ Timotheum dedisse pastorem.* It is certayne that Paule appointed Timothie pastor of the Churche of Ephesus.

Surely it is the generall consent of all histories, that Timothie was Bishop of Ephesus.

Fourthly, the Fathers affirme the same. 4 Consent of fathers.

Dionisius Areopagita (so called of some men) who lived in the Apostles time, writeth his booke *De diuinis nominibus* to Timothie Bishop of Ephesus.

Epiphanius *lib. 3. tom. 1.* affirmeth that Timothie was Bishop of Ephesus.

Ambrose sayth the same in his Preface to the first Epistle written to Timothie.

Chrysostome in his argument of the same Epistle giueth this reason why Paule of all his Disciples writte onely to Timothie and Titus, because he had committed to them the gouernment and care of the Churche: and the other he exhorted also by letters.

The same Chrysostome vpon the fourth to the Ephe. treating of Pastors and Doctors, bringeth Timothie and Titus for an example.

Oecumenius likewise vpon the fourth to the Ephe. calleth Timothie and Titus Bishops. And vpon 1. Timoth. 5. he sayth that Paule ordayned Timothie Bishop of Ephesus. And in the first Chapter vpon these words, *Manere te oportet Ephesi*, he sayth, *Manet ordinationis causa. Ephesi enim præerat:* he giueth reason of ordayning, for he wrote to a Bishop.

Theodoret vpon the first to Timothie, affirmeth in plaine words, that Timothie had cure of soules committed vnto him.

But to be shorte, there is not one olde writer which speaketh of this matter, but doth not testifie that Timothie was Bishop of Ephesus.

Last of all, I proue him to be Bishop there, by the consent of the late writers. 5 Consent of late writers.

Erasmus in his annotations, sayth that Paul made him Bishop, so sayth he likewise in his Paraphr. 1. Timoth. 4.

Pellicane sayth the same 1. Timoth.

Zuinglius in his booke called Ecclesiastes, sayth stretly that Timothie was a Bishop.

Bucer sayth the same, writing vpon the 4. chapter of the Epistle to the Ephe.

Caluine vpon 1. Tim. 1. calleth him Pastor of the Churche of Ephesus. And vpon the 1. Timothie 4. expounding these words, *Ne desere gratiam in te*, he sayth, *Sacrum fuisse ordinationis Timotheum collegarum præsentia*: The holy Ghost by oracle did appoint Timothy, that he should be chosen into the order of Pastors. And in the 2. Timoth. 4. sayth that he was excellent *Pastor, communis Pastor*, meaning that he was an excellent Pastor, indeed more singular and notable a one, and of greater authority than the common sorte of Pastors be. And in the same Chapter speaking of Paules sending for Timothie from Ephesus to Rome, he sayth, that there was no small cause why Paule sent for Timothie from that Church which he ruled and gouerned, and that so farre off: Hereby we may gather (sayth he) howe needfull the conference is with one another, that we might be profitable to all Churches, which cannot come in a small time, to the vse and profit of many yeres, or a whole age, to be instructed of the common sorte that commeth abroade. Thus sayeth he. And in the same place he sayth, that Paule sent for Timothie to Rome, because he was desirous to see him before his departing out of this life. Caluine likewise writeth, that Timothie was Bishop of Ephesus, when he sent for him to Rome, as appeareth by the Epistle. And in the same place he sayth, that Paule willed Timothie to be present at the meane time at Ephesus, to confirme obedience to all sorte of men. And in the Calume (which Caluine) Timothie is called a Bishop, and a Pastor.

Bullinger vpon these words also, *Ne desere gratiam in te*, he sayth, that Paule admonished Timothie of many things to be obserued in the office of a Bishop: and that Timothie was likewise admonished to vse the gifte of prophesying, and laying on of hands, the office of a Bishop, to the which the Lord called Timothie, but by the ministerie of Paule. What can be spoke more playnely

Illyricus

Illyricus in his Epistle dedicatorie to the new Testament sayth, that Paule prayseth Timothie his Bishop, and in the Picture to the Epistle written to Timothie, he calleth Timothie and Titus *præstantes doctores, multarumq; ecclesiarum Episcopi*: Notable Doctors, and Bishops of many Churches.

Of the same judgement is Musculus, and all the rest of the late writers that I have read, one onely excepted, who notwithstanding in effect confesseth also that he was Bishop at Ephesus: for in his annotations, 1. Tim. 4. upon these words, *Usque dum veniro. &c.* he sayth, that when Paule sente for the ministers of Ephesus to Miletum. Acte. 20. he sente for Timothie especially. *Cum ministros* (meaning of Ephesus) *ac præsule Timotheum imprimis Miletum accersiit.* But it is manifest Act. 20. that they were all Pastours and Bishops: therefore Timothie was a Bishop. The same author upon these words, 1. Timoth. 5. *adversus presbyterum. &c.* sayth, *Timotheum in Ephesino presbyterio suæ fuisse rationis, Cyprianus testatur, ut vocat Institutum.* And addeth, that it is manifest by Cyprian, that the Bishop did rule in the Colledge of Seniors. Then if he that was chiefe in the Colledge of Seniors, was a Bishop, and Timothie was chiefe in the Colledge of Seniors, it must needes followe that Timothie was a Bishop.

But it may appeare howe little learning and learned men be esteemed of those, which to mayntayne contention, are not ashamed to denie that whiche all learned men agree upon.

The chiefe reasons to the contrarie answered.

Their reasons as in number they be not many, so in substance they be nothing: I will recite the chiefe, and leave the rest to children to be scoffed.

1 The place. 2. Tim. 4. answered.

The first, is taken out of the. 2. Tim. 4. where Paule sayth to Timothie, *Opus perage Evangelistæ*, doe the worke of an Euangelist. Their reason is this: Paule biddeth Timothie doe the worke of an Euangelist, *Ergo* Timothie was not Bishop.

First therefore we must search out what *Opus Evangelistæ* is, and then try whether it be incident to the office of a Bishop, or no.

The worke of an Euangelist

Bullinger upon that place sayth, that he doth the worke of an Euangelist, whiche preacheth the Gospell purely, and is not by any persecutions or aduersitie driuen from his calling.

Hemingius sayth, that *opus Evangelistæ* generally taken, is to preache the Gospell.

Musculus *in locis communibus, titulo de verbi ministris* sayth, that he is *Evangelista*, eyther that preacheth, or that writeth the Gospell, and that Paul in the first sense speaketh to Timothie, saying, *Opus fac Evangelistæ.*

Paul in the same place among other things that Paule requireth of a Bishop, he annexeth this to be one, *Et opus perage Evangelistæ.* So sayth Illyricus likewise.

Zuinglius also is of the same judgement in his booke called Ecclesiastes and proueth by that text of Paule, that the worke of an Euangelist and of a Bishop is all one: Howe beside this reason bothe followe, Paule biddeth Timothie preache the Gospell purely and constantly, *Ergo* Timothie was not a Bishop, let euery man iudge.

2 The place Ephe. 4. answered.

The seconde reason is taken out of the fourth to the Ephe. *Et ipse dedit alios quidem Apostolos, alios vero Prophetas, alios autem Evangelistas, alios autem Pastores & doctores:* He therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors and Teachers. The reason is framed in this sort: An Euangelist and a Bishop were two diuerse offices, and could not be both vsed in one. But Timothie was an Euangelist, *Ergo* he was not a Bishop. This argument is vnperfect in euery parte: For first the minor is vtterly false, for these offices names by Paule were not to all men, but diuerse of them might conuenie in one man, as many examples may be proued. Paule [illegible] and Peter [illegible] both were Euangelists, as the author of all writers doth testifie. Moreouer how accordeth M. Beza his interpretation, that an Euangelist and also a Pastor, Doctor [illegible] in the 4. chapter of the first to Timothie.

The maior false.

Zuinglius in his booke called Ecclesiastes sayth, that an Euangelist is nothing else but a Bishop or a Pastor, as it is manifest (saith he) by the wordes of Paule whiche he speaketh to Timothie, saying, *Opus fac Evangelistæ*, and Timothie at that time when Paule writes his Epistle vnto him, was a Bishop. And therefore it is certayne that according to

Paule

Paule, but to take the office of an Euangelist, and to be a Bishop at Ephesus, these be the very words of Zuinglius.

Bullinger expounding this place in the fourth booke hath these very words. There is no man whiche seeth not, that these names are not proper, but are taken for an other: for an Apostle is also a Prophet, a Doctor, an Euangelist, a Minister, and a Bishop: and a Bishop is an Euangelist, and a Prophet. A Prophet is a Doctor, a Minister, and an Euangelist. Therefore the Apostle Paule by these sundrie names doth expresse the diuers gifts whiche God hath bestowed vpon his Church for saluation. And in that he so often vseth this diuersion, *alias & alias*, for to signifie that all gifts are not giuen in one man, but that diuers men haue diuers gifts of the spirit, whereof he hath spoken more to the Rom. and the 1. to the Corinth. Thus Bullinger.

Pellicane in the same place is of the same iudgement.

These allegations therefore of gifts may well consume in one man, so that the minor is false, and this conclusion followeth not. Timothie was an Euangelist, ergo he was an Bishop.

The minor (which is this, Timothie was an Euangelist) is very doubtfull. For first it may be doubted what an Euangelist is. The common opinion of old writers, and also of diuers late writers is, that those were properly called Euangelists which writte the Gospels. Other say, that he is an Euangelist which preacheth the Gospell. Some say that he was an Euangelist that was occupied in teaching the people plainly and simply. Caluine and some other thinke, that they were next vnto the Apostles in gifts, and helpers of them, and also as Euglish there is, offitiers. Diuers other opinions there are of Euangelists, and scarce one agree in one opinion touching the office of an Euangelist. The most part (which saith the Scripture of the name bothe importe) that those were Euangelists, whiche other preached to writte the Gospell.

The minor doubtfull.

Euthim.

The Scripture authorize.

Saint Augustine in his first booke [illegible] vpon this worde: *Narrauerunt mihi filij eorum, &c.* [illegible] *spiritu diuersos Euangelistas*: They are properly called Euangelistes, whiche declare the [illegible] of the bookes, decdes, sayings and sufferings of our Lord and Sauior Iesus Christ, which may be vnderstand both by preaching and writting the Gospelles. [illegible]

Note if Timothie be an Euangelist because he preacheth the Gospell, there is no cause why he may not be a Bishop also. And it is certayne that often times Paule gaue vnto him, doe the worke of an Euangelist, I meane the preaching of the Gospell.

If an Euangelist be taken in any other signification, yet can it be proued that Timothie was an Euangelist. For this properly is not [illegible] a man might doe the worke of an Euangelist though he be not an Euangelist, a man may doe the worke of a Pastor, though he be not a Pastor.

The conclusion not necessarie.

Moreouer, the conclusion is not necessarie, for that the premisses be true, for although it should be graunted that both the minor and mayor were true, yet the conclusion dothe not followe: for Timothie might first be an Euangelist, and after a Bishop, as Zuinglius in his booke called Ecclesiastes saith, That Philip the Euangelist being a Deacon, was afterwarde Bishop and Pastor of Cesarea: Iames the yonger beeing an Apostle, as Hierome and all the olde writers doe witnesse, gouerned [illegible] and there preached, and diuers of the Apostles [illegible] place, brought in the ende Bishoppes, and remained in [illegible]

So that although one man could not be both an Euangelist and a Bishop at one time, and if it be graunted that Timothie was an Euangelist, yet doth it not proue but that he was a Bishop also.

But certayne it is, that one man at one time might be both an Euangelist and a Bishop: [illegible] he was an Euangelist, [illegible] But here it may be saide that Timothie [illegible] the seconde time he went to Rome and [illegible]

Chap. 3. the 61. Diuision.

Answere to the Admonition. Pag. 72. Sect. vlt.

Ignatius, who was S. John his scholer, and yours in Christes name, in his Epistle ad Trallianos, speaketh thus of the authoritie of a Bishop aboue the rest: *Quid aliud est Episcopus quam omnium potestatem principatum, & potestatem supra omnes?* What is a Bishop, but one hauing power and rule aboue all? And in his Epistle ad Smyrnæos, he writeth of his state: *Honora Patrem Deum & Iesum Christum filium eius, Episcopum autem vt Sacerdotem Principem imaginem Dei sedentem pro Principatum Christi: vere pro Sacerdotem.* Honour God the father and Christ his sonne, and a Bishop as the chiefe of Priestes, bearing the Image of God: of God because of his superioritie: of Christ by reason of his Priesthoode. And a little after: Let lay men be subiect to Deacons, Deacons to Priestes: and Priestes to Bishops, the Bishop to Christ. And againe: Let no man doe any thing without the Bishop. And againe: Let no man so much as preach or do any thing without the Bishop, breaketh peace, and confoundeth good order. The like saying he hath in his Epistle ad Magnesianos. Thus haue Ignatius and Eusebius vnder-

Pag. 87. Sect. 4.

Io. Whitgifte.

The order obserued in placing the authorities in the answere.

tus be examples hereof: Ignatius and the rest are brought in as witnesses of the continuance of such offices and superiority in the Church, even from the Apostles. Now first to prove the name of those offices not to be Antichristian, then to be a profession of the offices, thirdly the cause and last of all to declare the use of the same to have been in the Church even from S. Paules time to this hower, is to keepe a better order, than you shall be able to disorder, with all the Logike, Rhetorike, and holy Eloquence you have.

Chap. 3. the. 62. Diuision.

T. C. Page. 87. Sect. 4.

But saith he, Ignatius speaketh of the Bishop, as of one that had authority ouer all the Churches in his place, for which he saith the Bishop hath rule ouer all, he meaneth no more all in the Congregation, as all in the Church, and likewise when he saith that the Bishop is the minister, that receiueth your offerings of the people, and presenteth them to God, he meaneth not that the Bishop is the minister, that receiueth your offerings of the people, and presenteth them to God, but that he is the minister, that receiueth your offerings of the people, and presenteth them to God, and so forth in all the rest, which he alleageth out of Ignatius, that he meaneth no more the Bishop of all the Churches in his place, but the Bishop of the Church in his place, and likewise when he saith that the Bishop hath rule ouer all, he meaneth no more all in the Congregation, but

Chap. 3. the. 64. Diuision.

Answere to the Admonition. Pag. 73. Sect. 2.

Iustine Martyr.

Iustinus Martyr one of the most auncient writers of the Greekes, in his second Apologie *ad Antoninum Pium*, alloweth this superioritie, & calleth him that bare rule ouer the other ministers προεστῶτα.

T.C. Pag. 88. Sect. 2.

But that M. Doctor beateth alwayes where he might fetch at the fountaine, to be raking in ditches, he neded not to haue gone to Iustine Martyr for προεστὼς, when as S. Paule calleth the ministers and Elders by this title. And if this place of Iustine make for an Archbishop, then in steade of an Archbishop in euery prouince we shall haue one in euery congregation. For Iustin declareth there the ley order & maner of seruing God that was in euery church vsed of the Christians. And I pray you let it be considered what is the office of that προεστὼς, & the whole effect there be any resemblance in the words betweene him and an Archbishop. For he preacheth not, he ministreth not the Sacraments, he hath ouer the rest of the ministers, or of any such gouernement as the Archbishop hath, he ruleth not one twothe. It may be that the same might haue the vpchermenace of calling them together, and propounding the matter to the rest of the companie, & such like as is before declared. In deede as euer you founde προεστὼς, you snatched that by and by, and taken your leaue: and so dartyst your like and others. But if you had read the whole treatise, you should haue found that he vseth προεστὼς of the people, for thus it is written in the same Apologie, ἐπήρετο προεστῶτι τῷ ἀδελφῶν ἄρτος. Afterward bread is brought to the president of the brethē, calling the people as S. Paule doth continually brethren: And therefore these are (a) M. Doctors arguments out of Martyrs place. There was a minister which did stand before, or was president of the rest in euery particular Church assemblie or congregation, therefore there was an Archbishop ouer all the province. And againe there was one which ruled the people in euery congregation, therefore there was one that ruled all the ministers throughout the whole monarchie. And albeit things were in great puritie in the dayes that Iustine liued, in respecte of the times which followed, (b) yet as there was in other things to be found fault with, so euen in the administration of the Sacraments spoken of in that place corruption, in that they mingled waters and fruite together, so euen in the ministerie there began to creepe out some thing to digresse from the simplicitie of the gospel, as that the name of προεστὼς which was common to the Elders with the ministers of the worde, was (as it seemeth) appropriated vnto one.

(a) Nay, they are yours, and like to the rest.

(b) Antiquum obtinet.

I. Whitgifte.

Enough notable & famous doctors he alleges with T.C. yet are they pleasant and elbare times with men of more liberall sciences. S. Paule. 1. Timoth. 5. hath these words ὁ καλῶς προεστῶτες πρεσβύτερος. &c. which terme ate nothing fit any thing, that I haue alleaged, but insisteth the same, for there it signifieth rule & gouernment but yet in Iustine it signifieth some one that had the chiefe rule and gouernment ouer the rest, as M. Beza noteth vpon these words, 1. Ti. 5. *Aduersus presbyterum &c. Praeterea notandū est ex hoc loco Timotheum in Ephesina Presbyterio non fuisse προεστῶτα id est, Antistitem vt vocat Iustinus.* Furthermore it is to be noted out of this place that Timothie in the presbyterie, or colledge of ministers at Ephesus was προεστὼς, that is to say, the Prelate or Bishop, as Iustines calleth it. You may say vnto him as well as to me, if he beateth where he might fetch at the fountaine, to be raking in ditches, because he might haue had the same wordes spoken of all ministers in the same chapter of that Epistle to Timothie.

Beza.

προεστὼς ouer ministers as well as ouer the people.

Idem.

Furthermore that Iustinus Martyr doth vse this word for him that hath authoritie ouer the rest, not only of the people, but of such also as be *presbyteri*: the same M. Beza testifieth vpon the first to the Philip. saying: *Hactenus igitur olim erat Episcoporum appellatio, donec quia politiae causa inualuit primo inter ipsos pastores, quem Iustinus* προεστῶτα *vocat penultimo iam die Episcopus coepit.* This therefore was the common name of Bishops, vntill he which for politie sake did gouerne the rest in the company, whom Iustine calleth προεστῶτα began to be called peculiarly a Bishop. In which words M. Beza testifieth that he who Iustinus called προεστῶτα did gouerne as well the other ministers, as he did the people. And whosoeuer doth duely consider Iustines words, & perule that whole place, he shall easily vnderstand, that those whom he there calleth *Deacons*, were ministers. & Deacons for afterward speaking of the people, he calleth them by the name of people, as it is there to be seene.

Cyprian calleth him

T. C. Pag. 68 Sect. 3.

Cyril.

Jo. Whitgifte.

Tertull.

Chap. 3. the 66. Diuision.

Answere to the Accusation.

Theodoret of Chrysostome.

Theodoretus lib. 5. cap. 28. recordeth that Chrysostome being the Bishop of Constantinople, had not onely rule that Church, but the Churches also in Thracia in Asia, and in Pontus.

(*) Or als you plucke your self by the nose.

(a) The wordes of Theodoret clipped.

(b) What scripture expresseth these conditions and cautions.

(c) Vnctus.

* As it appeareth by diuerse epistles of his, Euseb. li. 5. cap. 3. & 4.

Io. Whitgifte.

(a) The falsifying of Theodorets history retorted vpon the Reuiuer.

(*) In a word

Theodor. lib. 5. cap. 28.

John the great hauing receyued the sterne of the Church, ordered the maners of certaine boldly, and counsayled the king and the Queene things conuenient, and exhorted the Priests to walke according as the lawes appoynted. But such as were too sleyed to breake them, he suffered not to come to the table, saying it was not meete for that whole flocke to be enioyed the honour of Priestes, which would not follow the conuersation of true Priestes. And this care he had not only ouer Asia, but also ouer whole Thracia, which containeth six prouinces and ouer all Asia, which is gouerned vnder eleuen rulers: and moreouer he gouerned the Church of Pontus with their lawes, in which countrie are as many rulers as in Asia. First he saith that Chrysostome tooke the sterne or gouernment of the Church, but in that he said freely

(a) Or els you are deceiued.

(c) The words of the Scholiast restored.

3. Hom. Oct.

Chrysostome exercised Archiepiscopall iurisdiction in Asia.

Cent. 5. cap. 10. Chrysostome Archbishop of Thracia. Act. 16.

The Scholes established by Constantine for pure poore.

plenye alle, and that he appointed suffragans there vnder him? For he depended to the number of 12. Bishops, some at Lycia, some in Pamphylia, some in Galatia, because they shulde be neare and bestowed them for seruice and for reuerence. But if you were not either very ignorant, or wilfully bent, you might haue read in Socrates and Sozomen, that one Bishop had authoritie and charge ouer diuers Churches, long before Chrysostomes time. The which thing I haue also before proued by diuers examples.

What Chrysostome was Archbyshop of all those Churches (although it be sufficiently proued by the testimonie of Socrates a worthie writer and notable historiographer and by Sozomene also) yet will I adde (as a full confutation of all your pleasures in this matter) the inducement of the writers and collectors of the Centuries, who being men of great learning, & trauayling chiefly in such matters, before great audit: In their 5. Centurie Cap. 10. they write thus of Chrysostome: Vir enim tantus fuit, &c. Fuit autem Archiepiscopus Constantinopolitanæ ciuitatis, &c. But he was not onely Pastor of this Church (meaning Constantinople) but was Archbishop also or ouerseer of other Churches in Thracia, which was deuided into fiue Presidentships, in Asia which was ruled by eleuen presidents, and in the region of Pontus, which is likewise deuided into eleuen presidentships. If no regard of any Historiographers will perswade you, what reuerence will you beare to the Nicene Councell? I trust the Centuries of Magdeburge were more learned in Gréeke then you. And further more that the Bishops of Constantinople were called Archbishops, I could referre you to the generall Councell at Calcedon holden Anno. 453. where Anatolius is called Archbishop of Constantinople long before these times. Where also it appeareth that the Archbishop of Constantinople had authoritie ouer the Bishops in Pontus, Asia, Thracia, and ouer all those Churches, and all other Churches were vnder him, and he had power by Canon to make the Bishops into whatsoeuer Citties he would. And though he had not power of Metropolitans to consecrate Bishops, yet he had power to ordeine them, and to appoint them to what Citties he would, as the Nicene Councell ordeined of Metropolitans.

You saye, it is expressely set downe in the Ecclesiasticall story of the Church in Constantinople, and hath an eye and care to those other Churches, and ouersaw their affaires certeine yeares without any consent or authoritie from the Bishop of Rome. I answere, that Constantine the Emperour, the Councell of Constantinople, and the Bishops of the East Churches, did not only ouersee their owne Churches, but also the Churches of the West, as appeareth by the Councell of Sardica, and by the Councell of Nice, and by many other Councells. And although the Bishop of Rome did not ouersee other Churches, yet it followeth not that the Bishop of Constantinople did not ouersee them, for he was not subiect to the Bishop of Rome, but to the Councell. And although the Bishop of Rome did not make Bishops in other Churches, yet it followeth not that the Bishop of Constantinople did not make Bishops in other Churches, for he was not subiect to the Bishop of Rome, but to the Councell. And although the Bishop of Rome did not make Bishops in other Churches, yet it followeth not that the Bishop of Constantinople did not make Bishops in other Churches, for he was not subiect to the Bishop of Rome, but to the Councell. And although the Bishop of Rome did not make Bishops in other Churches, yet it followeth not that the Bishop of Constantinople did not make Bishops in other Churches, for he was not subiect to the Bishop of Rome, but to the Councell.

(a) Or else you haue corrected.

(b) The words of the Scholast are these.

per congregation. But of this and many other of your like corruptions, I trust the reader is already sufficiently instructed.

Chap. 3. the 68. Diuision.

Answere to the Admonition. Pag. 71. Sect. 3.

Theodoret in an Epistle that he wrote to Leo, superscribed, that he had fourteene score Churches.

T. C. Pag. 89. Sect. 1.

In the 1. Act. In the same Act.

(a) You wipe those that are agreed you. (b) An vntruth. (c) Vnsure conclusion.

Theodoret can haue no certaine ordinary Bishop that gaue order, or held the regiment.

Communion made of diuers Churches.

All 3. Con. Caled.

The ordinary vsing of C. C.

Theod. in Epist. ad Leon.

kneth of his 800. Churches being without tares, of hypocrites and euill men. If you haue read the author your selfe, I think you should not so greatly haue erred in this poynt be these. By Gods helpe I deliuered more than a thousande soules from Martions heresie, and I conuerted many to Christ the Iewes from the sect of Arius, and Eunomius, & so it is *ostendimus Ecclesijs pastor esse, non fortis: obtigit: tot enim parentes, habet Cyrus*: and it was

Theodoret left no tares in his 800. churches

fuit grex noster, but our flocke was deliuered from all heretical error. Theodoret therefore meaneth heresie, he meaneth not hypocrisie, there was not one heretike in all his Bishoprike, he doth not say nor hypocrite or euill man: so that you are farre wyde and

In the 1. Act. In the same Act.

Chap. 3. Diuis. 69.

T.C. Pag. 89. Sect. 3.

Loue, that it may appeare what great likelihoode there is betweene this Theodoret and our Lordes Bishops and Archbishoppes, it is to be considered, how he speaketh of himselfe in the Epistle vnto Leo, that is, that he hauing beene 36. yeares a Bishop, and Gouernour of all those that dwelt in those parties, that he had neuer heard of this name, nor fiction nor pollycye, not so much as a place

Comparison made in office, not in riches.

sum paupertatem: but I haue read soone the which I care nothing, for

Of the vsurping of Bishops.

T.C. Pag. 89. Sect. 1.

Chap. 3. the. 7. Diuision.

Answere vnto the Admonition. Pag. 74. Sect. 1.

Calvine in his Institutions doubteth not to say, that very peraduenture Calvin. cap. 2. Sect. 34.
And among them the hope and assistance of the holy Ghost was present at the Councell of Nice did appoint Patriarches which should be in order and degree aboue Archbishops; it was for the preseruation of vnitie in the Church. And therefore this cause is specially alleged, why those degrees were ordained, that if any thing should happen in any particular Church which could not there be decided, it might be remitted to a prouincial Synode. If the greatnesse or difficultie of the cause required greater consultation, then was there added Patriarches together with the Synodes, from whom there was no appeale but vnto a generall Councell. This kind of gouernment Iames calleth Hierarchie an improper name and not vsed in the Scriptures: for the spirit of God will not hasten to diuine of dominion and rule in the gouernment of the Church. But if (omitting the name) we shall consider the thing it selfe, we shall finde that these olde Bishops did not frame any other kinde of gouernment in the Church, for this which the Lorde hath prescribed in his worde. Calvine here mislyketh this name Hierarchie, but he alloweth the names and authoritie of Patriarches and Archbishops, and foundeth the gouernment of the Church then vsed, not to differ from that which God in his worde prescribeth.

T.C. pag. 89. Sect. vlt. & Pag. 90. Sect. 2.

Q. Calvine saith it is good to haue such offices of Archbishops, Patriarches &c. The reason whereof he cannot shew, and no maruell he appointeth many, that there should be some, which by reason difficult causes arise, which cannot be ended in the particular Churches, might referre the matters to Synodes and prouincall Councells, and hereto he addeth the causes which I haue spoken of before of gathering voyces, &c.

Phil. 2.

Wee thinke it lawfull and necessarie that there be some Archbishops, or at all of the Archbishops or Archbishops, which we haue now, if they vse their power, as they ought, and as they are bound to vse it, that is, for the good of the Church, and not for their owne priuate commodities, as many of them do, and as they haue done in times past. But we see no reason why Calvine should make this distinction betweene Archbishops and Patriarches, that giueth the name of Archbishop to all Archbishops, but the Patriarches only. For the name of Patriarches was common to many Archbishops, as Alexandria, Antioch, Ierusalem, Constantinople, Rome, and other Archbishops, which had many Bishops vnder them, as Archbishops now haue. And therefore Calvine in this point is not to be followed, but rather to be reproued. Neither is it true, that he saith, that the Patriarches were ordained, that if any thing should happen in any particular Church which could not there be decided, it might be remitted to a prouincial Synode. For the Patriarches had vnder them many prouincial Synodes, and the Archbishops had but one prouincial Synode vnder them. Neither is it true, that he saith, that the Patriarches were ordained for the preseruation of vnitie in the Church. For the Archbishops now haue the same authoritie, and yet vnitie is not preserued. Neither is it true, that he saith, that the Patriarches were ordained, that if any thing should happen in any particular Church which could not there be decided, it might be remitted to a prouincial Synode. For the Archbishops now haue the same authoritie, and yet vnitie is not preserued. Neither is it true, that he saith, that the Patriarches were ordained for the preseruation of vnitie in the Church. For the Archbishops now haue the same authoritie, and yet vnitie is not preserued.

Lo White

Calvine acknowledgeth the names, and the end of the, and alloweth the kinde of gouernment.

T. C. letteth that ſtip, that maketh againſt him.

(*) Vniuſt accuſation.

In deede in the last edition of his Institutions, he hath these words, *quæ quum in his disputationibus præscripsi non putaui quidquid senserim aperire*, which maketh he referreth to the office of a Patriarch, whome he saith the Nicene Councell did place in regarde and order aboue Archbishops, for the preseruation of vnitie: neither doth he say that the office of a Patriarke was vnworthie, or vnfit at euery season, (for then should he affirme that which is repugnant to all histories, Councelles, and auncient writers that speake of Patriarches) but onely intending in that treatise what conuenient times occasion offered for a Patriarche, he excuseth the matter, and hath diuers Archbishoppes, which in the occasion that the most authours are confounde them, and thinke them to be all one, rather meaning them this, his iudgement neither can they be ignorant.

The vse of the Patriarches rare in the primitiue Church.

Chap. 3. the. 7. Diuision.

Answere to the Admonition. Pag. 94. Sect. vlt.

Hemingius in his Enchirid. sheweth, that these degrees in the Church be necessarie, & that discipline cannot be kept without them. And he addeth that their Church keepeth this forme, (as saith he) [illegible] Neither is our Church moued with the licentious liberte of Anabaptists and Libertines, which seine the Church of Christ to be barbarous confused societie without order, seeing that our Church hath not only the example of the Apostolical and most pure Church, but also the commandement of the spirite of God, to do all things orderly and decently to edifie.

Cap. 10. 3. clas. lib. Enchirid. where also among the popish orders he reckeneth the Archb.

Then answere Hemingius, vve pray thee expounde these degrees of Archbishop, Apostolicans, Bishop, Archdeacon, for so you must needes answer, before you say he approueth these degrees, or else you say nothing, for these names in the scripture, (I trowe) some body must expounde, let it be iudged by that which followeth. First he saith that one Seruant Christ in S. Luke, his stingeth Bishops, and putteth a difference betweene the office of a Bishop, and the office of a ministre of the Church, he ioyning Archbishops to the Patriarches, and reiecting them altogether from the ministerie: here you see, not onely how he is opposed vnto you in your meanings in the place of S. Luke, which seemeth to haue it nothing else but a prohibition of ambition, you also know as a Swede, he cutteth the throte of your Archbishop, and Bishoppes in a manner quite. And afterwarde speaking of the Churches of Denmarke, he saieth they haue Superintendents, and for the outward discipline, they haue magistrates to punishe such the same, and for to exercise the ecclesiastical discipline, they haue Bishoppes, Superiours, Doctours, which may excommunicate with the sword, without vsing any corporall punishment. Here is no mention of Archebishoppes, Patriarches, Apostolicans. Also although he shewe vs that there is a difference betweene Bishoppes and ministres, against which there hath beene before spoken, yet hee doeth shew the authority which they haue. In as the superiours of a Church, and the power of excommunication, which in deede is otherwise here. (*) For the consistorie of many Archdeacons vnder their superiour, is much more like vnto the Consistorie of Archbishoppes vnder the Bishop. But whether he doeth by this difference betweene that authoritie or iurisdiction of the Bishop ouer the ministres, ment to the exclusing of him, in the vsing of it, or no, it is not materiall, for it is euident by the lawes of the realme, that the Archbishop hath authoritie ouer a whole shire to be the chiefe vnder the Bishop. And to be considered, that they exclude Archdeacons, and all the Archebishoppes, Patriarches, Apostolicans, and Bishoppes, and ministres, against all

Hemingius alloweth no distinction of degrees in the ministerie.

of men, that is to say the pastor, the elder, and the deacon, but all do reuerence and honour one another as the Apostle willeth. But in the ministerie there is great diuersitie: for although the authoritie of all ministers be one, & of like allegiance in all (for of all twaine disipline shall be spoken in the next place) yet there are diuerse orders and degrees of function and dignitie: and that partly by the words of God, partly by the approbation and allowance of the Church. Where first it is necessary this distinction which you so grossely mistake, that all ministers be equall touching spirituall function, that is preaching ministerie, and concerning externall discipline: there bee yet diuerse degrees of dignitie and superioritie among the Clergie. For whereas after that he hath set downe the ordering of Bishops, Priests, and Deacons, and the Examples of Paule, Timothie, and Titus, he proceedeth and goeth on forwarde: and saith, *Ecclesia &c.* The Church to whome the Lorde hath giuen power vnto edification, hath ordeyned an order of Ministers for hir profite, that all things might bee rightly ordeyned for the re-edifying of the bodie of Christ. Hereof the Primitiue Church following the tymes of the Apostles, did appoynt some Patriarkes, whose office it was to prouide that the Bishoppes of euery Diocesse should be rightly ordeyned and elected: that the Bishops should doe their ducrie truely: and that the Clergie and people should obey them in those things that pertayned to the Lorde. It appoynted also *Chorepiscopi*, (that is coadiutors of Bishoppes whom we name Prouostes) some Pastors, and Catechistes. This was the ordination of the Primitiue Church. Wherein he plainly reciteth three degrees that I speake of (for vnder the name of Patriarkes, it is euident that he comprehendeth Archebyshops or Metropolitanes) to haue bene in the Primitiue Church, immediately after the Apostles time, and in the purest times of the Church: whom the whole tenor may be spoken more directly for my purpose whose chiefe intent is to proue the antiquitie of these names and offices.

Hemingius acknowledgeth Patriarches in the primitiue Churche.

The office of patriarches in the primitiue Church.

After this he shewth the abuses of these offices in the corruption of doctrine vnder the Pope, and he doth not onely name Archebishops, but Bishops also, Curates, and other, and therefore the note in your margent, is but a note of a spitefull spite against the Archbishops. In the end speaking of Bishops, Priests, and Deacons, he saith thus, *Inter hos ministros &c.* Amongst these ministers also our Churche acknowledgeth degrees and orders of dignitie, for the diuersitie of giftes, the greatnesse of labour, and the worthinesse of their calling: and iudgeth it to be barbarous, to will to take this order out of the Church: he iudgeth that other Ministers ought to obey their Bishops in all things that tend to the edification of the Church according to the words of God; and the profitable order of the Church: it iudgeth that the Bishops haue authoritie ouer the other ministers of the Church, no such as is of Lordes, Princes, Tyrannes. Whereby he acknowledgeth all function of degrees and superiorities among Ministers, and the iurisdiction of Bishops ouer other Ministers. After all this he expressedly wordeth these words centered in mine answere: Doeth he not therein mocke his Reader, I haue other bookes reported of Hemingius than he himselfe in that Chapter affirmeth: and whether he meant vnto me that woulde haue distinction of degrees ouer all the ministers, as to you that woulde haue an equalitie, which he reiecteth as a thing euill and barbarous controuersie.

To take away degrees is barberousnes.

Ministers subiect to Bishops.

Touching your note gathered out of him, I doe briefly answere: first, in the exposition of the 21. of Luke, for so far as you see, for I woulde not haue Archebishops or Bishops &c. to take from Kinges their rule and iurisdiction as doth the Pope: neyther woulde I haue them to vsurpe ouer the people as Kinges and Princes doe. And I doe not thinke but that the ministers haue authoritie that they haue, to a ministerie for the gouernement of the Church, except communitie of other, and yet a gouernement for: for the Apostle saith, *ad Hebr. 13. Obedite his qui præsunt vobis.* Obey them that beare rule ouer you. And Hemingius in that place especially treateth against the two swordes of the Bishop of Rome, and his worldly pompe.

Hebr. 13.

For the kinde of authoritie that the Bishop hath ouer the Ministers, that it should be of a father, and not of a master, I agree with him, and I knowe that all you speake to the contrarie in the name of this Churche, is more than you can prooue. For if they haue offended in any thing, it is not many times; which is a fault euen in a

What kind of authoritie the Bishops exercise.

Chap. 3. the. 73. Diuision.

Answere to the Admonition Pag. 73. Lin. 11. & Sect. 4.

M. Fox. Wherefore that I conclude with the very wordes of that learned man, (who payne to well deserued of this Church of England) Master Foxe: In the ecclesiastical state we take not away the distinction of ordinarie degrees, suche as by the Scripture be appoynted, or by the Primitiue Churche allowed, as Patriarches or Archebishops, Bishops, Ministers and Deacons, for of these foure we especially reade as chief: in which foure degrees as we graunt diuersitie of office, so we admit in the same also diuersitie of dignitie: neyther denying that which is due to euche degree, neyther yet maintayning the ambition of any singular person. For as we giue to the Minister place aboue the Deacon, to the Bishop aboue the Minister, to the Archbishop aboue the Bishop, so we see no cause of inequalitie, why one Minister should be aboue another Minister, one Bishop in his degree aboue another Bishop to deale in his diuces: or an Archbishop aboue an other Archbishop: and this is to keepe an order duely and orderly in the Church, according to the true nature and definition of order by the authoritie of Augustine, *Ordo est parium dispariumq; rerum sua cuique loca tribuens dispositio.* Hitherto M. Foxe.

Nowe let the indifferent Reader iudge whether these offices be straunge and vnheard of in the Church of Christ, or no.

T. C. Pag. 90. Sect. vlt.

M. Doctor, (saieth he) in this matter with M. Foxe: but either for feare that the place should be founde, that there ought be subscription, or for feare that M. Foxe should giue me the solution, which hath giuen you the obiection, he would neither name the place of the booke, nor the booke it selfe, he hauing written diuers. You can not speake so muche good of M. Foxe, but yche I shall not willingly subscribe vnto: and of all men let me haue learning, of good wyth, and of honor, that one beareth to another, to reade that which he writeth, I (a) pray you. I haue read more of him, than you. For I haue read ouer his bookes of Martyrs, and so I thinke no one more than you: for if you hath read so diligently in M. Foxe, as you bosse boaste, I dare be sworne that this place, he would haue taught you the forgerie of these Epistles, wherewith you fetche these authorities, and would haue shewed you that the diuersitie of the names of the Archpriest, Bishops, and other degrees, (which you say Ierome vseth) doth proue nothing in the Apostles times, howsoeuer you can not tell, before you come to Nicaenum tempus, (which time, the Popes of Rome (b) pretende your Grace) M. Foxe is an ordinarie name giuen to the Bishop of a diocesse, and therefore it followeth, and is plaine about an hundred yeres after the Apostles, that one Bishop had the ordination, and ouersight of more Churches than one, and so farre as I know, none of more parishes, vnder the archbishop, and so ouer. But as for the book that he speaketh of, he (c) should not haue me his friend, if I should make any diligence therein, or search for it, but pardoned, because you bee so affectionate to Maister Foxe, you will not suspect the cause, and therefore I will referre you to Maister Foxe himself, who (I dare say) will not refuse the cause, and other answere I thinke he is not bound vnto. For whereas you say that M. Foxe vseth the place, because I vse it not: you are deceiued, for I neuer sawe the booke vntill I saw it, I saw first M. Foxe before that place was alleadged before me other, which gaue the solution to that place, especially seeing M. Foxe in another place pag. 96. proueth the Epistles of Ignatius to be counterfeite, he vseth this reason, because the fifte canon of the same Epistles distinguisheth of the difference betweene Primates, Metropolitanes, and Archebishops, whiche distinction (saieth he) of titles and degrees sauour more of ambition than perfection. Moreouer I say that M. Foxe supposing otherwise, hathe made greater paines, and looketh more diligently to matters subiect to blame, than to commende, and he knowes, more vnlike of humilitie, more commendable or necessarie was done. And all in all I say nothing be spoken there to the prejudice of the doctrine of the Gospell. I am sure M. Foxe, to whose learned iudgement I submit my selfe in that cause, shall not haue any authoritie or name therein to bring any preiudice. Now will I also leaue with you, and leaue it to the iudgement of the indifferent Reader, how well vse of the

(a) I marueil this place couldst escape so diligent a reader.

(b) A suspicious word.

Pag. 78. of the booke of Acts.

(c) I pray you be not angrie.

Scrip-

Sin-

Scriptures. Cheefly, before the ende. you haue spoken of the Bishop of Rome all the names of Archebishop, Patriarche, Archetarque, Primate, &c. of the first Councell of the Church of Rome, and of Antichrist lately in our time.

Io. Whitgifte.

If you had so diligently read M. Fore his booke of Martyrs, as you boast and brag that you haue done, then could not this place haue been so straunge vnto you, for it is in the. 20. page of his first tome, where he hath an whole treatise touching the supremacie of the Bishop of Rome, and speaketh of this matter at large. If he wrote he his own, and expresse his own iudgement of these degrees & offices in this Church of England. It had been some token of modestie, for to haue commended your selfe, and your owne reading, that you had not despised any other mans: But to commend your selfe, and to detract from an other, is either arrogant follie, or foolish arrogancie. I can bring forth good testimonies of my reading of these bookes, though I vse no braggs thereof, or vayne comparisons.

I haue alleaged none of these Epistles other wyse than M. Fore him selfe hath alleaged them.

M. Fore hath shewed him selfe (in the place by me cited out of his booke) to be no enemie either to Archebishop, Primate, or Bishop, for I am sure he speaketh as he thinketh, he is not a man like to be corrupted with money, and therefore in so saying, you doe vs bothe great iniurie.

You may not iudge my heart: I thinke of M. Fore as of one that I loue and reuerence, I will not vtter all that I could, least I should seeme to flatter.

Where is nothing that goeth either before that place, or followeth after it, that can procure any other sense to his wordes, than that in the which I haue let them downe. I doe not alleage M. Fore for the originall of these names and offices, but for the allowance of them. These wordes that I haue recited are not spoken in the Iewes, or papistrie, but of the order of gouernment of this Church, which he alloweth, and I dare say for him, that he hath herein vttered nothing, which he thinketh may hurte the syncerite of the Gospell. And I am right well content to let the godly Reader iudge of bothe our prayses.

¶ The defense of the answere of M. Iewell, concerning Archbishops. &c. against the vnreuerende Replie of T. C.

Chap. 4. the. 1. Diuision.

T. C. Pag. 91. Sect. 1.

AND for as much as I haue purposed to answere in one place that which is scattered in diuers, I will here answere half a sheete of paper, which is commonly cast vnto the people, put forth in the name, and vnder the credite of the Bishop of Sarisburie, wherin I shall lay nothing of those bytyng and sharpe speeches, which are geuen generally in the beginning, when he calleth the gouernours of the proposition which concerneth Archebishops & Archedeacons, newters, partly in the ende, when he calleth them children, and the newters of (*) the Catholik Communion, &c. If he had learned for his learning and grauitie, and other good behauiour of the Churche, in defending the cause thereof against the papistes, but cruelte hath vtterly bereft it of her honour: neuer the lesse and laybe by in peace, it were agreed on howsoeuer to wipe of or breake vp his grate, onely I will leaue it to the consideration of the Reader vpon those thinges which are alleaged, to iudge whether it be any sentencelle of newtrite, which is conteined vp in grate testimonies of the auncient Fathers of God.

(*) A shameleſſe and wicked lye.

Io. Whitgifte.

If you doubt whether the Bishop of Sarisburie were the author of that half sheete of paper, or no, you may see his owne hande in writing. If you call the wordes which he vseth there sting and sharpe, what shal we thinke of yours? we had rather terme them Serpentine or Viperous: or if there can be any other name that better expresseth such

immodeſt

M. Iewels answere insufficient.

immodest, contemptuous and scoffing speaches. *Hypocrite, gold ridden, stuffed in a cole sack, Iesuite, &c.* But what are these bitter and sharpe woordes, that he vseth? saieth that he be called the ouerthrower of the proposition, because he ouerthrew Archbishops and Archeacons, monkes: and so he may be called vpon occasion, and they doctors to amongste. Do these be bytyng and sharpe woordes? but woorthie of them whome they be spoken vnto. Why M. C. calleth these woordes so grieuously? euen because they touche vpwardes. For the mans is of that humilitie and patience, that if there be neuer so little signification giuen of any vnskilfulnesse or lacke of learning in himselfe, he roareth like a lyon, & sweateth like the seat for some of that faction can in any case abide to haue their learning touched: and they will not sticke to commendyng themselues, to disdaine all others, yea euen that notable Iewell, whose both labour and learning they so vtterly [illegible] seines despise, as I haue heard such report haue come, and a number more besides. For further proufe whereof, I doo but referre you to the reporte, that by this faction was spred of him after his last Sermon at Paules crosse, wherein he did confirme the doctrine before preached by a famous and learned man, touching obedience to the Prince and lawes. It was then strange to me to heare so notable a Bishop, so learned a man, so stoute a champion of true religion, so paynefull a Prelate, so vngratefully and spitefully vsed, by a sorte of vnmeaning, brutish, & impudent tongues. But it is their maner, except you please their humour in all things, be you neuer so well learned, neuer so paynefull, so zealous, so vertuous, all is nothing with them, but they will depraue you, raile on you, hate you, stuent you of you, and spred false reportes of you, as though you were the vilest persons in the whole earth.

The Bishop maliciously slaundered by M. C.

And consider together M. C. he not euen notice in the same; for before maliciously sorte he flatter that he reuerence Bishops, saying, that he [illegible] of the Gospell [illegible], when he speaketh of their calling, [illegible] except all were of that sorte that they speake: so that accordyng to them [illegible] though I speake somewhat earnestly: it is in the behalfe of a Iewell, that did [illegible] and was vexed by contentious and vngratefull persons. If it pleased God [illegible] haue suffered him to liue vnto this day, to answering this his playe, he should [illegible] haue proued his bytyng and sharpe woordes, (as they be called) to be more true. But seeing that he is at rest, and not here to answere for him selfe, though in respecte of him I am farre vnmeete to interpose in his doinges, yet in respecte of the cause and aduersarie, I will be bold to fulfille his answere.

Chap. 4. the. 2. Diuision.

¶ The Iudgement of that Reuerende father Iohn late Bishop of Sarum, auouched by his owyne hande.

Nullitatis assertio.

Archiepiscopus & Archidiaconus nusquam nominantur

Primaratio.

The first Reason.

God ordeined the Churche, that he might be set a perfect patterne orderly. *Ephe. 4.* but there is named neither Pope, nor Archbishop, nor Archeacon.

The answere of the Bishop of Sarisburie.

Eius solutio.

Howe knowe you that the fourth chapter *ad Ephe.* is a perfecte patterne of all ecclesiasticall gouernment? we haue nowe neyther Apostles, nor Euangelistes, nor Prophetes, and yet are they the chefe in that patterne, neyther haue we there either Bishop, or [illegible], or [illegible] or *Lector*, and yet are these necessary partes in ecclesiasticall gouernement: therefore

The. 4. Ephe. no perfecte patterne of all ecclesiasticall gouernement.

Therfore that patterne is not perfect to holde for euer, neyther were there then any publike Churches or Pulpits, or Schooles, or Vniuerslities. &c. S. Paule nameth neyther Pope nor Archbishop I graunt, and the Churche is not gouerned by names, but by offices. Euery Bishop then was called Papa: and Anacletus, that was next after Peter, (if there be any weyght in his wordes) nameth Archbishops.

T.C. Pag. 91. Sect. 1.

Vnto the ptere of the. 4. of the Ephesians before alleaged, he answereth cleane contrarie to that which M. Doctor saieth, that that place maie neither Apostles, nor Euangelists, nor Prophets, neither therin he woulde conclude, that that place is no perfect pattern of the ministerie in the Church. In deed it is true, we haue not, neyther is it necessarie that we should. It was therfore sufficient that there were some, and for a time, to that the feawe of those were, as no cause why the ministeries there named be not sufficient, for the accomplishment & full furnishing of the Church, nor cause why any other ministeries should be added, beside those which are there recited.

Io. Whitgifte.

Not one worde concerning to any thing that I haue spoken, for I told you before, in what respecte it may be saide that those offices to remayne, and in what respecte they be ceased: there is nowe no planting of Churches, nor going through the whole worlde, there is no writting of newe Gospels, no prophesying of things to come, but there is gouerning of Churches, visiting of them, reforming of Pastors, and directing of them, which is a portion of the Apostolicall function, there is preaching of the Gospell, expounding and interpreting the Scriptures, whiche be incident to the Euangelist & Prophet. Against this no learned man (as I thinke) speaketh.

Tract. 4. ca. 3. diuis. 1.

In what respect Apostles &c. be ceased.

The Bishops argument.

But nowe to my Lorde of Sarisburie his argument, whiche is this: that, from the which some what must be taken, and vnto the which some what must be added, is no perfect pattern, but Apostles, Euangelistes, Prophets, are taken away from the fourth to the Ephesians, and Doctors & Elders (as your your selfe say) must be added, *Ergo* it is no perfect patterne: neyther do you, neyther can you answere this argument. But I will come to your accustomed shiftes.

Chap. 4. the. 3. Diuision.

T.C. Page. 91. Sect. 2.

Afterwarde he sayeth, that neyther Bishop nor Elder are reckoned in that place. The pastor is there reckoned vp, and I haue shewed, that the pastor and Bishop are all one, and are but diuers names to signifie one thing. And as for those Elders whiche rule duely gouerne, they are made mention of in other places, and therfore the Bishop and Elder are there conteyned, which thyng also M. Doctor graunteth.

Io. Whitgifte.

If the Bishop be conteyned vnder the Pastor, why may not the Archbishop be so likewise: but if the Elders (which you say do only gouerne) be not there conteined, and yet a necessarie function in the Churche (as you thinke) holde, can it then be a perfect platforme? or why may not Archbishops, Archdeacons be also necessarie, thoughe they be not in that place named: but you say that those Elders be in other places mentioned. That is no answere to this place, but a reason rather to proue it no perfect patterne.

M. Doctor graunteth a Bishop to be conteyned vnder the name of a pastor. But he doth not graunt that your Elder is he, or euery *Presbyter*, (to whom the ministerie of the worde of God and sacraments is committed) to be a pastor.

Chap. 4. the. 4. Diuision.

T.C. Page. 91. Sect. 3.

After that he doeth shewe it is no Catechisme where be a pastor, there is one to teache, and ought to instruct the youth, neyther (saith he) pertayneth to any other, in the churche, and preacher to teache the points of the rudiments of religion, that vnto the Pastor, sometyme in some Churches and gouernours ioyned almost a seuerall office of teaching

Io. Whit-

Io. Whitgifte.

If a paſtor and a Catechiſte maye be in one, why maye not a Biſhop and a gouernour alſo be one, and ſo your Elders that out of the holye ſcriptures, and auncient writers, that the office of a Catechiſte hath conſiſted in the Church, and diſtincte from the paſtor. One was then a Catechiſt in the Church, as Origene in his firſte booke ad Gregorium ſheweth, and yet he was not then a Paſtor. Catechiſt and paſtor diſtincte.

Chap. 4. the 5. Diuiſion.

To. Cr. Pag. 92. Sect. 1.

(*) Where haue you Scripture for this grace?

Now where be ſuche churches in any other Diocees and Realme conſtituted? In the Diocees I haue ſpecified, that is, where ſpeaketh thoſe ſeuen of thoſe ſeuentene which are ordeined both to teache and gouerne the Churches, and therefore there haue no other churches to ſpeake of? Where haue you ſcripture for this grace? and where the Miniſter is to ſee ſuche officers the Churches, (whoſe office conſiſteth onely in teaching and gouerning) to be placed? Or what ſhall he do, if he finde them not? Shall he (*) take of either of them two the ſame, or haue them both? Or ſhall he place them both? Or ſhall he place neither of them, but ſome other perſon? Or ſhall he place none at all? Or ſhall he place ſome other perſon, or ſome other perſons? Or ſhall he place ſome other perſon, or ſome other perſons, in the Church of that parrocke, and in ſuche manner as other Miniſters in other Churches be placed, or in ſome other manner in the Church of that parrocke? Or ſhall he place ſome other perſon, or ſome other perſons, in the Church of that parrocke, and in ſuche manner as other Miniſters in other Churches be placed, or in ſome other manner in the Church of that parrocke? Wherefore, or

Chap. 4. The 6. Diuision.

(*) I graunt, but not out of the. 4. to the Ephe.

Iud. 5.

1. Sam. 19.
2. Reg. 12

(*) Where these ... [illegible]

Act. 6.

Io. Whitgifte.

The Bishop is not answered.

Elenchi.

M. Iewels answere iustified.

Fa. W. bruite.

I haue before shewed, that the office of planting Churches, of ouerseeing many Churches and Bishops, of suppressing schismes &c. was in the Apostles, & is in the Scriptures: But in these things doth the office of an Archbishop consist, and in part of them the office of an Archdeacon, therefore the offices of Archbishops and Archdeacons be contained in the scriptures, and were in the Apostles time: And although (as I then sayde) that this part of the Apostolicall office, which consisteth in planting and watering Churches through the whole world, is praised; yet the manner of gouernment by placing Bishops in euery Citie, by ordeining and gouerning them, by visiting the Churches, by ruling of Synodes and Conferences, by giuing order for euery thing that doth, and shall chance, and is in the Church or the Bishops: these things are as most meete men to gouerne the same. All therefore seeing the offices be in the scriptures, there is no cause why the names should be missed. Take care of the Church.

The office of archbishops & archdeacons contayned in scripture.

Chap. 4. the. 8. Diuision.

T. C. Pag. 92. Sect. 4.

Last of all he saith that Anacletus (if there be any weyght in his Epistles) maketh an Archbishop. I know what is reported before him in the Epistles: I think you that he be counted to be the Bishop whose Catalogue we finde to be set before the beginning of the seruice of the Masse in the Romish Church. But if you be of the Catholike perswasion, that these Epistles are not worthy to be read in the Church, much more are they to be refused in matters of controuersie.

(*) That was not read, but not receiued.

(*) A false reason.

Fa. W. bruite.

Yet you see that learned men are content to vse such authorities as occasion serueth, as I haue also before shewed other learned men to be the like. And if it be so *Supra, cap. 2. diuis. 13.*

Chap. 4. the. 9. Diuision.

The second Reason.

The Synagogue of the Iewes was figure of the Church of God: and God of his perfection of that Church omitted nothing. *Secunda ratio.*

The Answere of the Bishop.

I see not what you would conclude: perhaps you will say they had not the names of Pope or Archbyshop. So had they but this name Episcopus in all Moses lawe, yet were not all Priests of like auncientie in gouernement. They had other names that were equiualent vnto Archbyshops: as *Principes Synagogæ* [illegible] *Primates Synagogæ* [illegible] *Principes sacerdotum* [illegible] *Sanctum Sanctorum* [illegible] *Sacerdos magnus* [illegible] *Princeps sacerdotum.* I touched this argument vpon the 3. Diuision. Against whose obiection I answered, that to the perfection of the Synagogue there wanted nothing, it may be answered, that to the perfection thereof there wanted many things, as it is knowen and confessed. And as the Synagogue had not Pope, and Archbyshop, so had it not the name of Apostle, or Euangelist. *Eius solutio.*

T. C. Pag. 92. Sect. 4.

Let all men iudge whether he [illegible] full

full appointed by the commandement of God the Father, which knoweth not what could be concluded of it: I haue shewed before that there is nothing lacking vnto vs, than that the Church vnder the Gospell should haue all those things that the Church had, as should haue nothing which that had not. Now then vpon this conclusion that the Lorde which knew so carefully for that as not to omit the least, would not be so carelesse for this Church vnder the Gospell, as to omit the greatest. &c.

To. Whitgifte.

Trail. 2. cap. 6 diuis. 3.

I take you before, that that which you call the perfection of the Sacraments, I rather a burthen than a perfection: for God therefore prescribed vnto them a number of formes of externall things, that it might be a meanes to keepe them from further inuentions, but to vse in such things he hath left a greater liberty: and the perfection of the Church doth not consist in outward ceremonies, but in spirituall graces, whereas both the Lorde might more plentifully and gratiously vse them for the Church vnder the Gospell, than he did for it vnder the Lawe.

Trail. 2. Touching externall orders both of ceremonies and gouernment he hath left the disposition thereof to his Church in many things, as I haue proued in the beginning of this booke.

Chap. 4. the. 10. Diuision.

T.C. Pag. 92. Sect. 6.

(*) This was one cause, but not the onely cause,

(a) A Popishe non sequitur.

[illegible] that there was then which should [illegible] all, and therefore all the rest, he doth well know that the onely cause [illegible] was [illegible] that the onely [illegible] our Sauiour Christ, being come, there is now no cause [illegible] but that [illegible] vnto one, and further that it is vnlawfull that there should be any such, (a) but it is lawfull to haue one head ouer all the church: for as it is knowne, that that Priest was the head ouer all the whole church, which [illegible] our Sauiour Christ.

To. Whitgifte.

[illegible] bigh priest also appointed to gouerne other for order and pollicie, and so was Dauid and Salomon. The figure is taken away and the blood of Sacrifice: but the office of gouerning remaineth still, and is to be obserued as the state of the Church requireth. Christ being come, the office of sacrificing ceaseth but not the office of gouerning: for Christ by his comming did not take away gouernment, and pollicie, as not from the Ecclesiasticall state.

A popish reason vsed by the Iesuiter. Caluine.

This reason of yours, that that priest was the head priest ouer all the church, therefore if by ensample we will haue an Archebishop he must be such a one as that gouerne the whole church, is in deede a plaine confirmation of the papists reason for the supremacie, who thinke that they may reason in like maner. But I will serue you as M. Caluine answereth the Lib. 4. inst. cap. 8. Sect. 87. There is no reason that compelleth to extende that vnto the whole worlde which was profitable in one nation: nay rather there is a great [illegible] nation and the whole world. Because the Iewes were [illegible] with [illegible] lest they should be either ouercome through the vanitie of straunge rites, or else desert the seruice of his worship in the middest of the varietie, there he appointed [illegible] whom all should [illegible], that they might be better vnited in vnitie. Now when [illegible] is dispersed throughout the whole world, and doth not so much [illegible] the gouernance of both the Testaments [illegible] it is [illegible] [illegible] which [illegible] ought to be ruled [illegible]

I shall [illegible] another and worse [illegible]: euen the same that you haue [illegible] of him, touching the figure, but yet as it answere is more [illegible]

Nowell. Lib. 1. 63. nio. And M. Nowell, against Dorman reasoning as you do, giueth him this answere. It agreeth very well with the estate of the olde age, that as they beyng one natiō had one chief Priest, so is it good likewise that euery Christian [illegible] haue their chiefe Priest or Bishop.

It agreeth not that because the Iewes, one nation, had one high Priest to governe them in doubtes, therfore all nations through the world should haue one high priest ouer all others: for not only the vnlikelyhood betwene these two, but the impossibilitie of the latter is most euident. Other learned men also ther be, as *Hyperius Lib. 3. Method. Theolog.* & diuers others, who answering this same argument of the Papists, say, that by it we may well proue that one Archbishop or Metropolitane maye governe one Prouince, or one kyngdome, but that it is to weake to proue that one Pope may governe all the world. Neither you haue rather giue strength to the aduersarie, then lacke argumentes to the defence of your cause.

Chap. 4. the. 11. Diuision.

T. C. Pag. 91. Line. 1.

Io. Hibitzfire.

These titles be as glorious as any that are vsed to speake in our church. And you L. of Sarum speaketh of names, to the which you do not answere one worde, but take out other matter to blinde the Reader with, least he should beholde your folie. But I will followe you. You say that in stede of the Synagogues &c. we haue particular Churches and congregations &c. and I say vnto you, that they haue the particular Synagogues as well as we haue now particular Churches, the which you your selfe in effect haue confessed before. And yet would I further aske you, whether Christes kingdome vnder the Gospell be not as great as was the kingdome of Dauid? Or whether the Christian common weale be not as great as was the Iewish? Or whether there be not as many Christian congregations, as there were Iewish Synagogues? Or whether there be not as many Christian Bishops and Pastors, as there were Iewish Priestes and Leuites? And I maruell that you will speake this, especially seing that you would binde vs to the ciuill lawes of Moses, where of this is a portion.

The Reader iudgeth by the matter.

Pag. 22. Line. 1.

You adde that by all these princes were meant officers, as by the prince of the whole land. God did not there, &c. all this maketh nothing against our officers, except you will also take away the Prince of the whole land.

Pag. 22. Line. 1.

Pag. 22. Line. 1.

Chap. 4. the. 12. Diuision.

T. C. Pag. 91. Line. 13.

2. Chro. 19.

of God, but not medle with the holy and commaundement of God, who shal dare he so bold as to take vpon him the execution of the chefe office of the Church and to alter the policie that God hath appointed by his seruantes the Apostles?

Io. Whitgifte.

You runne away with the matter, as though all were cleare when as it is not so. You affirme, that Dauid did appoint these offices touching the distribution of the offices of the Leuites & Priests. &c. by the aduise of God, and Nathan the prophets of God. And for proof hereof you quote in the margent, 2. Chron. 19. where there is not one word for your purpose, or signifying any such thing. In deed in the 2. ch. 20. 29. there is affirmed the lyke thing. But my L. of Sarisburie hath answered you, that such negative reasons are very weake. And if you will denie it to be a negative reason from authoritie, yet can you not denie but that it is as feeble an argument as almost can be. For what if Dauid did appoint these offices touching the distribution of the offices of the Leuites & priests &c. doth it therefore follow that the church at no tyme may appointe such offices as shall be thought meete for the gouernment of it, according to the tymes, places, and persons? where haue you learned of a singular example to make a generall rule, or to frame an argumente *a solis particularibus*?

Scripture alleaged against himselfe. 2. Chron. 19. vers. 8.

In the 2. Chron. 19. which you haue quoted in the margent, there is a notable place against you: for there expresse mention is made that Iehosaphat set in Ierusalem of the Leuites, and of the Priests, &c. for the iudgemente and cause of the Lorde, and made Amariah the Priest chiefe ouer them: not that were they Iudges for the citie of Ierusalem onely, but for the whole countrey. And yet we reade not of any commaundement that Iehosaphat had [illegible]

Chap. 4. the 3. Diuision.

T. C. Pag. 21. Sect. 1.

And where the Bishop saith, it is needless and ridiculous that they should make choyce of the Pastours of the Church of the Iewes (which I doe not beleeue, nor can not conceiue, that Church seemeth (a) also vnto vs to be perfect in all thinges, which the Lord would haue borne in mente the consistorie of our Sauiour Christ, &c. And if there were any thing wanting, it was not for want of good lawes and policies, whereof he speaketh vs, but for lacke of due execution of them, which we confesse not.

(a) This is directly contrary to your selfe.

Io. Whitgifte.

Commisit nulli &c. Howe can he more bewraye other man, that bewrayeth himselfe? For before (after you haue reckoned diuers things) you write to the same of that Church of the Iewes, to the whiche they pay no small honour) thus saye, that you shall offer to any that will come into the same of the Church, to proue that they had diuersity, whyche were vnknowne to the rest of the Church. And here you saye, that it wanted nothing to the perfection of that estate: howe you will reconcile your selfe, I know not: yet I wish you better it be your aduisure not to respecte your owne credite, so that you may seeme to discredite that whyche that notable Bishop hathe spoken: but that whyche I haue alleadged of Iehosaphat, 2. Chron. 19. hathe manifestly iustifyed my Lord of Sarisburies saying, and condemneth yours. For where it is to be learned that in matters of gouernment, wherein there appeareth to haue been continuance by many yeares, commaundemente of God, whether yet expressed in the booke of God, but of Iudges elected & appointed

T. C. contrarie to himselfe.

Pag. 22. Sect. 1.

Chap. 4. Sect. 14. Diuision.

M. Iewels answere inclined.

The third Reason.

VVhere the substance of any thing is made perfect, there the accidents be made perfect. *Tertia ratio.*

The Answere of the Ivshop.

Fitst, this *Maxima* is not proued: for it may well be doubted, whether the most perfit substance hath euermore most perfit accidents. And againe the substance of Religion in the first primitiue Church was farre other then it is now, in the diuersitie of accidentes, and not in substance. Therefore this allegation of substance and accidentes was not pertinent. In the primitiue Church God raysed vp Apostles and Prophets, and gaue them power of miracles, as the gifte of tongues, the gifte of healing, the gifte of gouernment, &c. In place whereof he hath now giuen Vnto vs, Scholers, Bishops, Archbishops, &c. But you say there was then no Archebishop. So may you say that before the king Saul there was no king in Israel. So may you say that before of late times there was neither Duke nor Earle in England. So may you say that in the primitiue Church, there was neither Deane nor Person nor prebendarie. And yet now both in Ecclesiasticall and ciuil government all these are thought necessarie. Last of all, where you say there was no Archbishop in the primitiue Church, it is answered by many that S. Paule made Titus Archbishop of Crete. Erasmus sayth, *Paulus Titum constituit Episcopum Cretæ confessim.* And Lyra likewise sayth, *Paulus mittit Titum Episcopum Cretensem.* If these authorities like you not: Chrysostome sayth, *Paulus Tito multarum Ecclesiarum iudicium commisit.* Now hauing the gouernment of many Bishops, what may we call him but an Archbyshop? *Eius solutio.* *Erasm. arg. epi. ad Titum.* *Chryso. 1. arg. Tit.*

T.C. Pag. 93. Sect. 2.

For the two last reasons against the Archebishop of Canterbury, although I be well acquainted with diuers that fauour this cause, yet I did neuer heare them before in my life: and I beleue they cannot be proued to be his reasons, seeing they are supposed to be, and which did set downe the proposition, that the Bishop confuteth. Notwithstanding the former of these two seemeth to haue a good probabilitie, and to be grounded of that place of Scripture, that sheweth, that according as the substance of any thing is perfect, so are those things that are ioyned and adioyned vnto it. But because I speake this matter from others, I will not stay in writing. I will therefore by abstayning from such reasons, the rather auoyde all rash censures, least of those I should be learned.

Io. Whitgifte.

In deede you may discharge what you list, for you could neuer be brought before this time to set downe your reasons in writing: and there is no hold at your tongue, for you will affirme and denie, euen at your pleasure, and to all diuersitie of your companions, as experience hath taught. And yet you thinke that this former reason hath a good probabilitie, &c. howbeit, you answere not one iote to my L. of Sarums solution, which proueth it to be very sounde. The vnaduisednesse of the Reporter and his companions.

Chap.

Chap. 4. the 15. Diuision.

T.C. Pag. 93. Sect. 3.

And as for the answere which they make, that in place of Apostles, Prophetes, the gifts of tongues, of healing, and of gouernment, are brought in vniuersities, scholes, Bishops and Archbishoppes for scholes and vniuersities. I haue shewed they haue bene also vsed, and therefore

of the scholes, they shall be founde to be rather quite than Ecclesiastical. And therefore cannot serue in steade of any Ecclesiastical ministerie. If the Bishop be neither there to come in place of the gift of the tongues, and aduantage of the Storehill that serue first ouer Christians, I graunt it, and then it maketh nothing to this purpose.

Fo. Whitgifte.

You doubt not (I beleeue) that there is a ministerie ordeined in the church of Christ, now you shewe this to proue there were any vniuersities or scholes of Christians in the Apostles time. I am not minded to contrary any thing that is alleaged for vniuersities or scholes: neither meanes I hereby to moue you to make this matter of controuersie, but I am certeine that God worketh now in the Church by meanes of vniuersities & scholes, that serued his purpose in y Apostles time, not accidentally, by his Apostles and Prophets, and their gifts of tongues, healing, gouernment, &c. which he vseth nowe not, but inspireth at once (without teaching, such he gaue them) a tongue, a healing, a ministerie, &c. (scholes, vniuersities, & such like) whereby it is true that the Apostle hath sayd.

And whereas you say, that scholes cannot be called the Storehouse that serue, or the schoolemasters which teach, as others appointed for the gouernment of the Church: that be rather ciuill than Ecclesiasticall: If you speake of scholes and schoolemaisters as heathenishe common wealth, it is true. But if you speake of a Christian kingdome, it is most vntrue. For in a Christian common wealth, scholes are the first nurries, that bring vp children in the true knowledge of God, and of his worde, & prepare many of them to the ministerie, both which are Ecclesiasticall gouernment if you talke of vniuersities, such especially as be in this Realme of England, then whether you call them the maisters, fellowes, or scholers, or rules or orders appointed for the gouernment of them, they be for the most part Ecclesiasticall, and that true these things make greatly for the purpose, and you haue sayd nothing that can ouerthrowe them.

Chap. 4. the 16. Diuision.

T.C. Pag. 93. Sect. 4.

As for Bishops they can not come in place of Apostles or prophets, for as much as they were when the Apostles, Euangelists and prophets were, and are one of those ministeries, which Ephesians 4. mentioneth in the. 4. to the Ephesians, being the same that is the pastor.

Fo. Whitgifte.

I tolde you before, that that part of the Apostles office which consisted in gouernment, as not to remayne in Archbishops and Bishops, as to visite Churches, to reforme disorders, to suppresse contentions and such like: which also they practised in the Apostles time, in such places as were committed vnto them by the Apostles, as it is euident in Timothie and Titus.

Bishops succede Apostles in gouernment. Cyprian. Ambrose. Zainglius.

That Bishops do succeede the Apostles in this funnion of gouernment it may appeare by sundry learned writers. Cyprian *Lib. 3. epist. 9.* writeth thus: But Deacons must remember that the Lord hath chosen Apostles, that is to say Bishops and chief gouernours, but the Apostles after the Ascension of the Lord into heauen did appoint vnto themselues Deacons, Ministers of their Bishoprick and of the Churche. And Ambrose *in. 4. ad Ephe.* saith, *Apostoli Episcopi sunt*: Apostles are Bishops. Zainglius also in his *Confession* saith that the Apostles when they left of going from place to place, & remayned in one Church, were no more called Apostles but Bishops, as Iames at Ierusalem, and Iohn at Ephesus. Wherby it may appeare that it seemeth straunge neither to the olde writers, nor to the newe, to say that Bishops succeede the Apostles and come in places of them.

Chap.

Chap.4.the.17.diuision.

T.C.Pag.93.sect.vlt.

There remayneth therefore the Archebishop, which if he come in place of the Prophetes and Apostles (as the Bishop sayth) howe commeth it to passe, that the Bishop sayth by and by out of the authoritie of Erasmus, that Titus was an archebishoppe: for at that tyme there were bothe Apostles, Prophetes, and Euangelistes. If it bee so therefore, that the archebishoppe muste supplye the waute of Apostles, &c. howe commeth it to passe, he wayteth not his time whyleste they lyued with him vnto whom which is come out of time, and vnto the intrusyue and haste fruite, whiche is seldome or neuer holesome. And for one to come into the Apostles or Prophets place, requireth the authoritie of him whiche ordeyned the Apostles, &c. which is the Lorde and his institution in his worde, which is that which we desire to be shewed. But hereof I haue spoken before as ought.

Io.Whitgifte.

It is not vnknowne to suche as be willing to learne, that where the Apostles coulde not be present them selues, there they appoynted some other to gouerne the Churches for them: as the Apostle Paule dyd Titus at Creta. Therefore this reason of yours is same answered. And in that that the Apostles dyd appoynt Bishops in Churches whiche they had planted, and gaue vnto them suche authoritie, it is euident that therein they made them their successours, which they did not without sufficient testimonie and warrant of the spirite of God: and therefore you doe but talke, you proue nothing.

Chap.4.the.18.Diuision.

T.C.Pag.94.Lin.3. & Sect.1.2.

The necessitie of Deanes I do not acknowledge, I haue already spoken of them. Touching Prebendaries I shall haue occasion to speake a worde hereafter. For Earles and Dukes and suche like titles of honour, they are ciuill, neyther dothe it followe, that because there may newe titles or newe offices be brought into the ciuill gouernment, that therefore the same maye be attempted in the Churche. For God hath left a greater libertie in instituting things in the common wealth than in the Churche.

For, for so muche as there be diuers Common wealthes, and diuers formes of Common wealthes, and all good, it followeth not, that the offices and dignities which are good in one Common wealthe, are not good in an other: as those which are good in a Monarchie, are not good in Aristocratie: and those which are good in Aristocratie, are not good in a Popular state. But that can not be sayde of the Churche which is but one and vniforme, and hath the same lawes, and forme of gouernment throughout the worlde.

In common wealthes also, there are conuersions, the forme being changed into an other, which can not be in the true Church of God.

Io.Whitgifte.

Your acknowledging or not acknowledging the necessitie of Deanes, &c. is not greatly materiall: they depende not vpon you. To the example of king Saule the first king of Israell, you say nothing, and yet it is materiall. There is no suche difference betwixte the ciuill gouernment of the common wealth, and the externall gouernment of the Churche, but that the one in many things may be vsed as an example for the other. And it is vntrue that the externall forme of gouernment in the Churche ought to be one, and the selfe same throughout the worlde in all tymes and places, as it shall hereafter more fully appeare. But still I would haue the Reader to note what kinde of gouernment of the Church you doe alleine: and ioyne the same with that assertion of yours, that the gouernment of the common wealth must be framed according to the gouernment of the Church, as the hanging to the house. Tract.17.

Chap.4.the.19.Diuision.

T.C.Pag.94.Sect.2.

As for Erasmus authoritie which sayth that Titus was an archbishop, I haue answered to it.

(*) Verse, for you haue not as yet spoken one worde of it.

And whereas Chrysostome sayth, that the gouernment of many Bishops was committed to Titus, (*) I haue declared in what sense it is to be vnderstanded, and yet vpon these wordes the Bishop can hardly conclude, that which he would: that Titus had the gouernment of many Bishops. For it is one thing to say, the ordeining of many was committed vnto Titus, and an other thing to say, that he had the gouernment of many.

Io. Whitgifte.

And shall the same answere serue for Lyra and I? Well I haue answered your answere to Erasmus. And I trust that these authorities with the godly Reader shall haue the more credite, because this Reuerende Father doth therein confirme their opinions: whose iudgement for his singular vertue and learning, ought to be more esteemed, than a number suche as you are.

You neyther haue answered, nor doe answere, nor can answere these wordes of Chrysostome, and it is but a very poore shifte, to make suche a distinction betweene iudgement and gouernment. For what is it else to haue the gouernment of many Bishops committed vnto him, but to haue the gouernment? shewe a difference if you can: No doubt you would haue done it, if you could. Wherefore this authoritie of Chrysostome remayneth vntouched: and it confirmeth my answere to the Greeke Scholiast, who borrowed his wordes of him. Neyther wonder you haue thus tarried in this place, if you haue looked vpon Chrysostomes wordes, who there affirmeth, that Paule did commit to Titus the whole Ile of Crete.

Chap. 4. the. 20. Diuision.

The fourth Reason.

Quarta ratio. The Ecclesiasticall and Ciuill gouernment maye not be confounded, or be together in one person: but to be a chiefe or a ruler is a Ciuill power, *Ergo*, it can not be exercised by any Ecclesiasticall person.

The answere of the Bishop.

Eius solutio. Bothe these gouernementes were confounded in Moyses: Therefore they maye be confounded. And the Priestes of Israell had the iudgement and gouernment of the people. And Saint Augustine was troubled with hearing and determining of causes, as it appeareth by Possidonius.

And where you saye to be a chiefe or a ruler is a ciuill gouernment, nay in Ecclesiasticall causes it is ecclesiasticall gouernment and not ciuill. And these differences of gouernment may not so vnaduisedly be confounded. This is the key of ecclesiasticall correction, and belongeth onely to the ecclesiasticall officer, and to none other. Hereof S. Paule sayth, *Scribam ne cum peccantibus nisi sub. &c. Tradidi illum Satanæ &c.* This iurisdiction is not ciuill but ecclesiasticall, and therfore may be exercised by any ecclesiasticall person.

T. C. Pag. 94. Sect. 3.

The answere of the Bishop beate the fourth supposed reason, perteyneth vnto an other question, that is, whether Ecclesiasticall persons ought to exercise ciuill iurisdiction, whereunto I will answere by Gods grace when I come to speake vpon occasion of it. Diuerse books of this question. In the meane time I will desire the Reader to compare before hande gouernment the Archbishop and Archdeacon standes vpon, seeing that the Bishop of Sarum, seeing so learned a man, and of so great reading, could say no more in their defence, which notwithstanding in the controuersies against Doctor Harding is so pithy and so plentifull.

Io. Whitgifte.

The Bishop of Sarum hath saide muche more than you haue answered vnto: and in

and in the reſpecte of the reaſons he hath ſeene fully inough. You may not thinke but that if he had beene diſpoſed to haue bene of purpoſe in this cauſe, he coulde haue ſayde muche more. But your ſecrete and priuie nippes, whereby you inſinuate to the Reader, that he ſeemeth vnwillingly vnlearned a falſe cauſe, ſhall neuer be able to beface ſo worthy a Prelate. You may perceyue by this his confeſſion (whiche hath cheeld you ſo more) that he taketh no great care or time for anſwering theſe vayne reaſons: for thus he continueth, I beſeeche you to take theſe ſodayne anſwveres in good parte: As for theſe reaſons, in my iudgement they are not made to buylde vp, and they are to vveake to pull dovvne. *Stultitia nata eſt in corde pueri, & virga diſciplinæ fugabit illam. Prouerb.* 22. It is but vvantonneſſe, correction vvill helpe it.

Thus haue I anſwered in his behalfe, who bothe in this and other lyke controuerſies, might haue beene a great ſtay to this Churche of Englande, if we hadde beene worthy of him. But vvhileſt he liued, and eſpecially after his notable and moſte profitable trauayles, he receyued the lame reuvarde of vvicked & ingratefull tongues, that other men be exerciſed vvith, and all muſt take for, that will doe their deutie. But nowe againe to T. C.

¶ The cauſes of Archbiſhops and of their prerogatiues, and the eſtate of the olde Biſhops, (aſſigned by T. C.) examined.

Chap. 5. the. 1. Diuiſion.

T. C. Pag. 94. Sect. 4.

Now I haue ſhewed howe little thoſe things which Dr. Whitg. make the groſſe of that vvherevvith he aſſaulteth them, I will ſay the better vnderſtanding of the Reader for proue, that there the cauſes why the Archbiſhops there firſt appointed, and what there ſpeciall titles and preheminences before other Biſhops, and the eſtate alſo of the olde Biſhoprics, before there in thoſe tymes, wherein although there were great corruptions, yet the Churche ſtoode in ſome tollerable eſtate, to the intent it may appeare partly howe little neede he hathe of them there, and partly alſo howe great differences there is betweene ours and theirs. Of the name of Archbiſhoppricke it hath beene ſpoken howe that he ſhould not be called the chiefe of Biſhops, as the higheſt, or Biſhop of Biſhops: Nowe I will ſet downe their office and power, which they had more than the Biſhops.

Io. Whitgifte.

If you haue no more truthe in your vvhole following, than you vtter in the beginning of theſe: or if you deale no ſounder in them, than you haue done in the other, your Readers prudes ſhall ſerue the turne. But it is in vayne to anſwere vvordes, I will therefore come to your matter.

Chap. 5. the. 2. Diuiſion.

T. C. Pag. 94. Sect. 5.

Chap. 5. In the Councell of Antioche it appeareth that the Biſhop of the Metropolitane hadde called (a) the prouince and preſided the aſſemblies which were to be holden, &c. The Archbiſhop was not more than the reſt that the primate hadde, for otherwiſe as there is no communion without a Metropolitane, ſo he hadde not power alone the matters and gather the bodies, but an other chiefe, which is called Archprieſt: therefore in the reſpecte that an Archbiſhop and Metropolitane haue ſuch authority, the ſame is neede of an Archbiſhop or Archpreſident. Againe an other cauſe why ſuch a preeminence (b) is neceſſarie is for that the Biſhoppes hadde ſome ſeuerall Dioceſſes, and hadde not vſe in others Dioceſſe, but firſt they may be ſome Biſhoppe an Archbiſhop, and then it is not meete of the Archbiſhop him ſelfe, ſeeing increaſe hath the ſeuentieth number to goe throughout not to leaue an vnſeen Dioceſſe: therefore the office of an Archbiſhop is moſt neceſſarie in this reſpect, and the more yet it ſhall be eſteemed of ſo much.

(a) An vnmeete for there is no ſuch thing in the church ſtanding.

(b) An abuſing maiſte.

Ouer. Io. Whit.

To. Whitgifte.

There is no Councell more flatte against you, than is that Councell of Antioche, nor any Canon that ouerthroweth your assertion more directely than that ninth Canon, the wordes whereof I haue repeated before, but youre untrue allegation in a manner compelleth me to repeate them agayne, that the Reader maye see before his eyes, what truthe there is in your doings. And although it doe perteyne to the office of the Metropolitane or Archebishoppe to call Synodes, yet is there not one worde thereof in this Canon, nor yet of propounding anye matters in Synodes, or of seeing Bishoppes keepe them selues within their owne Dioceese, as you doe here auouche without all truthe: and notwithstanding as I sayde before, those things doe perteyne to the office of the Archebishoppe: yet if they were also comprehended in that Canon, it were rather a confirmation of that office, than a derogate.

The contentes of that Canon be onely theese: firste it sayethe, that it behoueth the Bishoppes of euery countrey or Prouince to knowe their Metropolitane Bishoppe to haue the care and oversighte, or gouernment ouer the whole Prouince. By the which wordes, the authoritie and name of a Metropolitane or Archebishoppe is moste playnely confirmed, and proued to be a permanent office: Secondly, this Canon willeth all those that haue any businesse to doe, to resorte to the Metropolitane cite. Whereby also is giuen to the Metropolitane Bishoppe greate preheminence: and therefore it followeth immediatly, that he shoulde excell all the rest in honour: and that the other Bishoppes shoulde doe nothing of importance without him: according to the olde rule made by their forefathers, but onely those thinges whiche perteyne to their owne dioceese: and those places and possessions that perteyne vnto the same. In whiche wordes who seeth not what preheminence is giuen to the Metropolitane ouer all the Bishoppes in his Prouince: and what iurisdiction to the Bishop in his owne Dioceese and places perteyning vnto it? where also it is to be noted that the Counsell sayethe, *secundum antiquam a patribus nostris regulam constitutam*: according to the auncient rule appoynted of our forefathers. Whiche argueth a greate antiquitie of his office. Then it followeth: for euery Bishop hath authoritie ouer his owne Dioceese, to rule and gouerne it, *iuxta reuerentiam singulis competentem*, according to the reuerence due vnto euery one of them, and that he hathe especiall care of that whole region that is subiecte to his Citie, so that he may ordeyne Priestes and Deacons, *& singula sue iudicio comprehendat*. But he may not attempt any other thing without the Metropolitane Bishop, nor the Metropolitane doe any thing without the counsell of the other Priests.

What can be more playne, eyther for the authoritie of the Archebishoppe, or iurisdiction of the Bishop? and what one worde of this Canon haue you truely alleaged? and yet it is quoted in your margent.

But if we imagine those thinges to be true, whiche you saye, howe wyll you conclude? forsoth, that the Metropolitane did then call Synodes, and propounde the matters, but nowe he dothe not call Synodes, and propounde the matters: Therefore there is nowe no neede of a Metropolitane. First it is untrue, that Metropolitanes did then call eyther all Synodes, or that they called them of their owne authoritie without the consent of the Prince, and Ciuill Magistrate: which thing is euident when the Magistrates were christened.

Coticris summoned by Constantine. (c) *Euseb. de vita Constan. lib. 3.*

The Councell of Nice was summoned by the commaundement of Constantine the Emperour, *Eusebius de vita Constanti. lib.* 3. Constantinus called the Councell whiche was in *Sardica ciuitate*. The Bishoppes in the Councell of Constantinople, that they came togither by the Emperoures writte. Ambrose in the Councell of Aquileia, speaking of him selfe and of other Bishoppes, sayth, that they were assembled oute of Aquileia, by the commaundemente of the Emperoure. The same dothe Pirrone testifie concerning a Councell holden at Rome, *In Epita. Paul.* Pope Iulio *Epist. 9. ad Theodos.* writeth the Emperour, that by his authoritie there might be a Councell in Italie. *Zozymus lib. 6. cap. 7.*

sheweth

Chap. 5. the 3. Division.

T.C. Pag. 95. Sect. 1.

Chap. 9.

Io. Whitgifte.

This is not alleaged as a cause why there should be a Metropolitane, as

Chap. 5. Sec. 4. Diuision.

T.C. Pag. 58. Sect. 2.

T. Confesseth Cyprian to be a Metropolitane.

Io. Whitgift.

You here tell vnto the Lorde that a little before you alleaged vnto him, how you come backe from the Councell of Antioche, which was *Anno.* 360. to the Councell of Carthage, being *Anno.* 260. I maruile to tell you, that that Councell concluded an heresie for the which onely it was assembled. And therefore though it be in the booke of the Councels, yet is it not reckoned among the Councels. Only I demaunde the woordes of that Councell that doe signifie one Bishop not to haue had authoritie ouer an other. I holde you beliefe out of Cyprian himselfe, and out of Gregorie Nazianzene, that he had ample and large iurisdiction. The woordes of Cyprian in that Councell which seeme to touche the matter you talke of, I haue expounded and answered before, [illegible]

Chap. 1.

[illegible] euery priuate man in like manner. But you muste remember that a Bishoppe is so lefte to his owne liberte, to answere vnto God, and make accompte vnto Christe, that he muste also acknowledge his vocall superiours man: and be subiecte to orders and lawes.

[illegible] other

other officers, as he doth the same in the civil state, by civill magistrats. Poor meaning is not (I dare say) to have the [illegible] officers for selfe: you will give him leave to appoint some officers, as Chancellor, Lieutenant, Archbishop, & other [illegible]. If you will not allow his Chancellor to reign, let us want him [illegible]

Chap. 5. sect. 9. Dunton.

T.C. Pag. 95. sect. 3.

The excommunication of theft and perjurie in the publique Church may appeare hard, by a canon which he falsly quotes to the Apostles, because it is in the canons of the councell of Antioch. (a) wherein 34. Canon. (a) This canon is falsified both by adding, and detracting. (b) This you did wrap the canon.

Io. Whitgifte.

If it be a false canon & falsly given to the Apostles, why do you vse it as a perfit? I might say vnto you, as you have said vnto me: that you have such penurie of proofes, that you are constrayned to alleadge false canons: if it be a canon of the Councell of Antioch, then to what canon it is: if it be within that Councell, assuredly it is the 9. canon before the you alleadge, and so to make your proofe your selfe the very ignorant person that you are. The canon alleaged against himselfe. Can. Apost. 34.

But let us heare (say you) be it true or false, what you will: I will neither [illegible] for the purpose I have written before, but I will set them before against you, that your selfe by your reasons (reasoning altogether against your selfe) may appeare. The Bishops of every nation or countrie must know who amongst them is chiefe, whome they ought to esteeme as their head, and do nothing without his councell, besides those things only, which belong vnto their owne parish, and the places which are vnder it: neither ought he to do any thing without the aduise of them all: for so shall there be concord, and God shall be glorified by Christ Iesus in the holy Ghost &c. Every [illegible] there must be a [illegible] (that is Archbishop) of every nation or countrie, whome the rest of the Bishops must acknowledge as their head, & account, the Bishops must do nothing worthie of the [illegible] without [illegible] the Archbishop: but every one of them may do [illegible] parish, and places subiect vnto it: [illegible] Which perverse vnderstanding of the [illegible] parish, and places subiect vnto it: [illegible] you have set, I will of all [illegible] your [illegible] must be nothing without their [illegible] when [illegible] the Archbishop [illegible] by this canon [illegible] one tittle: I [illegible] [illegible] [illegible]

Chap. 5. the. 6. Diuision.

T.C. Pag. 91. Sect. 4.

Platina cap. Higin.

(*) A grosse petition of the principle, or rather an vntruth.

Io. Whitgifte.

This is another forged vntruth: (such hauing proued the man hath that reputation among other men for the like) and yet (as knaverly his vntruths alwaies pertaine to) hath not one word for it. For who gaineth authoritie to the Archbyshop to deprive either Byshop or inferiour minister, without due tryall and examination of the cause, touching contempt of the order, if he deale with him according to law, doth he deale with the consents, not of the other Bishops onely, but of all the realme: because that which is done by law is done by the consent of all that consented vnto the confirming or making of that law. Your glauncs by the way, that there was then no Metropolitane: that then the same were byshops which we now call ministers) because they be but barely affirmed, it shall be sufficient as flatly to denie them, and for proofe thereof to referre the Reader vnto that which hath bene spoken before.

Chap. 5. the. 7. Diuision.

T.C. Page. 95. Sect. 1.

No such thing in the .17. canon. Can. 17.

Io. Whitgifte.

You haue written in the margent the .17. canon of that councell, in the which there are no such wordes, nor any thing tending to that purpole: it is the .14. canon, that I think you meane, for in that canon it is thus determined; that if a Byshop be iudged for certayne crimes and it happen that the other byshops of the same province vary in iudgement, some thinking him to be innocent, some guiltie, for the resoluing of all doubts, it pleased the holy Synode, that the Metropolitane byshop shall call for other iudges out of the next province, to end the controuersie, who together with the Bishops of the same province, shall approue that whiche is iust and right. Here is no mention of equalitie in voyces, but onely of ministring an indifferent iudge, the Byshops of the same province. Also in that canon it appeareth that a Metropolitane hath authority ouer more prouinces than one, for he might call the Bishops of another prouince to iudge the matter, if the Byshops of the same prouince could not agree.

Con. Antio. ca. 14.

The authoritie of Archbyshops and byshops lesse, then in times past. Can. 12.

As for that both ring of auncient canons can any thing help you: for neyther the Metropolitane, nor all the Byshops in the prouince can depriue any Byshop without the consent of the Prince: in that in that point the authoritie of the Metropolitane is nothing increased, nor yet the authoritie of the byshops. For there, as it appeareth in the .12. canon of that councell, if a Priest or a Deacon had bene condemned of his owne bishop, or a Byshop of a Synode, it was not lawfull for them to complayne to the Emperour: if they had complayned, it was determined in the same canon, that they should neuer be pardoned, nor haue any place of satisfaction, nor hope of restitution. What native is in peeres of better iudgement. The .11. canon of the same councell is much to the same effect, and therefore the authoritie of the Metropolitane ouer byshops is not increased as you pretende, but both the Metropolitane and other Byshops haue alwaies authoritie then ouer other priests, ministers, and teachers, as they haue now, as appeareth by sundry canons of the

Can. 11.

the same councell.

In the 4. Canon it is decreed, that if a Bishop condemned by a Synode, or a priest, or a Deacon condemned by his owne Bishop, shall take vpon him to exercise any ministerie, he shall be without all hope of restitution, and who soeuer doth communicate with hym, shall be excommunicated. In the 5. Canon it is thus determined: If any priest or deacon contemning his proper Bishop, hath separated himselfe from the Churche, and gathering people apart, hath erected an altar, and hath not obeyed the admonition of his Bishop, neyther hath consented and agreed vnto him callyng him backe diuers times, let this man be condemned, and deposed by all meanes, and let him not obteyne any remedie afterwarde, bycause he cannot receyue agayne his dignitie. But if he persist to trouble the Churche, let him be corrected by the outwarde power as a seditious person. By these Canons it is euident that the Bishop of euery seuerall diocese had authoritie by himselfe to excommunicate, to deprive, and to seclude from the ministerie any priest, Deacon, or any other of the clergie in more ample and large manner, than he hath at this day. The which thing also may be seene in the. 6. and. 12. Canons of the same Councell: so that you haue sought for help at the Councell, which is one of the greatest enimies to this your assertion, and both flatly condemne it. Diuers canons of the which Councell, if they were practised, would take remoue the feares and schismes which you haue stirred.

Canon. 4.

Canon. 5.

Chap. 5. the 8. Diuision.

T. C. Page. 95. Sect. vlt.

Now, to consider how the Bishops which are now, differ from the Bishops, which were in times past, I must call to the remembrance, a point or two, which I haue spoken before. Which was that there were, as appeareth out of Cyprian, and Ierome and others, one Bishop in euery particular congregation: now one to ouer a thousande, then euery Bishop had a seuerall Church to him: he preached and ministred the Sacraments in the same, then he vsed that one Church as Ierome in a common with the elders of the same: now he ruleth a thousande by substitute, hauing but the ministerie to himselfe, the rule and ordre common to him with others: then he subiected not any churches of the Church, except he were with others chosen by the whole, and approued by the people of that place where vnto he should be ordeined: now he subiecteth hundreds: there is no place voide, and of his priuate authoritie, without either the consent or presentation of gouernors or people. Then he excommunicated not, nor restored the excommunicated, but by sentence of the ministery, and consent of the people, so that appeare afterwarde to be vnto both. And thus you see that contrary to the word of God, he hath vsurped his owne hand, to pull to himselfe both the administration of the other ministers, and the liberties of the Church, which God by his word hath giuen.

Many vntruthes heaped togither.

Io. Whitgift.

There is scarce one worde of all this true, and surely I much maruell that you dare be so bolde so manifestly to speake against your owne conscience & knowledge. I haue before plentifully proued all that is here by you auouched, to be cleane contrary for the most part. It shall therefore suffice, as briefly as I can to answere as you do proceede. Demetrius was Bishop of all the priests in Egypt and Alexandria. Euse. li. 6. ca. 1. Cyprian was Bishop of Carthage. Cypr. li. 4. ep. 8. Chrysostome. Whereby being Bishop he had the gouernment almost of the whole countrie of Affrica, as Chrysostome declareth vpon the 1. Tim. 5. & 2. Tim. 4. Titus was Bishop of the whole Ile of Crete, as the same Chrysost. testifieth ad Tit. 1. I haue before by sundry examples and testimonies, by diuers councels, and especially the councell of Nice, betryed the falsitie & vntruth of this that is here affirmed, that is, that there was one Bishop in euery particular congregation: and the words of Cyprian and Ierome be cleane contrary: for they both make a difference betweene a Bishop, to whome the gouernment of many parishes is committed, and a priest, that hath but one seuerall flocke or charge. For further vnderstanding wherof, I referre the Reader to that, which is spoken before. Euse. li. 6. ca. 1. Cypr. li. 4. ep. 8. Chrysostome. Idem.

The Bishops haue now as seuerall churches to preache and minister the Sacraments in as they had then. They haue no more authoritie in gouernment now, than they had at that time, nor so much: and yet if they had more authoritie than they either haue now, or had then, I thinke it were verie good for the commodite of the Church,

the

the state of time, and conditions of men considered.

As for ruling every seuerall churche by those, which you call Elders, you haue shewed no such thing out of Jerome, neyther can you. For Jerome in that place you meane, by *presbyteri* meaneth Priests, as he doth in all other places that I remember. Neyther doth he there speake of particular parishes.

Treat.3. Touching the electing and ordeyning of ministers, sufficient hath bene spoken before. The Bishop doth nothing therein, but that which he may iustly by the worde of God, and testimonie of the best and most worthie writers,

Treat.18. Of excõmunicatiõ we shal speake hereafter, you do glance at it now out of place. And thus he that is an indifferent Reader may vnderstand that the Bishops in their dutie in this Church of England haue no other authoritie, than the worde of God hath giue vnto them: the Bishops of the primitiue Church haue practised: the libertie of the Church well beareth: the state of the time, and condition of men requireth.

Chap.5.the.9.Diuision.

T.C. Pag.96. Lin.7.

(*) A worthy councell. And as for the offices wherein there is any labour or trauaile, those they haue turned into the other ministers, as for example in times past (*) it was not lawfull for him that was then an elder, to preach or minister the sacraments in the presence of the Bishop, because the Bishop himselfe should do it, and now those which they call elders, may preach and minister the sacraments by the Bishops good licence, although he be present. Hilpal.con. ca.7.

Io. Whitgifte.

There is no iust cause of complaint for most of the Bishops in that behalfe. For I thinke the time hath not bene, wherein there were more preaching Bishops, than are at this day, in this Church. But do you thinke that a minister may not preach or minister the sacraments in the presence of the Bishop? Or do you so well allow of that Councell and canon quoted in your margent? It was the second councell called *Hispalense concilium*, it was not generall, but prouinciall, celebrated *Anno Dom.* 659. the contents of the canon by you alleaged are these. That a Priest may not consecrate altars, but only the Bishop: that a Priest and *Chorepiscopi* may not consecrate virgines, erect altars, bielle and anoynt them, hallow churches, make holy oyle, and such like, but only the Bishop. Likewise that no priest may baptise, say Masse, teach the people, or bielle them in the presence of the Bishop. Surely this is a worthy Councel, and a notable canon, especially for you to alledge, that haue so depraued other worthy writers for some imperfections founde in them.

A corrupt councell alledged. *Hisp.Con.2. Can.7.*

The councell alledged against himself. But what doth it make for your purpose? They might both preach and minister the sacraments in the presence of the Bishop, if he inuited them, and so is the canon. This law was made for the entreating of the Bishops pompe and dignitie: for no man might presume to speake of his own any thing in their presence, without their leaue and licence: he were they reuerenced then, and such authoritie had they. What if our Bishops should clayme the like, you would say that it were an vnsufferable arrogancie and pryde.

I would to God all those that be beliued by you, would consider your allegations, and the grounds of your praises. Surely I would be loth to alleage any Councell of that time to proue any thing in controuersie. Much more loth would I be to alleage to corrupt a canon: but howbeit of all to alleage that, which should be so flat against my cause, I proue the cleane contrary to that, which I affirme, as this doth in your cause.

T.C. chargeth the office with the fault of the men. And here I haue one thing to tell you, if diuers of those things, wherein you seeme make this difference betwixt our Bishops and those of the primitiue church, if they were true, yet were they no faults in the office, but in the men: as for example, this which you here set downe. Will you make a difference in the officers of our Bishops and those of old time, because some of them do not preach? This compareth the men together, not the offices, except you proue that it is forbidden or vnlawfull for any of our Bishops to preach. There are other such like, which I omitte.

Chap.

Chap. 5. the. 10. Diuision.

T. C. Page. 95. Sect. 1.

Now if you will vnderstand how much the Archbishops power, and iurisdiction of the Bishops of that Prouince, differ from the Apostolicke or Primes calling, I will giue you also a taste thereof. First of all I shewe the beginning of it, as it seemes the Archbishop ouerrooted the former estate, which I haue shewn in stead of hauing a Bishop in euery parishe and congregation, they began to make a Bishop of a whole diocese, and of a thousand congregations.

Marke how this is proued.

Io. Whitgifte.

If the pompe began as you say then began it in the Apostles time, for then began they to make one Bishop ouer a whole diocese, as Timothie ouer all Asia, and Titus ouer all Creta, as I haue declared. Which order hath been so vniuersally obserued throughout all Christendome, as it may appeare by that, which is already layd.

Chap. 5. the. 11. Diuision.

T. C. Page. 95. Sect. 2.

Conc. to. 3. epist. zach. Papæ ad Bonifac.

In an epistle of Zacharie vnto (*) pope Boniface, it is thus written, it hath been oftentimes decreed, that there should not be a Bishop apointed in euery village or little citie, least they should waxe vile (a) through the multitude: wherefore it both ought to be, that there should be a Bishop in euery parishe, and vpon how corrupt and small consideration one Bishop was set ouer a whole diocesse. Ye vnderstande that there were matters of this, but learned to sell our liuings, the fauor the better cheape, but the more bishops, the more it was seene both Gods people.

(*) It is an epistle of Pope Zacharie to Boniface, not of Zacharie to Pope Boniface.

(a) An vntruth as will appeare.

Io. Whitgifte.

This Epistle was written by Pope Zacharie to one Boniface which was Bishop in France, and not to Pope Boniface, moreouer it is in the 2. tome of Councels, and you haue quoted in your margent the third. But to the matter.

The Epistle of Pope Zacharie falsified

You haue not one worde in that epistle to proue that there was wont at any time to be in euery parish a bishop. And you haue falsely alleadged the wordes of the epistle: for these wordes (least they should waxe vile through the multitude) are not there to be found. The wordes of the Epistle be these. For you must remember what we are commaunded by the old canons to obserue, that we ought not to ordeine Bishops in villages, and smal cities, least the name of a Bishop should waxe vile. What one worde is there here of placing Bishops in euery parishe? Zacharie telleth Boniface, that it is according to the old Canons that Bishops should not be placed in such smal cities, but in more ample and large cities, because the contemptibleneste of the place, bothe oftentimes bring contempt to the person, and a Bishop ought to be esteemed and reuerenced. If you had red the epistle, you should haue perceiued that this Boniface had lately conuerted to christianitie *interiorem Germaniam*, and that he had ordeyned amōg them certaine Bishops to gouerne them, whome he desired Pope Zacharie by his authoritie to confirme, to whome Pope Zacharie answering, willeth him to consider whether the places be so conuenient, or the number of the people so great, *vt Episcopos habere mereantur. Meminerimus enim* (saith he) *quid in sacris canonibus cauetur* as I haue rehearsed them before. And a little after he nameth the places, where he will haue the Bishops seates to be. So that there is nothing in the mente, than that there was in euery parish a bishop, for so much as there was there before no Bishop in any parishe: but this is all that may be gathered, that the seates of Bishops were by the olde canons apointed to be in the best cities, and most famous places: which to be true you may some perceyue in those canons themselues, mētioned here by Zacharie: they are to be found. *dist.* 80.

Chap. 5. the. 12. Diuision.

T. C. Pag. 96. Sect. 2.

But they might with as good reason hinder the sunne from shining in all places, and the rayne from falling vpon al grounds, for fear they should not be set by, being common, as to bring in such a brick-

a wicked decree, whereby under pretence of reuerencing the Bysshop from contempt, they sought nothing else but an ambitious and worldly Lordship ouer their Brethren, which did not that title of Bysshop that they had, although they did the office of a Bysshop better than they did. And what intolerable presumptio is this, to chaunge the institution of God, as though he (*) which appointed not one onely, but many number more or lesse of Bysshops in euery Churche, did not sufficiently foresee, that the multitude and greatnesse of the flocke could require no more Pastors, or that it may be sufficient, to deuise that the children of some men should call them that begat them, fathers and maisters, but only the children of the rich and of the noble, and it right reuerence, that such children should be called a father, fathers should be let nothing by.

(*) When, or where did God ordeyne this?

Io. Whitgifte.

It is a maruellous matter that you be light to runne to fall vpon a false thing: I tell you once againe, that you neuer red Ignatius, neyther yet those canons that it speaketh of, if you had red them, you would neuer haue affirmed (if there be any modestie left in you) that the multitude of Bysshops is alledged there as a cause of controuersy no such thing beyng mentioned. The canons haue a very good consideration, and be not wicked, but wise and godly. This superioritie of Bysshops is Gods owne institution, and it hath a necessarie vse in the Churche of God, as is shewed before. It hath bene, and may be abused: and it is, and may be well vsed. All these glorious wordes of yours, are but very wordes, and therefore as wordes, I will committe them to the winde.

Conc. 10. c. 1. Conc. Carth. 3. Conc. Nicen.

But one Bysshop in a Citie.

This one thing I cannot let passe that you say, God appoynted not one onely certaine number more or lesse of Bysshops in euery Churche. Shew but Scripture haue you to proue that there should be moe Bysshops than one in one Church: shew but one example in all the primitiue Church haue you to warrant this your affection: nay you haue the whole practise of the Churche to the contrary, euen from the beginning. James alone was Bysshop of Jerusalem, Timothie of Ephesus, Titus of Creta, Clemens of Rome, &c. and it hath bene alwaies counted as monstrous to haue two Bishops of one citie, as to haue two heads of one body. But such bold assertions without proofe are meete principles for such a ruinous and tottering platforme as you frame it.

Chap. 5. the 13. Diuision.

T. C. Page. 98. Sect. 1.

(*) In what place of Scripture?
(a) Is not this boldly proued?

And here let vs obserue by what degrees and stayers Sathan lifted the child of perdition vnto that proud title of vniuersall bysshop. First (*) where the Lord ordeyned that there should be diuers pastors, elders, or bysshops in euery congregation. (a) Sathan wrought first, that there should be but one in euery Church: this was no doubt the first steppe. Afterwards he pricked further and further and stirred vp diuers not to content themselues to be Bysshops of one Church, but to desire to be Bysshops of a diocess, wherevnto although it seemeth that there was resistance (that is to say, that it was decreed often) put in the ende this wicked attempt preuayled, and this was another steppe: then were there Archbishops of whole prouinces, which was the thirde stayer vnto the seate of Antichrist. Afterwards they were patriarches of one of the foure corners of the whole world, the whole Church being assigned to the iurisdiction of foure, that is to say of the Romane, Constantinopolitane, Antiochene, and Alexandrine bysshops, and these fower stayers beyng layde of Sathan, there was but an easie stride for the bysshop of Rome into that chayre of pestilence, wherein he now sitteth.

Io. Whitgifte.

All this is as coldely proued, as it is boldely affirmed, for here is neyther scripture, Doctor, Story, Councell, or any thing else, but *ipse dixit*. Howe proue you that the Lord ordeyned that there should be in euery congregation diuers pastors, elders, or bysshops? The place of Scripture (if there be any) had bene some quoted. Or howe proue you that Sathan wrought first that there should be but one in euery Churche? Is it Sathans worke that one Church should haue but one pastor? This is straunge doctrine, and far from an Apostolicall spirite: contrary to the practise of the Apostles, and of the Church euen from the beginning. But seeing you haue so barely set it downe without any kinde of proofe, I will passe it ouer, by putting you to your proofe. But yet tell me, how Sathan stirre by Timothie and Titus, who were Bysshops of one whole diocesse?

Sathan not the cause of one Bysshop in one church.

Did

Did he stirre vp the other auncient fathers and godly Bishops of whom I haue spoken? Whether will this licentious speech reache? whome will this bitterness tongue spare, if it speake so spitefully of holy and godly Bishops?

Your collection of testimonies that hath leaue to such superfluitie (being grounded of the place, that you neuer (into mee) read) is well inough vnderstood. For if you had seene either that Epistle or those Canons, you would, (or at the least you might) haue learned another lesson.

[illegible] whether it were the consent of those the godliest, and the most graue Councell (since the Apostles time) that euer was: [illegible] rule there also and precedent? Whose Arius euer durst to reare it: Doth it appeare wherevnto you make Balham the author, and wherevnto you lay, the Bishop of Rome hath ascended into the Chayre of pestilence, &c. being the best, and most conuenient kinde of gouernment, that euer was in the Church since the Apostles time: approued and allowed by the best Councels, and the very meanes to haue kept Antichrist out of his seate, if in all places they had remained as they did here and [illegible]

[illegible] stirred by others to haue condemned him in the Councell of [illegible] and also [illegible] haue beene sure one behinde. Doe you not see that the course of perswasion doth leade vs by these degrees, the last whereof [illegible] in the [illegible] Councell?

Chap. 5. the 14. Diuision.

T.C. Pag. 96. Sect. 2.

Hauing neuer shewed howe this Lordly estate of the Bishops began, and vppon what a rotten grounde it is builded, I come to speake howe farre the Bishops in our tyme are by their pompe and outwarde stateliness degenerated from the Bishoppes of other tymes.

Io. Whitgifte.

[illegible] howe farre the Bishops of our time are by their pompe, &c. degenerate from the Bishops of other times.

Chap. 5. the 15. Diuision.

[illegible]

Io. Whitgifte.

[illegible]

Chap. 5. the. 16. Division.

T.C. Pag. 97. Sect. 1.

In the 4. Councel of Carthage it is decreed that the Bishops howse have a little howse neare vnto the Church, lyke vnto compared vnto so many fayre large howses, as both the princely palaces of the Bishops. And in the same Councell it is decreed that he should vse the furniture and stuffe of his howse after the common sort, and therein to vse that moderation be prayed, and that he should get him reputation by godly wisdome and good conuersation. 14. Canon. it calleth it hospitiolū. 45. Canon.

Io. Whitgifte.

In the 32. and 33. Canons of the same Councell (learned sir) ye shall finde that they be in Gods booke, are willed to get their liuing by some occupation, as by husbandrie, but I thinke you will not haue them so to do now at this time. All reasons you must referre the diuersitie of the time and state of the Church. If God hath vsed more bountifully with his Church in eternall benefites, if he hath put into the hearts of Christian Princes thus to deale with the Ministers of the worde: and if this state and condition be necessarie for this time, and people, why should you enuie it? Riches and fayre houses be no hinderances, but helpes, if they be vsed accordingly: and commonly hypocrisie and prophane lyfe lurke vnder the name of pouertie and simplicitie.

Chap. 5. the. 17. Division.

T.C. Pag. 95. Sect. 1.

And in another Councell, that the Bishops shoulde not giue themselues to feastes, but be content with a little meate. Let these Bishops be compared with ours, whose chambers shine with gilte, whose walles are hanged with clothes of Arras, whose cupbordes are laden with plate, whose tables are set with so many dishes of meate, as the gestes of Princes. Let them I say be compared together, and they shall finde how litle cause the Bishops haue nowe, why they should not giue themselues to feastes, when they are so farre from the temperance of the Bishops of that time. [*] No suche thing in that place. 5. Canon concil. Tyronens.

Io. Whitgifte.

If you meane the first *Tyronense Concilium*, there is no such thing to be found in the 5. Canon of it, nor in the whole Councell. The 5th Canon conteyneth a profitable admonition for you and such as you are, for it inhibiteth vnder the paine of excommunication, that any being a Clarke should vse or weare any gay garmentes. If you meane the seconde *Tyronense*, I thinke you doe not. I make you this answere. Neither your conscience hath accused you, that you haue vsed any such superfluitie, neither haue you been reproued, that vnlesse Bishops then had done the like, there should haue been matter ministred against fasting. If our Bishops should make the like now, it would be thought they did it for sparing. And I thinke that, as then [illegible] meete not onely for Bishops, but for all states and degrees of men.

Riches no impediment to godly men, wherein our Bishops may be compared with the olde Bishops.

Riches and costly furniture be no impediment to a godly man, for hauing the [illegible] And in the determination of the [illegible] the state of the Countrey is to be considered. Let them [illegible] knowledge (I speake of the more ancient sorte) and I thinke the difference will not be so great, but that they maye bothe knowe one another, and verie well agree

...ank among themselues: this onely excepted, that the doctrine of the Gospell is now much more generally published to our Brethren, then it was at that time by them; by both the Churches are in further good case very extreme.

Chap. 3. the. 18. Diuision.

T.C. pag. 97. Sect. 3.

Can. 34. In the same councell of Carthage it was decreed that no Bishop sitting in any place should suffer any Minister to erect to himselfe. Chapter 3 will request me to Superintend power then to kept, and to the people Ministers before them to be subiect to them.

Jo. Whitgifte.

A note quarrell: though this humilitie is to be required in all Ministers, yet is it to be vnderstood with discretion: for thus to vnite with a proude and hautie humanitie, were but to giue occasion of arrogancie and contempt. It is meete that euerie man being duely placed and reuerence giuen vnto him, vnder the place, his office, and his person requireth. And as it is humanitie in him to remitte some part of it: euen so it is an insolent and vnreasonable contempt and pride for them that be inferiours, so to looke for such humilitie, that in the meanest time they refuse to vse their authoritie and office, and wantes reputation. But let all men consider more matters and weigh of your behalfe remembred, and pertinent remembred, then it should not be lost before you handle challenge the same premisses, and so peraduenture ye shall finde like matter.

Chap. 3. the. 19. Diuision.

T.C. Pag. 97. Sect. 4.

The Bishops in times past had no small sort troupes of men about them, and thought it a slaunder to the Gospell to haue a number of men before and behinde them. Euen therefore as Euseb. li. 7. cap. 30. Ruf. lib. 1. cap. 13. a sort of seruing men to wayte on him. In other Countries not halfe and ignorant Gentlemen as in Russia of one (a) Gregorie a Bishop. How in our house it is thought a commendation to ...

(a) He was slayne for vsing himselfe like a Capitane, being accompanied with a guarde of ...
(a) Gregorius de Georgijs.

Jo. Whitgifte.

In Eusebius it is sayde that Paules Samosatenus vsed to walke publikely in the ...

Ἀφεστῶτα μιγνύς. that is accompanied with seruingmen, and ballarders. The example of S. Paule is diligently obserued to our Bishops.

...

Ruffin. lib. 1. cap. 23.

In the example of Bishops, which you call to purpose, mentioned in Ruffine, there is no worde spoken of any tytle or name, as Archbishop, which he is there supposed, because he got his Bishoprike by violence; and thought that the office of a Bishop in ciuill causes was rather committed vnto him, than the Priesthoode &c. If any Bishop offende in the like with vs, it is the fault of the man, not of the office. By this example also it may appeare, that Bishoppes in those dayes had riches and authoritie: for this abusing of their wealth and authoritie, doth argue that they had both, which they might haue vsed rightly and well.

Chap. 3. the 20. Diuision.

T.C. Pag. 97. Sect. 4.

And here I will put the tytles which were giuen vnto Bishops, and namely diuers of Bishops, wherein although it shall not be materiall to the matter which we haue in hande, yet I shall somewhat the better satisfie your request, if I shall shewe them: although it were more conuenient, as the case stoode, to leaue the matter vntouched. In the Ecclesiasticall storie we reade that the inferiour Bishops of diuerse Prouinces were called Periodeutæ, that is, visitors. One Bishop of Antioche was called Chorepiscopus, which is a countrie Bishop. Iohn Bishop of Syracuse was called Archiepiscopus Syracusanus. Austen the first Archbishop of Canterbury was called Archiepiscopus totius Britanniæ, that is, Archbishop of all Britaine. Some were called Primates, some Metropolitani, some Exarchi, some Patriarchæ, some Papæ, which name was common vnto many Bishops, as it is vnto the Bishop of Rome. Some were called Archimandritæ, some Archipresbyteri, some Archidiaconi, some Protopapæ, some Protopresbyteri, some Protodiaconi, some Protosyncelli, some Protonotarii, some Protoscriniarii, some Protocanonarii, some Protocartularii, some Protosymboli, some Protoeconomi, some Protosacellarii, some Protocleri, some Protophylacitæ, some Protocubicularii, some Protoparamonarii, some Protostratores, some Protospatharii, some Protocandidati, some Protoscholastici, some Protoasecretæ, some Protoconsiliarii, some Protoadiutores, some Protoexcubitores, some Protoscribones, some Protoconsules, some Protoquæstores, some Protoprætores, some Protoconsulares, some Protoprouinciales, some Protoprætorij, some Protoprætorianæ, some Protoprætoriales, some Protoprætoriani, some Protoprætoriarij, some Protoprætori

Chap. 5. the. 21. Diuision.

(*) It was the house belonging to the Bishop. (a) A heape of slumbers.

Fo. Whitgifte.

Bucers house within the bounds of the Church.

Bishops defended against the slumberous replie.

Your complaint for ministers, for the poore, &c. may be otherwise satisfyed then for a spoyle: for if benefices were rightly vsed, the spirituers of this Realme are

Opposition for the poore.

Wherunto the Replyers clamour tendeth.

The same ape is lifted against Universities, that backeth at bishops landes.

The thing must not be condemned for the abuse.

(*) This is before answered.

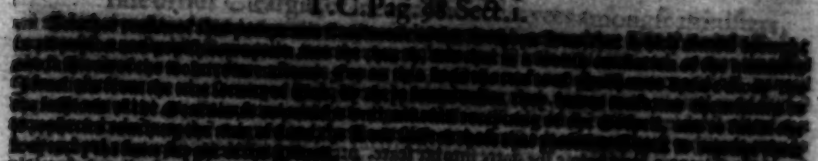
Chap. 5. the 22. Division.

T.C. Pag. 98. Lin. 2.

To Whitgifte.

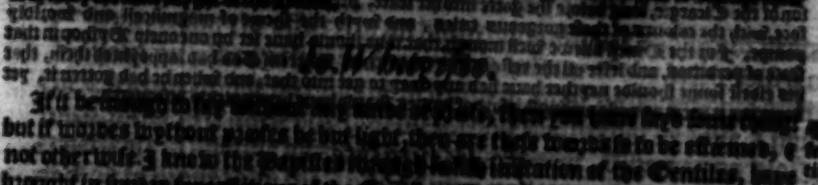
Chap. 5. Sect. 23. Diuision

T. C. Pag. 38. Sect. 1.

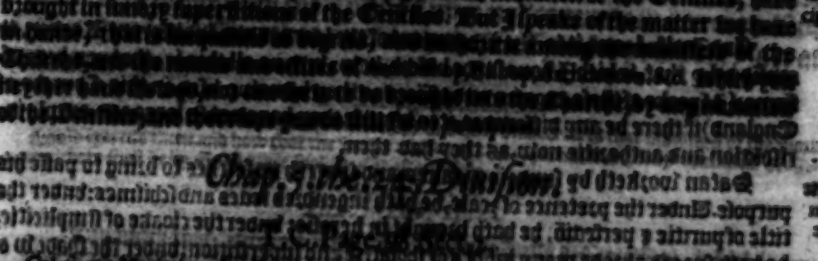


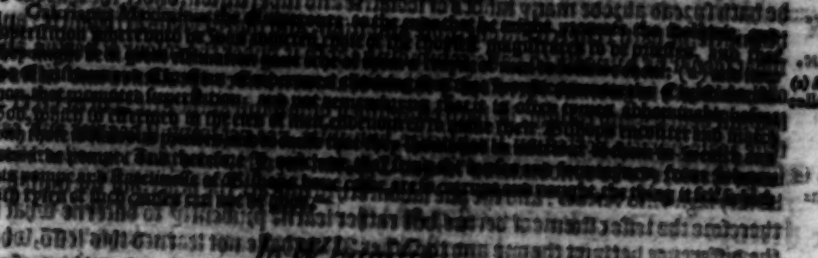
If it be thought to be vnconuenient to vse the wordes of Paule, then you haue leaue to chuse: but if wordes without matter be not light, there are these wordes to be esteemed, & not otherwise. I know the practises of the Papistes to haue bene with imitation of the Gentiles, brought in sundry superstitions of the Gentiles. But I speake of the matter the

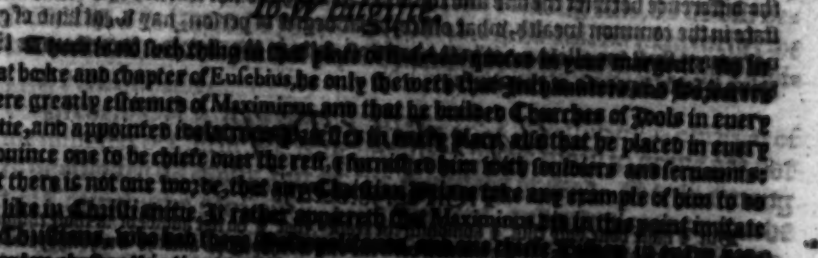
T. C. 111 obiecteth in petitione principij.



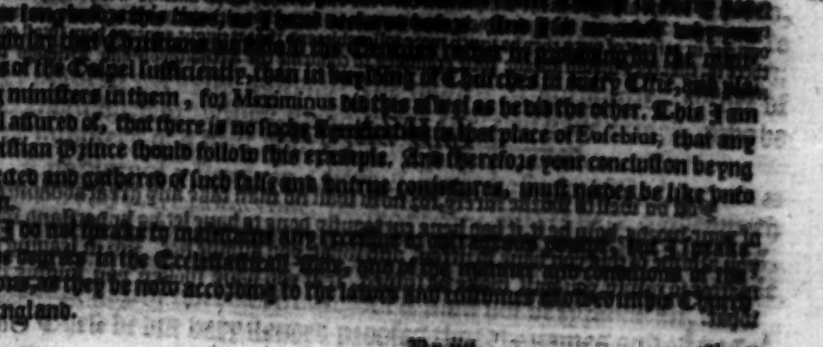
Euseb. 8. cap. 15.







that booke and chapter of Eusebius, he only sheweth that [illegible] were greatly esteemed of Maximinus, and that he builded Churches of Idols in euery Citie, and appointed the sacrifices [illegible] in euery place, also that he placed in euery prouince one to be chiefe ouer the rest, & furnished him with souldiers and seruauntes: but there is not one worde, that any Christian Prince take any example of him to do the like in Christian state. It rather appeareth that Maximinus did in this point imitate the Christians. Who hath [illegible] vnlesse long before this time, [illegible] offices of the Gospel sufficiently, than in building of Churches in euery Citie, and placing ministers in them, for Maximinus did this as well as he did the other. This I am well assured of, that there is no such [illegible] in that place of Eusebius, that any Christian Prince should follow this example. And therefore your conclusion beyng collected and gathered of such false and vntrue coniectures, must nedes be like vnto them.



of the vsages in the Ecclesiastical [illegible] persons as they be now according to the lawes and ordinaunces of the Church of England.

Chap. 5. the 25. Diuision.

T. C. Pag. 98. Sect. 3.

[illegible]

To Whitgifte.

[illegible]

The subtilties of Sathan in counterfaits greatly must not preiudice that which is true.

Discretion is very necessary.

Chap. 5. the 26. Diuision.

T. C. Pag. 98. Sect. 4.

[illegible]

A proper cauil.

To Whitgifte.

You do well to be sure of it, for now shall no man take any great aduantage of your saying, how he & it hath been courteously borne to haue let be vnderstand what you allege of that you haue not seene, and yet you affirme not. For in leauing the matter as you do, you will make be suspect, that you haue spoken you know not what.

Other

Other things concerning the offices and authoritie of our Cleargie, of inequalitie of degrees amongst ministers, &c. dispersed in other places of the Answere.

Chap. 6. the. 1. Division.

Answvere to the Admonition. Pag. 75. Sect. vlt.

Concerning the offices of an high commissioner, a iustice of peace, how necessarily they be committed to some of the best & wisest of the Cleargie, what hee by the is bidden, what inconuenience metteth, what neerie late discipline vsed, those know that be wise, & haue experience in publike affaires and gouernment. There is no worde of God to proue why these offices may not concurre in one man. But it is the commission that troubleth these me, as for peace they are at defiance with it.

T. C. Pag. 98. Sect. 4.

Concerning the offices of commissioner, and iustice of peace, we answere as to other ministers of the word should exercise them, and how that the worde of God doth not permitte any such confusion of offices: that we by Gods grace shall shew in a conference.

Io. Whitgifte.

And vntill that (aforesaid) be performed, will I also differre that, which is further to be said in this matter.

Chap. 6. the. 2. Division.

Answvere to the Admonition. Pag. 76. Sect. 1. 2. 3. & Pag. 77. Sect. 1.

To be briefe, they say that all these offices be playnely in Gods worde forbidden, and they alleage Math. 23. Luc. 22. 1. Cor. 4. 1. Pet. 5. The places of Mathew & Luke be answered before. Christ beateth downe ambition and pryde, and desire of bearing rule, as he did before, when he sayde, be ye not called Rabbi, and call no man father, be not called Doctors, he doth not condemne the names, but the ambition of the minde. Tract. 4

In the 1. Cor. 4. it is thus written, Let a man thus thinke of vs, as of the ministers of Christ, &c. The ministers of the worde in deede are not to be esteemed as Gods, but as the ministers of God. Some among the Corinthians gloried in their ministers, and attributed to muche vnto them. Hereof came these factions, I hold of Paule, I of Apollo, &c. This teacheth vs sobrietie and discipline, not to attribute to much to you, & such as you are, to any other ministers of Gods worde. It maketh nothyng against the names or authorities eyther of Archbishop, or Archdeacon, or any other that you haue named, who be the ministers of Christ, and ought so to be esteemed.

The place of S. Peter cap. 5. is this. Feede the flocke of God, &c. not as though you were Lordes ouer the flocke, &c. Peter here condemneth ambitious, contempt, and tyrannie of pastors towards their flockes, by which vice came almost all mischiefe in the Papacie. The Bishop hath rule, and superioritie ouer his flocke, but it must not be tyrannicall.

There be but very slender proofes that the names and offices of

Archbyshops Lordship ought be plainly forbidde by the word of God.

Surely you your selfe thought that no man would haue euer taken paynes to examine your margent.

T. C. Pag. 98. Sect. VII.

To your answere also vnto the places of S. Mathew & Luke the replie is made before. The place of the fourth of the first to the Corinthians is not alledged, to teach vs a moderate estimation of the ministers, and a meane betweene the contempt & extreme estimation: neyther can there be any readier way to breed that mislyking, which some amongst the Corinthians had to say I holde of such a one, and I of such a one, & I of such another, than to set vp certayne ministers in so high titles, & great shew of worldly honour: for to commande it to passe, that the people shall say, I will beleeue no Lorde, saue my Lorde Archbishop, whose learned ouer, perhaps may be more apte learning, to be for it comes to passe amongst the Corinthians. For the false Apostles vnknowne they had a shew & outward grauitie of speech, whereby they were esteemed, & were called, as some haue thought, Archbishops, & Lordes, & Graces, & Holynesses, & Reuerences, & Worshippes, & Honours, & Masters, & Doctors, & Rabbies, & Fathers, & Popes, & Cardinals, & Patriarkes, & Archangels, & Angels, & Gods, & Christs, & Antichrists, & what not? & therefore they were not to be reasoned with, but to be beleeued, & followed for their learning. But their rule is tyrannicall, which is not lawfull, and is more than it ought to be. And therefore the place of S. Peter is any thinge, whereby all I haue spoken shall stand.

Io. Whitgifte.

The Corinthians did not burst out into these factions and parties taking, in respect of any title or office committed to any of their preachers: but it was a partiall affection that they had towardes their teachers in preferring them (for their supposed vertue & learning) before other of whom they had not conceyued so good an opinion. A more lively example whereof can not be, than the dissention that is at this day, wherin some of your fautors forgetting all modestie, as is greatly magnifie you, and your companions, that nothing may be heard, that is spoken to the contrary: they in comparison, all other men be flatterers, worldlings, vnlearned, dolts, & asses. And some sorte of men extoll you, and contemne others: so did the Corinthians extoll & magnifie their false Prophets, & despise the true preachers. Wherefore to take away this partiall affection & iudgement, the Apostle saith, *Sic nos existimet homo, &c.* Let a man so esteeme
1. Cor. 4. of vs, as of the ministers of Christ, &c. You will not (I am sure) acknowledge that at this time among the Corinthians there had any bene ministers of titles, as names of superioritie. Wherfore you cannot (speaking as you speake) say that the Apostle in that place meaneth any such matter. But shal you not that these factions (which I haue spoken of) were rife among them, and therefore it is most certeyne that the Apostle laboured for the suppression of them. So that the interpretation, that I haue geuen of this place in myne Answere, is true, neyther haue you refelled it.

The rule that a Bishop hath ouer ministers in his diocese is not tyrannicall, neither is it such tyrannicall rule as the worde κατακυριεύοντες (vsed by S. Peter, and spoken of before) doth signifie, that is, to rule with oppression: and therefore the place is vnaptly alleaged.

Chap. 6. the 12. Diuision.

Answere to the admonition Pag. 77. Sect. 1.

I am of Hemmingius opinion in this point, that I thinke this your affection smelleth of playne Anabaptisme.

T. C. Pag. 98. Sect. vltim.

You are not the first of whom I haue learned, how you haue vsed to answere, when you haue nothing to say to the reason of your opinion, to call men Anabaptists.

Io. Whitgifte.

And I haue the like hath befalne you haue reported of me. Hemmingius affirmeth superstition, & he gaue it against whom you haue reported me to be of the same opinion, equalitie, & confesse it. And you your selfe haue noted in the proceedings of the Bishops, that they haue begun with the ministers, in the selfe same manner as you haue done.

Chap.

Chap. 6. the 4. Diuision.

Answere to the Admonition Pag. 99. Sect. 1.

And surely if you had once made an equalitie (such as you phansie) among the Clergie, it would not be long ere you attempted the same among the Laitie. Let them take heede that giue eare.

Deuteronomie

T. C. Pag. 99. Sect. 1.

Deut. 18. You by this law [as you alleadge] would haue the Magistrate, to be bound, euerie time it is the Lawe.

In what sorte do you find that? Deuteronomie speaketh there of a time, when the Israelites should come into the land of promise, and not of the time of their gouernement in the same. And therefore when you say, that the Magistrate is bound euerie time it is the Lawe, you shew your selfe to be a very ignorant man in the Scriptures. For the Magistrate is not bound to execute the Lawe, but when the cause is brought before him. Neither doth he search out causes of his owne motion, but he is bound to execute the Lawe,

Bishops do nothing without him, according to the auncient rule prescribed by our forefathers, but those things onely which perteyne to his owne diocesse. &c. This Councell was about the yeare of our Lord. 345.

T. C. Pag. 99. Sect. 45.

(illegible)

Io. Whitgift.

There is no Canon that maketh more directly against you than this doth, all the shifts ỹ you have to avoyde it, I have ouerthrowen before. There is as great authoritie giuen to the Metropolitane in that Canon, as now he eyther desireth, or can with, of euery Nation perteyning the Lawes of the realme and the Church. And the same in all matters (illegible) any matter (illegible) to be from hauing authoritie to (illegible) Canon of the Nicene Councell, as diuerse Councels of the Councell of Africa (illegible) diuerse Churches (illegible) Councell, as you see it rather auoyde great authoritie (illegible) crediting the authoritie which you (illegible)

Chap. 8. Sect. 3. Division.

1. Admonition.

Now then, if you will refuse the (illegible) of an Archbishop, or Lorde bysshop, you must make (x) equalitie of ministers. x 2. Cor. 10. 7. Colos. 1. 24. (y) 8. Can. Nic.

Answere to the Admonition. Pag. 123.

I haue proued before that the (illegible) of an Archbishop is both most auncient, and also most necessarie in the Church of Christ: & that this equalitie of ministers, which you require, is both flatly against the scriptures, & against the (illegible) and learned men, & the (illegible) Churches, namely Christs (illegible) as more plainly appeareth in those two Bookes of his, which (illegible) Bucer.

(illegible) Nowe we see by the perpetuall obseruation of the Churches, euen from the Apostles themselues, that it hath pleased the holy ghost, that among the ministers (illegible) the gouernement of the Church especially is (illegible) one should haue the chiefe care both of the Churches, and of the (illegible) ministers, and that he should (illegible) in this care and diligence (illegible) he who hath (illegible) a Bishop is peculiarly (illegible) such chiefe gouernours of Churches &c. Furthermore I haue declared

declared that it ingendreth schismes, factions, and detentions in the Church, and bringeth in a meere confusion, and is a branche of Anabaptisme.

T. C. Page. 99. Sect. 6.

And in the hundreth twentie & three page, to that which M. Bucer saith, that in the Church there hath bene one, whiche hath bene chiefe over the rest of the Ministers, if he meane one chiefe in every particular Church, or one chiefe over the Ministers of diuers Churches assembled in one Synode, and chiefe for the time, and for such respectes as I haue before shewed, then I am of that mynde which he is: and if he meane any other chiefe as after any other sorte, I denie that any such chiefe was from the Apostles times, or that ever such chiefe is ratified by the holy Ghost, whereof I haue before shewed the proofes. Scripture of Popish mistery.

And whereas M. Bucer seemeth to proue, that the name of a Bishop, which the holy Ghost expressely giueth to all the Ministers of the worde and Sacraments, was appropriated to certaine chiefe gouernours of the Church, I haue before shewed by diuerse reasons, how that was not done without great presumption and manifest daunger, and in the end great hurt to the Church.

Fo. Whitgifte.

M. Bucers wordes are plaine, there is no cause why you should make such (ifs) but onely that you may be thought able to say some thing, how to contrary to truth and reason soeuer it be. Your owne bare denial of M. Bucers iudgement, will weigh little with any wise or learned man, considering what difference there is betwixte your knowledge and his: the triall that hath bene of him, and the triall that hath bene of you: his experience, and yours. But what should I compare together things so vnlike? That M. Bucer is directly against you in this assertion of yours, it doth not appeare only in these wordes of his, but in others also, which he speaketh to the like effect, as in the 4. to the Ephes as I haue before declared. And again vpon the same chapter he saith, The third part of discipline is obedience, which is first to be rendred of al to the Bishop and Minister, then of euery clearke, to those that be in degree aboue him, & to such as may helpe him to the well executing of his ministerie. Last of all, of Bishops to Synodes, and to their Metropolitane Byshops, and to all other, to whom a more ample charge of the churches is committed. And in the same cõmentaries after that he hath proued by sundry examples and apt reasons, that this superioritie among Ecclesiasticall persons is conuenient and profitable, and shewed that these degrees in the Church, Bishop, Archbishop, Metropolitane, Primate, Patriarke, be not onely most auncient, but also necessarie, he concludeth on this sort. Because it is necessaria that euery one of the clergie should haue their rulers and gouernours, the authoritie, power, vigilancie, and seueritie of Bishops, Archdeacons, and all other, by what name soeuer they be called (to whome any portion of keping and gouerning the clergie is committed) should or ought to be restored, least there be any in this order out of rule, and without gouernment. How thinke you now of M. Bucers iudgement? Is it not directly against you? be not his wordes plaine

Bucer. in 4. Ephe.

Idem.

Chap. 6. the. 7. Diuision.

Answere to the Admonition. Pag. 124. Sect. 1.

Your places quoted in the margent to proue that there ought to be an equalitie of Ministers, sounde nothyng that waye. 2. Cor. 10. vers. 7. these be the wordes of the Apostle. Looke ye on things after the appearance? If any truste in him selfe that he is Christes, lette hym consider this againe of himselfe, that as he is Christes, euen so are we Christes. How conclude you of these wordes your equalitie? I promise you it passeth my cunning to wring out of them any suche sense: rather the contrary may be gathered out of the wordes following, whiche be these: For though I shoulde boast somewhat more of our authoritie, Scriptures wrested to proue equalitie of Ministers.

Caluine. vvhiche the Lord &c. I shoulde haue no shame. M. Caluine expounding these wordes layth on this sort. It vvas for modestie that he ioyned him selfe to their number, vvhome he did farre excell: and yet he vvould not be so modest, but that he vvould keepe his authorine safe: therefore he addeth that he spake lesse than of right he might haue done. For he vvas not of the common sorte of ministers, but one of the chiefe among the Apostles: and therefore he saith, if I boaste more, I neede not be ashamed, for I haue good cause. And a litle after: *Quamuis enim commune sit omnibus verbi ministris idem officium, sunt tamen honoris gradus*: Although the selfe same office be common to all the Ministers of the vvorde, yet there be degrees of honour.

Degrees of honour in the ministerie.

Thus you see Caluine farre otherwise to gather of this place than you doe.

T.C. Page. 100. Sect. 1.

And if M. Doctor delight thus to oppose mens authoritie to the authoritie of the holy ghost and to the reasons which are grounded out of the scripture, M. Caluine both openly mislike of the vsurping of that name proper and peculiar to certayne, which the holy ghost meaneth common to vs. And where as of M. Caluines wordes, vvhiche layth that there be degrees of honour in the ministerie, M. Doctor vvoulde gather an Archebishop, if he had vnderstanded that an Apostle is about an Euangelist, an Euangelist about a Pastor, a Pastor about a Doctor, and he about an Elder that ruleth only, he needed neuer haue gone to the popish Hierarchie to seeke his degrees of honour, which he might haue founde in S. Paule. And whereas vpon M. Caluines wordes, which layth that Paule was one of the chief amongst the Apostles, he would seeme to conclude an Archebishop amongst the bishops, he should haue remembred that S. Paules chiefrie amongst the Apostles consisted not in hauing any authoritie or dominion ouer the rest, but in labouring and suffryng more than the rest, and in gifts more excellent than the rest.

Here he defendeth not the admonition, but shifteth it off by cauilling.

Io. Whitgifte.

I doe not oppose mens authorities to the authoritie of the holy ghost, and to the reasons, which are groūded out of the Scripture, but I oppose them to your authoritie, and to your reasons, who spurne against that order, which the holy ghost hath placed in the Church, and moste shamefully abuse the Scripture to maintayne your errours: an example whereof is this present text alleaged by the Admonition, whiche you passe ouer in silence, condemning thereby their leudenesse in abusing the same. It is you & yours that abuse the name and authoritie of the holy ghost: it is you that wring and wrest the Scriptures vntollerably: it is you that falsifie authorities of learned men, & corruptly alledge them: it is you I say, that deprave and discredite such writers as haue bene, and be notable instrumentes in the Churche of Christe, and all this you do to maintayne your erroneous opinions and false doctrine, wherewith you endeuour to subuerte this churche of England.

M. Caluines wordes be plaine, & they directly ouerthrowe your equalitie of ministers, and shew the fondnes of the Admonition in alledging that place of Scripture to proue any such equalitie. M. Caluines wordes be these: *Quamuis commune sit omnibus verbi ministris, idem & officium, sunt tamen honoris gradus*: Although the selfe same office be common to all the ministers of the worde, yet there are degrees of honor. Which wordes disproue the equalitie of ministers by the admonition affirmed, and confirmed with this portion of scripture by M. Caluine here interpreted, that is, 2. Cor. 10. verse. 7.

If there were degrees of honour in the Apostles time among those which had *idem officium*, the selfe same office, as M. Caluine affirmeth, why should there not be so now like wyse? But will you see howe vnlike you are vnto your selfe, euen in these fewe lynes? first you saye that M. Caluines meaning is that an Apostle is aboue an Euangelist, an Euangelist is aboue a Pastor, &c. and by and by after you confesse that there was chiefrie euen among the Apostles, but it consisted in labouring and suffering more than the rest, and in gifts more excellent than the rest.

T.C. contrarie to himself.

To

to their olone bodynne sorry any thought of another better than of himselfe. Whereto
I haue told you before how you should be taught to haue honour and dignitie ac-
tributed according to the excellencie of gifts, by them you perswade your self, that the
chiefetie should light on your Castle necke. But yet may perad[illegible] be deceyued.

Chap. 6. the 8. Diuision.

Furthermore, I adde, that you desire this equalitie, you shall not
shoulder out one another, but euery one remaining to be ruled, and
to be in subiectio. In deede your meaning is (as I gather) to rule
and not to be ruled, to do what you list in your seueral cures, without
controlement of Prince, Bishop, or any other. And therefore pretending
equalitie, most disorderly you seeke dominion. I speake that I
know by experience in some of you.

T. C. Pag. 100. Sect. 2.

Now whereas he saith that we desire to pull the rule from others, that the rule might be in
our handes, and we might do what we list, and that we labour to withdraw our selues from con-
troulement of Princes and Bishops, and all: first we may answere, that we desire no other rule
then is that which in the ordering of the Church, and which is grounded of the worde of
God: which if any shall refuse to be guided by, whether he ought to abyde not only
the controlment of the other Ministers, yea of the brethren, but also further the punishment of the
Magistrate according to the same word, we think, [illegible]
[illegible] (*) As we thinke, for the lawfull authoritie of Bishops and Archbishops was long before.

Your answere touching the [illegible] Excellent wise therein is sought before pretence of equalitie.
[illegible] doth not [illegible]
[illegible] you shall [illegible]
[illegible] parish. Furthermore the greatest preeminence he can haue, is to be one of your Mi-
nisters, and therewithall by reason of the charge, and office committed vnto him, to haue
more authoritie among the Ministers then any one of them hath ouer his fellowe.

The authoritie of Bpo. Popes & Archbishops came not from the Pope.

Tract. 8.

Answere to the 9. Division.

The place in the first to the Colos. verse. 1. is this, Paule an Apostle of Iesus Christ by the will of God, and Timotheus our brother. Surely your minde was not of equalitie, I thinke, when you alleaged these places to proue it. But it is your vsuall maner without all discretion and iudgement to bring in places wherof you know what

Magis mutus quàm piscis, and by his silence the matter remained.

Answere to the Authorities. Pag. 258. Sect. 1.

Both of the names, and also of the offices of Archbyshops, Archdeacons, Lorde Byshops, &c. I haue spoken before sufficiently, and fully answered those places quoted in this argument, saying that they were not the Popes Decrees, Ordinances, or Constitutions, but some Princes out of their, and I thought it were nowe to be alleaged. But some Princes, &c. examination it will appeare. The wordes of the Apostle to the Galath. were, &c. of them. And of them which seemed to be great, I was not taught (what they were in time past, it maketh no matter to me. God receiueth no mans person) neuertheless they

that

Lu. 22. 25. 26. 1. Pet. 5. 3. 4. 5. Math. 20. 25. 26. Math. 23. 8. 11. 12. Gala. 2. 6. Hebr. 5. 4. Lu. 16. 25. Exo. 34. 40. 2. Cor. 1. 24.

that meane chiefe, dyd communicate nothing with me. The Apostle in
theis wordes doth declare, that he receyued not the Gospell, which he
preached, of men, no nor of the Apostles, but of Iesus Christe, and
that the Gospell preached by him ought to be no lesse credited, than
the Gospell preached by them. And that in stoute wordes he decla-
reth that the doctrine of the Apostles and the preaching of any mans
person, Gospelwise preaching against superstitious and wicked conver-
saying ought not to be regarded, no not if it were an Angell from
heauen: but of this matter I haue intreated in my booke, and
are the chiefe &c. But it is to erre that Master Cartwright erreth in this
place. Horum illi ordinem, &c. The contention
is not for ambition, for it is not vnderstanded of the persons. Now I
may soone confute this argument. If S. Paule receyued the Gospell that
he preached, not of the Apostles, but of Christ: and the Gospell pre-
ched by Paule, is equiualent with the Gospell preached by others of
the Apostles: therefore the names of Archebyshops, Archdeacons, &c. are drawne
out of the Popes shop together with their offices, as this: Paule saith that
he receyued the Gospell not of the Apostles, but of Christ: Ergo the names
and offices of Archebyshops be taken out of the Popes shop.

T.C. Page.100. Sect.4.

And in the 107. page he findes the matter of the 100. page to be vntrue, where
(saith he) Doctor Whitgift proues the place of Galatians the seconde, (a) to make an Archbyshop
&c. (b) Marke the absurditie, for S. Paule (saith he) speaketh of them that preached, or taught, he
speaketh not of them that are the chiefe, that are in dignitie, that are in authoritie, that are Archbyshops
or Lordes, not of them that are called the Archbyshops of all, neither doth he speake of them that
were Archbyshops of Antioch, Ephesus, Hierusalem, Rome, or Constantinople, but of them that
were Archbyshops of Galatia, (a)

Erasmus.

Beda.

Videbitur esse columna, they which were accounted to be pillers. Hitherto Hierome: whereby he doth evidently declare, that he had not read in this place *Iacobum*. But in such great notwithstanding, that he seemeth not to have known *Iacobum* to have been called of the Grecians absolutely τοὺς στύλους, *columnas*, that is, pillers, and are of great estimation with all men. And this great name of the Greeke word, I thinke, was the cause that the olde interpreter (being more bolder than Hierome) did not feare to translate in this translation vpon the same place agreeth therewith. For he saith, *Iacobum, Cephan, & Ioannem, qui magnæ sunt authoritatis*: they which are of great authoritie. Of the Greeke also they are called Δοκοῦντες. Beda also saith, that the Apostle in this place taketh these words, *Qui videbantur*. And both Beda & Erasmus translate it, as it is in the Geneua Bible. Wherefore here your cunning fayleth you, and you had not well considered the matter before you entred this accusation of falsifying.

The true sense and meaning of this place to the Galat. I haue set downe in my Answere, and it is accordyng to the interpretation of the best expounders of the same, by the wordes of M. Caluine there alleaged, and not confuted by you. Wherefore the reader iudgeth as it pleaseth him.

That there was superioritie among the Apostles, *ordine & potestate*, I haue shewed before.

This place to the Galatians is not brought in by me, to proue the authoritie of the Archbyshop (although it might well be alleaged to proue degrees of honour in the ministerie) but it is quoted in the Admonition soudenly and falsely, to proue that the names of Archbishops, Archdeacons, Lordbishops, &c. are drawne out of the Popes shoppe together with their offices. And of this dallying with the Scriptures, you speake not one worde, for you care not howe they be prophaned, so it be for the maintenance of your owne cause.

Chap. 6. the. 11. Diuision.

Answere to the Admonition, Pag. 28. Sect. vlt.

The wordes in the 5. to the Hebrues here 4. be these. And no man taketh his honor to himself, but he that is called of God as Aaron was. The Apostle here teacheth that Christ was a lawfull priest, because he was there vnto called by God as Aaron was. What is this to Archbishops, &c. This place teacheth that no man ought to intrude himselfe to any function, except he be there vnto called by God. But what maketh this against any lawfull function or authoritie, or what conclusion call you this, Christ did not take vpon him that office, wherevnto he was not called, or no man muste take vpon him that, wherevnto he is not called: Ergo Archbishops, &c. & their offices came out of the Popes shop. you should first proue that vnto they ought to be your *Minor*.

Sedenly shifte.

(*) Varius.

T.C. Page. 100. Sect. 4.

But that I runne not backe to that I haue handled before, I will not here so much vrge the place as I will not be able that of the Hebrues which followeth, and put the argument to the larger then that. Doctor calleth answere. For if the Hebrues doe proue our Archbishops vocation to be still and lawfull, because their calling was conteyned in the Scriptures, as appeareth in the 5. verse, then is it likewise proued, that the calling of the Archbishop, where it is not conteyned in the Scriptures, is not lawfull. For thus we must reason. Euery one that is called by the holy Ghost, is lawfully called. But the Archbishop is called of God, &c. But I say, howsoeuer before I haue spoken of the Hebrues, which were not ouer the Archbishops, I will let passe them and other places, and bring but that which Mr. Doctor bringeth for the establishment of them.

Io. Whitgifte.

The Reader pondereth not which is deuised.

This is a cleanly & handsome shift to auoide y defense of these grosse & vnapt allegations of Scriptures. I haue answered the argument grounded vpo the 5. to y Hebrues,

It is not true, that the Apostle to the Hebrews preacheth the vocation of our Saviour Jesus Christ to be null and lawfull, because his calling hath conteyned in the Scriptures: he onely sheweth by eminent testimonies of the Scriptures, that Christ vpo not intrude him selfe, but was called of God. And if you will haue no man to execute any function in the Church, but him that hath suche speciall and personall testimonies of the Scriptures to shewe for him selfe, I se not howe any man can iustifie his calling. It is therefore sufficient if his calling be generally conteyned in the Scripture, as all lawfull and ordinarie functions are, euen the offices of Archebishops and Lordeshops. &c.

Chap. 6. the 12. Diuision.

Answere to the Admonition. Pag. 109. Sect. 13.

Pag. 110. Sect.

In the 16. of Luke here is it thus written: But Abraham said, Scriptures wrested.
sonne remember that thou in thy lyfe time receyuedst thy worldly pleasures, & like-wyse Lazarus payne: nowe therefore he is comforted, and thou art tormented. The riche glutton in his life receyued pleasure, and therefore was after in hell tormented: Lazarus receyued paynes, and after was comforted: Therefore [illegible] and their offices come out of the Popes shop. These fellowes neyther care for reason, nor conscience, so they saye something, and boldly paynt their margent, with shamefull abusing the Scriptures.

The wordes of Ezech. chap. 34. truely vnderstanded are these: The weake haue ye not strengthened, the sicke haue ye not healed, neyther haue you bounde vp the broken &c. In the whiche place the Prophet speaketh against suche Kings, Magistrates, and rulers as despise the people of God, and vse themselues cruelly towards them. This doth aswell condemne Kings and Magistrates, as it doth Archbishops: although in deede it condemneth no office or superioritie, but the abuse of the same, that is, the man abusing the office, and not the office it selfe. Abuse of offices condemned, not the offices.

In the 2. Cor. 1. here the Apostle speaketh thus vnto them: Not that wee haue dominion ouer your fayth, but wee are helpers of your ioy, for by fayth you stande. &c. Paule here sayth, that he hathe no authoritie to alter true religion or to rule ouer their consciences, but how proueth this, that Archbishops &c. came out of the Popes shoppe? Paule sayth that he had no power ouer the consciences of the Corinthians, therefore Archbishops, &c. and their offices were all one out of the Popes shop. If you had beene more studious when you were a Sophister (if euer you were one) you would haue learned better to frame an argument, and haue had better iudgement in the figure of the same. If you had not troubled your margent with these questions, you had lesse bestowed your folly.

Do not be of the Canon lawe as is contrarie to the Scriptures, it is Antichristian and wicked: But there be diuers Canons (wil be very good and profitable, which may well be receyued. Good lawes Canon lawes not altogether condemned.

may be hoped vnlearned Turkes and heathenishe Pollitikes and
subiect of Papists also. I pray you see before that you frame it
wise to be considered, nor the matter it self be good and profitable
it may be vsed whosoeuer did inuent it.

To Whitgifte.

But one worde more here to an vse

Chap. 6. the 12. Deuision.

Admonition.

And as safely may we by the Inuocate of Gods worde subscribe to allowe the dominion of the Pope, vniuersally to reygne ouer the Church of God, as a Lorde bishop ouer a whole Prouince, or a Lorde bishop ouer a Diocis, which conteyneth many shires and parishes. For the dominion that they exercise, the Archbishop aboue them, and they aboue the rest of their brethren, is vnlawfull, and expressly forbidden by the worde of God.

Answere to the Admonition. Pag. 210. Sect. 2.

In that you confesse that you may safely by the warrante of Gods worde subscribe to allowe the dominion of the Pope vniuersally soueraigne ouer the Church of God, as of an Archbishop ouer a whole Prouince &c. Powerfull but your heate. I suppose you thinke not to haue the Pope alone gouerne the whole Churche, as the Archbishop one Prouince, and a Lorde bishop one Diocis. Is one king able enough to gouerne the whole World, as he may be to gouerne one kingdome? Do thinke you that one pastor in the world, can you thereof in his ordinary bodi gouerne eyghte parishes? Surely an Archbishop may well gouerne one Prouince, but the Pope can neuer well gouerne the whole Churche. And yet an Archbishop hath not the charge of gouernment ouer the whole Prouince generally, but only in cases exempted, and therfore may doe it more easily.

In Archbishop may gouerne one prouince, but the Pope not all the worlde.

To Whitgifte.

In the saying I say but as other learned men haue sayd, and experience of Churches in the place of testimonie alleaged doth answere: and as the practise of the Churche hathe been in the primitiue Churche, vnder the best Emperours, and many Popes are to this day which haue liued in good reputation. Your Philosophicall argument is false, and heere without any great payne. For to gouerne one Prouince in that measure and degree that is required of an Archbishop, is neither infinite nor impossible. But it is great lack of iudgement to thinke that because one man can not well gouerne the whole world, therfore he can not well gouerne a prouince or diocis. I wish the vsed the practise of the Churche to be contrarie to the Apostles time, and since their time.

Chap.

(*) This is a diuision, as M. Caluine saith Instit. cap. 8. Sect. 92.

(a) If the skye fall &c.
(b) Yes surely; as the stars is aboue.

Supra, cap. 3. diuis. 31. 32. 33.

Cal. Instit. cap. 8. Sect. 92.

The ridiculous absurdity of their position.

The ridiculous (if) turned vpon him selfe.

The Church cannot be shut vp in one prouince neere.

(a) It is one pie[illegible] had bin obserued.

(b) In alleging [illegible] there [illegible] be some [illegible] that [illegible]

(c) Vnlesse, for [illegible] be some vile [illegible] that [illegible]

I speake of the office of gouernaunce it selfe, why Doone Geery particular parish

(*) This is obscure. Read Volume Epist. Iustic. cap. 8. Sect. 21.

(a) If the abuse shall see. (b) Yes surely, as the case is now.

difficultie execute that, that doth appertayne to him.

Whatsoeuer any other minister may do in the Diocese, may the Archbishop do also, but it doth not therfore follow, that he is bound to the cure of euery particular parish. Supr. cap. 3. diuis. 31. 32. 33.

Chap. 6. The 16 Diuision.

An answere to the Admonition.

Cal. Inst. cap. 8. Sect. 92.

Arguments borrowed of the papists.

You borrowe these arguments from the very Papistes, into by the selfe same reasons they go about to proue the Popes supremacie, for thus they argue.

Among the Heathen there was one that was greater, to whom they ascribed ouer the earth, therefore there must of one chief Bishop (which is the Pope) ouer the whole Church of Christ. Caluine in his Institutions, li. 4. cap. 6. sect. 8. and 9. vseth this reason on this sorte: That which is not profitable to one nation, can not by any reason be extended to the whole worlde, for there is great difference betwixt the whole worlde and one nation. And a little after: It is euen as though a man should affyrme, that the whole worlde may be gouerned of one King, because one fielde or towne hath but one ruler or master.

Caluine.

(c) The reasons here set down are not true.

(d) Betwixt the whole world and one nation there is one kinde of a reason, betwixt one nation and one Bishop there is another reason. Caluine neuer vsed this reason, that the whole world must be gouerned by one Bishop, but he vseth this reason, that the whole world can not be gouerned by one King, as one nation may be.

T. C. Pag. 101. Sect. 1. & Pag. 102. Sect. 1.

After D. Doctor translateth out of D. Caluine the 3 seuerall reasons, for the supremacie of the Pope, and D. Caluines solutions. For what purpose he knoweth, I can not tell, vnlesse it be to blotte paper, I know not what he speaketh of one, and the quarell also (which (a)) he picketh, to translate this place, is yet more strange. For it appeareth that the Archbis. of the Admonition bestowed their arguments from the Papistes, which the contrarie is true, that they vse the reasons which they of the Gospell vse against the supremacie of the Pope, to withstande the Archbishop: And D. Doctor doth vse reasons to defende the archebishop (b) which the Papistes vse to maintayne the Pope. For D. Doctor setteth greate (c) store by the same reason, betwixt one nation and one Bishop, that betwixt one nation and the whole worlde, and the Papistes vse the same reason to withstande the supremacie of the Pope, as D. Caluine vseth it, that the whole worlde can not be gouerned by one King, as one nation may be. But what is all this to the purpose? Is it not sufficient, that he alleadged reasons for the supremacie of the Archbishop? And if they be not sufficient, let them be confuted. But what is that to D. Caluine? Let him answere for himself. It is not materiall, whether D. Caluine vseth that reason or no, (d) but whether it be sufficient or no. And if D. Caluine vseth it, he vseth it not as a reason of his owne, but as a reason of the papistes, which he confuteth. Let it be considered, whether in these reasons he hath layd any thing against himself. The

(a) It is not picked, but offered.

(b) Boeing truely alleaged.

(c) In alleaging them falsly.

(d) Untrue, for he never vsed that for a reason.

papistes

Baptiſtes ſaying that he ſo teacheth as there were alſo high priests in Jewry over all the Church, therfore there ſhould be one Biſhop ouer all. To whom M. Caluine anſwereth, that the reaſon followeth not: for ſayth he, there is no reaſon to extende that to all the world, which was ſpoken in one nation. Herevpon M. Doctor ſeeks a conclude that M. Caluine allowes one Archbiſhop ouer a whole prouince.

If one going about to proue that he may haue as many wiues as he will, ſhould alleage Jacob for an example, which had two wiues: and M. Doctor ſhould anſwere and ſay, that although he might haue two wiues, yet it followeth not that he may haue as many as he will, ſeeing not M. Doctor thinke that he had great iuſtice, if a man ſhould conclude of theſe wordes, that his opinion is, that a man may haue two wiues? I thinke that he ſhould ſuppoſe that he had great iuſtice, if yet thou ſhouldſt be conclude of M. Caluines wordes in this firſt ſentence. Albeit as in deede M. Caluine beareth a litle after a ſpeciall reaſon why there was but one high Prieſt in the whole lande of Jewry, which is becauſe he was a figure of Chriſt, and that therby ſhould be declared out his ſole mediation betweene God and his Church. And therfore (e) whereas he ſo mocketh us there is none to repreſent or figure our Saviour Chriſt, that hys allegeance is, that as there ſhould be no one ouer all the Churches, ſo ſhould there be no one ouer any nation.

(e) Falſified: for he ſpeaketh no ſuch thing.

Io. Whitgifte.

The authors of the Admonition ſay, that they may as lefely by the worde of God ſubſcribe to allow the dominion of the Pope, univerſally to reigne ouer the church of God, as of an Archbiſhop ouer an whole prouince, or a Lordbiſhop ouer a diocece, which containeth many ſhires & parithes. This I confute by M. Caluines anſwere to the arguments of the Papiſtes, wherein appeareth evidently how far frō reaſon this & ſuch like aſſertions are, that there may as wel be one pope ouer the whole Church, as one biſhop ouer one prouince as biddes.

Now therfore you may ſe if you liſt, that I haue tranſlated theſe reaſons and ſolutions out of M. Caluine to ſome purpoſe. And although I might haue had the ſame ſolutions out of other learned writers, yet I thought it beſt to vſe M. Caluine, as one of whome you haue conceyued a better opinion.

I may truly ſay, that the authors of the Admonition bowed this of the Papiſtes, that there may be alwell one pope ouer the whole world, as one biſhop ouer one prouince or diocece.

The reaſons that I vſe for the defenſe of the Archbiſhop, are the ſolutions of the arguments vſed for the Pope: & ſuch ſolutions as are vſed by all learned men that write againſt the Pope (as the ſolution of the places of Cyprian before mentioned, and now theſe that follow) to the ſtrongeſt arguments of the Papiſts. Wherfore I confeſſe that I vſe ſome of the ſame arguments, but not to the ſame ende, nor in like maner. For they vſe them vntruely, againſt reaſon, & the true meaning of the Author: I vſe them truely, according to reaſon, and their proper ſenſe. And my vſing of them to the purpoſe that I doe, is the direct anſwere and playne ouerthrowe of all the arguments of the Papiſts. It is not therfore good dealing to make the ſimple beleeue that the ſame arguments confirme the Pope, that confirme the Archbiſhop, when as the application of them to the one, is the quite ouerthrowe of the other.

The reaſons for the archbiſhop are ſolutions againſt the Pope.

M. Doctor neuer wēt about to proue that becauſe there is one king ouer a realme, therfore there may be one Biſhop ouer a prouince: and in vttering theſe and ſuche lyke vntruthes willingly & wittingly as you doe, you declare of what ſpirits you are. But M. Doctor hath reaſoned cleane contrarie, that it is no good argument to ſaye, that becauſe one king may well rule one kingdome, therfore he may alſo well rule the whole worlde, or becauſe one Biſhop may be ouer one prouince, therfore one Pope may be ouer all Chriſtendome. Theſe be papiſticall reaſons, theſe M. Doctor diſſolueth & confuteth: neyther can you be ignorant of it, but malice is blinde. God forgiue you: for your whole drift is to bring M. Doctor into hatred and contempt, by ſuche lying meanes, but God that ſeeth the hearts of all, will one day detect your deepe diſſembled hypocriſie, and reueale that lumpe of arrogancie and ambition, which is now cloaked with a counterfeite deſire of reformation.

I haue tolde you for what purpoſe I haue vſed theſe ſolutions of M. Caluines, whoſe opinion alſo I haue ſhewed before concerning theſe names and offices.

In the place to the Philippians now againe repeated (and yet this Reuiver can abide no repetitions in others, though he vſe almoſt nothing elſe him ſelfe) M. Caluine ouerthroweth your equalitie, for thus he ſayth: Truly I graunt, that (as the manners and condiciōs of men are) there can no order remayne amōg the miniſters of the word, except

Caluine alſo ſeeth one to rule ouer the reſt of ſome ſorte.

except one do rule ouer the rest. And he addeth that he speaketh *de singulis Ecclesijs, non de totis prouincijs: multò autem minùs de orbe vniuerso*: of seuerall bodies, not of whole prouinces, much lesse of the whole world, meaning, as I suppose, that the prouinces as he vnder diuers gouernours: for one prouince in one particular Church, in one kingdome, bi-
ther one Prince, is but one body, and therfore M. Caluin saith nothing to the cõtrary, but that one may *præesse reliquis ministris*, rule ouer the rest of the ministers in such a prouince. Undoubtedly he can not meane that in euery seuerall parishe or towne there should be one, *qui præsit reliquis*, because the most parishes & townes haue but one minister, and he that ruleth must haue some to rule ouer. If you will say that M. Caluin meaneth of such ministers as be in cities where there be many, and not of the Countrey, where there is in euery seuerall towne but one: then I answere, that it were against reason to bring the ministers of the citie vnder the gouernmẽt of one, and to suffer the ministers of the countrey to liue as they list. The same causes that require a ruler or gouernour for the one, requireth the same also for ỹ other, except you would haue vniformitie in the citie, and confusion in the countrey. Wherefore M. Caluines meaning is, as I haue sayde. But you haue subtilly kepte in his wordes, bothe here & before, bicause you know that they make much more against your equalitie, than they do against the Archbishop. If I had here vprighter dealing to haue set downe his wordes, but you will neither vse that playnnesse your self, nor allow of it in other men.

M. Caluine vseth two answeres to that obiection of the Papists, the first whereof is this, that I haue reported in my Answere. And surely he would neuer haue vsed ỹ solution, & caused it to be printed, if he had not allowed it, & thought well of it. And not he alone, but other of singular religiõ & zeale, haue vsed the same, as Hyperius in the place before by me alleaged: so doth M. Nowell against Dorman in his first booke, Fol. 60. whose wordes (bicause they be wholy to my purpose, & an euident declaration that such testimonies may lawfully be vsed for the authoritie of ỹ Bishops, that are vnlawfully abused for the authoritie of the Pope) I haue set downe before. Wherby also the Reader may vnderstãd how we agree both amõg our selues, & to our selues, which are desirous to kepe the peace of the Churche, and that these places now vsed in the defense of the Archbishops and Bishops authoritie, are no otherwyse applied by vs, than they were before any suche controuersie began.

Supra cap. 3. the. 15. diuis.

M. Caluine maketh no doubt of the matter, but setteth it downe as an apt answer, and by him allowed. And therfore your obiection of Iacobs two wyues may serue for a iest, but little to the purpose.

It followeth not that if a man make two answers to one argument he disalloweth the one: for they may both be true. Touching M. Caluines seconde answere, I haue spoken before, and declared wherin that high Priest was a figure of Christ. M. Caluine in that place hath not these wordes, that his iudgement is, that as there should be no one ouer all Churches, so should there be no one ouer any nation. And therefore you kepe your accustomed maner of falsifying.

Chap. 6. the. 17. Diuision.

Answere to the Admonition. Pag. 211. Sect. 3.

Caluin. Inst. cap. 8.

Another of these reasons is this: Peter was the chiefe among the Apostles, therfore there ought to be one chiefe ouer the whole Churche. The same M. Caluine in the booke and chapter before rehearsed, maketh this one answere to that argument: *Vnus inter Apostolos summus fuit, nempè quia pauci erant numero. Si vnus duodecim hominibus præfuit, an propterea sequetur, vnum debere centum millibus hominum præfici?* Thete vvas one chiefe among the Apostles, bicause they vvere but fevve in number, but if one man rule ouer tvvelue, shall it therefore followve that one man may rule ouer an hundreth thousande? **After a little after:** *Quod inter paucos valet, non protenus*

trahendum

trahendum est ad universum terrarum orbem, ad quem regendum unus non sufficit. That which is of force among few, may not by and by be drawne to the whole world, the which no one man can governe. Euery hiue of Bees hath one chiefe maister Bee, euery companie of Cranes hath one principall guyde, must there be therfore but one Bee, & one Crane to direct all the Bees and the Cranes that be in the world? You se therfore how weake this reason is. The rest of this reason I haue answered before.

T. C. Pag. 102. Sect. 1.

To the Papists obiecting for the supremacie of S. Peter how the power chief of the Apostles S. Calum answereth first by bringing S. Peter downe to a banquet, many places to proue S. be most equall to the other Apostles, whereunto he saith, although it be graunted that Peter was chiefe, yet followeth it not because one may haue rule ouer twelue being but a few in nũber, that therfore one may rule ouer an hundreth thousand: and that it followeth not, that that which is good amongst a few, is forthwith good in all the people, How so all men iudge, which beare conscience and wit, M. Doctor citeth M. Calvine for to proue the office of the Archbishop.

Io. Whitgifte.

M. Calvine in the same place hath these words: It is not to be marvelled that the twelue had one amongst them that might governe the rest. For this thing doth the nature allow, and the disposition of man require, that in euery societie, though al be equal in power, yet some should be as it were moderatrix of the rest, vpon whom the other might depende. There is no court without a Chief, no session of Iudges without a Prætor or Iustice, no colledge without a governour, no societie without a master: so should it not be any absurditie, if we should confesse, that the Apostles gaue such preheminence vnto Peter. Now let the Reader iudge whether if he Calvines meaning in good earnest, as we, that there was one chiefe among the Apostles: which being true (as it is) M. Doctor may with good conscience vse this answere of M. Calvine both against the Papists, and the Author of the Admonition also, resisting not vnto blood vnto them. Cal. Inst. cap. 8.

Chap. 6. the. 18. Diuision.

T. C. Pag. 102. Sect. 1.

But I maruell if he could not also see that which M. Calvine hopeth in sort sentences almost, where he saith, that Christ is only the head of the church, & that the church hath chosen vnto another vnder him domination, but by what meanes? According (saith he) to the order & forme of policie, which he hath prescribed, but he hath prescribed no such forme of policie, & one bishop should be ouer all the ministers and churches in a whole shire, or one archbishop ouer all the ministers & churches in a whole province, therfore that forme of policie which is by archbishops, & bishops ouer the same, is not the meanes to knit the one to another & both vnto the obedience of Christ. Touching the titles & names of honor which are giuen to the Ecclesiasticall persons with vs, & how that princes and chiefe magistrates may & ought to be ouer the same subiect vnto them, not to maintaine, I haue spoken before, & therfore of Archbishops, Archpriests, and the like without them here.

Io. Whitgifte.

M. Calvine in the nexte section after that he hath answered to other arguments of the Papists, saith thus: But let it be as they would haue it, that it is good & profitable that the whole world should be contained in one monarchie, which notwithstanding is most absurd, but let it be so: yet I wil not therfore graunt, that is doth likewise hold in the gouernmẽt of the churche. For the Church hath Christ hir only head, vnder whose government we are knit togither according to that order & forme of policie which he him self hath prescribed. Wherfore they do Christ notable iniurie, which vnder this pretence will haue one man to rule ouer the whole church, because she can not want a head. For Christ is the head, whereby the whole body being compacted & coupled by euery ioynt of gouernment, doth according to the operation in the measure of euery member, increase to a perfect body. All this I agree vnto as moste true, but nothing at all pertayning to your purpose. He sayth, that vnder the gouernment of Christ we cleaue together among our selues, according to that order and that forme of policie, which he hath himselfe prescribed. And here he depeth this: But *Quæritur*: Who be gouernors of the spirituall regiment and policie, and of the externall: and yet that externall regiment and policie is also prescribed Cal. Inst. cap. 8.

by him, which is profitable for his Churche according to time, place, and persons, though it be not particularly expressed in his worde, as partly hath bene declared before, and shall be hereafter more at large upon particular occasion.

Thus have you (after so many yeres trauell in this controuersie) vttered all your stuff against the Archbishop, powred out all your malice, exercised your gifte of scolde, whetted your slaunderous tongue, and yet bringes no proufe but corrupt and false allegations of writers: fonde and toyish illustrations of your owne, contrarie to all practise of learning: vnchristian speaches and heathenish flouts and trumperie, you haue vttered nothing. And I protest vnto the whole Church before God, that your vnfaythfulnesse in handling the matter, your vayne and friuolous reasons, haue muche more animated me to the defense of those auncient, reuerende, profitable, and necessarie offices. I speake of the offices as they be vsed in this churche. And I shall most heartily desire the Reader to weigh and conferre the authorities and reasons of both partes indifferently, and to iudge thereof according to the truth.

¶ A briefe collection of suche authorities, as are vsed in this defense of the Authoritie of Archbishops and Bishops. Cha. 7.

Testimonies of the Apostles times, & thereunto adioyning.

Timothie was Bishop of Ephesus, & Chrysostome sayth in. 1. Tim. 1. that *pene fere tota Asiatica*, almost the whole countrey of Asia was committed to him. And vpon the. 2. to Timothie, chap. 4. he sayth, that Paul had committed to Timothie *gubernacula ecclesiæ totius gentis*, the gouernment ouer the Church of the whole nation meaning Asia.

Titus was Bishop of Creta, not of one citie only, but of the whole Ile. So sayth Chrysostome in his commentaries vpon the first to Titus. And Lyra, Erasmus, Pellican, and others write, that S. Paule made him Archbishop of Creta. And Illyricus calleth him and Timothie, *multarum Ecclesiarum Episcopi*, Bishops of many churches.

S. John (as Eusebius reporteth *lib. 3. cap. 23.*) after his returne from Pathmos, did gouerne the Churches in Asia, and ordeyned Archbishops and Bishops.

James was made by the Apostles Bishop of Jerusalem, and the gouernment of that Church was committed to him. *Euseb. lib. 2. cap. 23.*

The 33. or as some count, 34. of the Canons attributed to the Apostles, appointeth one head and chiefe Bishop to be ouer euery nation or countrey, to whom all other Bishops of the same nation must be subiect.

Dionisius Areopagita is Archbishop of Athens, appointed thereunto by S. Paul, as Volusianus a godly and learned writer testifieth.

Policarpus was by S. John made Bishop of Smyrna. *Tertul. de præscript.*

In the Church of Alexandria from the time of S. Mark the ministers had alwayes a Bishop to gouerne them. *Hieron. ad Euagrium.*

Ignatius who liued in the Apostles time doth call a Bishop *principem sacerdotum*, the Prince of Priests. *In epist. ad Smyrnæos.*

Testimonies of the tymes neere after the Apostles.

An. 180. An. Eleutherius his time, which was *Anno* 180. when this Realme of England was first conuerted to Christianitie, there was appointed in the same three Archbishops, and 28. Bishops. *Polyd. Fore lib. 1. pag. 140.*

191. Demetrius who liued *Anno* 191. was Bishop of Alexandria, and of Egypt. *Euseb. lib. 6. cap. 1.*

235. Cyprian who was *Anno* 235. being Bishop of Carthage, had vnder him Numidia and Mauritania, as he himselfe sayth. *lib. 4. epist. 8.* And Gregorie Nazianzene in an oration that he made of Cyprian sayth, that he ruled and gouerned not onely the churches of Carthage and Afrike, but of Spayne also, and of the whole East churche. And for this cause doth Illyricus call him a Metropolitane: the which name T. C. also doth giue vnto him in his Reply. *Pag. 95. sect. 2.*

250. Dionisius called Alexandrinus, who lyued *Anno* 250. being Bishoppe of Alexandria, hadde also vnder his iurisdiction all the Churches in Pentapolis, as Athanasius testifieth in a certayne Epistle *Apol. 2.* and yet had these Churches their proper bishoppe, as Eusebius doth witnesse *lib. 7. cap. 26.* Wherefore the Bishoppe of

of Alexandria his generall them as Archbishops.

Gregorie being Bishop ordeined all the Churches thereabout Pontus, &c. 270.
Euse. lib. 7 cap. 14.

Epiphanius *li. 2. to. 2. hær. 68.* maketh mention of one Ptolome 304.
he calleth Archbishop of Alexandria, and saith that Melitius
gypt was vnder him: before also he hath these words: *Erat Alexandriæ*
Episcopus totius Ægypti, & Thebaidis, Marioticæ & Lybiæ, &

Eustorgius saith that the Bishop of Alexandria should have the Ecclesiastical gouernment of all Egypt, Thebais, and
Lybia, Asamonea, Mariotis, and Pentapolis. And here is to be noted, that the Bishop of
Alexandria (whether he call'd Pope, Patriarch, or Archbishop) had
Alexandria, the Catholikes were vnder one Archbishop.

The same Epiphanius in the same place doth call Melitius Archbishop of 304.
but yet he proueth that he was subiect to the Archbishop of Alexandria, for
tius first also, *Anno* 304.

The Councell of Nice, *An.* 325. in the 4. Canon saith that 330.
shops both perteine to the Metropolitane of euery prouince, that
made of Metropolitans to be in euery prouince, and that
according to the olde custome. And it is further saide, that the Bishop of
hath the regiment of Lybia and Pentapolis in Egypt.

In the 6. and 7. Canons of the second Councell of Delie it is ordeined that the Bi- 335.
shop may be ordeined without the consent of the Metropolitane, if they
attempted against the graue statutes of the Metropolitane.

The Councell of Antioch in the 9. Canon willeth that of euery prouince the Bi- 344.
shops be subiect to their Metropolitane Bishop, which hath the care of the whole pro-
uince, &c. And in that Canon is this clause also, *Secundum antiquam & patrum*
legem constitutam, according to the ancient rule appointed by our forefathers.

Athanasius was Archbishop of Alexandria, and had iurisdiction ouer the cleargie of the
clergie, to whome also Maricus was subiect. *Athanas. apo.* (meaning the
men)

Amphilochius Metropolitane of *Lycaonia*, gouerned a whole country. *Basil. epistola*
Zozomene *lib. 7. cap. 19.* saith, that though there be many Bishops in Pamphylia,
haue but one Bishop.

Aurelius Bishop of Carthage in the Councell of Aphrica saith, that he had
ouersight and care of many Churches.

Ambrose *lib. de dig. sacer. cap. 5.* maketh mention of Archbishops, and he himself was
a Metropolitane, hauing charge and gouernment of many Churches, as the inscription
of the Canturies tellifie in their fourth Centurie.

Simeon was Archbishop of Seleucia. *Zozo. lib. 2. cap. 8.* he liued about the time of the
Nicene Councell. Basil Metropolitane of Cappadocia. *Zozo. lib. 6. cap. 17.*

In the councel of Constantinople, which is one of the 4. generall Councels in the 3. An. 383.
and 5. Canon this authoritie & regiment of Primates, Metropolitanes & Archbishops
is confirmed. Which thing also Socrates both note in the same Councell. *Lib. 5. cap. 8.*

In the 2. Councell of Carthage *Can.* 12. *&* 13. it is ordeined that in euery Premince An. 425.
there was a Primate.

In the councell of Chalcedon, Flauianus is called Archbishop of Constantinople: An. 453.
Dioscorus Archbishop of Alexandria: Leo Archbishop of Rome, and the ratification
of their offices and degrees in diuers prouinces specified.

In the 8. Canon of the councell of Ephesine it may manifestly be gathered, that An. 468.
other Bishops of the same prouince were then subiect to their Metropolitane Bishop.

Hierome *ad Rusticum Monachum* saith: *Singularum ecclesiarum Episcopi singuli Archipresbyteri*
singuli archidiaconi, &c. & omit his other places *ad Lucif. ad Titum. &c.*

Ambrose *in 4. ad Ephe.* saith that all orders be in a Bishop, because he is *princeps*
sacerdos, hoc est princeps sacerdotum, the chiefe Priest, that is Prince of Priests.

Augustine in his questions *in Vetus & nouum Testamentum* saith: *Quid est Episcopus nisi*
princeps presbyterorum, hoc est summus sacerdos?

Chrysostome being Archbishop of Constantinople, but also governe the Churches in Thracia. Also Theodoret. *Theod. lib. 5. cap. 28.* The writers of the Centuries affirme the same, and call him Archbishop. *Cent. 5. cap. 10.*

The Theodoret being Bishop of Cyrus had under his government 800. Churches, as he himselfe testifieth in his Epistle to Leo.

Ruff. lib. 1. cap. 29. Gennadius Bishop of Constantinople writeth to the Bishop of Rome thus, *Cum sanctitas tua binas, seu quascunque, tibi subiectas Episcopas, &c.*

Infinite testimonies and examples there are of this sorte, and no man that is of any reading can be ignorant but that these degrees of superioritie, and this kinde of regiment hath beene in the Church continually, even from the Apostles time.

Now upon the fourth to the Ephe. he tolde that these degrees in the Church, Bishop, Archebishop, Metropolitane, Primate, Patriarke, be not meere humane constitutions, but ordeined [illegible]

In Calvin on his 4. chap. 2. fol. 3a. upon the place of Paul unto the Ephesians Hilarius saith, that in the old time there was to every citie appointed a certayne regall, [illegible] that the same also must [illegible] the Bishop of the citie. *Quid si amplior esset ager, qui subiectus episcopatui esset, quam ut ab uno episcopo commode regi posset: per ipsum regiam dispositionem [illegible] pisces, quid per ipsum provinciale episcopus superfluebat.*

He also reckoneth up, & calleth the names of Archebishops, Bishops, &c. Holy names: but then he saith, That Pastors in proces of tyme were distinct into Metropolitanes, Bishops, and those whome they nowe call Curates (that is, such as be appointed to every parish) was not in the respect of the ministerie of the worde, but rather in respect of ordinance and discipline. Therfore concerning the office of preaching the worde and administring the Sacraments, there is no difference betwixte Archbishops, Bishops, and Curates, for all are bound to fede their flocke with the same bread, and therfore by one common name in the Scriptures they be called Pastors and Bishops. But what impudencie is there in those men (meaning the Papistes) to vse those holy names, and therefore to glory of the succession of the Apostles not true Bishops. In the same chapter he maketh two kindes of degrees also in the Papisticall Church: the one unlawfull to the Apostles, and to the primitive Church, the other taken out of the woorde of God, and from the primitive Church. For he saith he putteth Archebishops, Patriarkes, Cardinals, Archpriests, Archpriests, Archdeacons, Deanes, Subdeacons, Clearkes.

I will not stande any longer in this matter. There is not one writer of credit that denieth this superioritie to have beene alwayes among the clergie, and these degrees to come even from the best time of the Church since the Apostles, and to be holy and auncient ordinances still. Wherfore I can not but count such as denie to maintaine a truthe, either wicked men and unfaithfull persons, or els very wranglers, and vaine professors of contention.

A briefe comparison betwixt the Bishops of our time, and the Bishops of the primitive Churche. Chap. 8.

I knowe that comparisons be odious, neyther would I vse them at this time, but that I am thereunto (as it were) compelled by the uncharitable dealing of M. C. who by comparing the Bishops of our time with the Bishops in the olde Churche, hathe sought by that meanes to disgrace them, if it were possible. I may peradventure in this present treatise to some to [illegible] but the true iudgement thereof I leave to him, that knoweth the secrets of the heart. In the meane time I will affirme nothing, which is not pertinent to all those that be learned diuines, and not onely rules with affection, ope comparison that standeth in these three points: Truth of doctrine, honestie of life, and right vse of externall things.

Touching the first, that is truth of doctrine, I shal not neede much to labour. For I thinke M. C. and his adherents will not deny but that the doctrine taught & professed by our Bishops at this day, is much more perfect and sounder, than it commonly was in

any

any age after the Apostles time. For the most part of the auncientest Bishops were deceyued with that grosse opinion of a thousande yeres after the resurrection, wherein the kingdome of Christ should be vpon earth. The fautors hereof were called *Millenarij*. Papias who lyued in Polycarpus and Ignatius his tyme, being Bishop of Jerusalem, was the first author of this errour, and almoste all the most auncient fathers were infected with the same. *Euse. lib. 3. cap. 39 & 35.*

Cyprian & the whole Councell of Carthage erred in rebaptisation: & Cyprian himselfe also was greatly ouerseene in making a question of Oyle in the celebration of the Lords Supper, to haue water mingled with wine, which was no doubt at that time vsuall in most churches: but the other opinion which is contrarie, of which latter only, as more auncient & not of such auncientnesse pertayned among the Hebrues, Grecians and the Latines also for the most part. [illegible] *Tertul. lib. epi. 2 epi. 3.*

Moreouer if we consult of the writings of learned writers of the greekishe, [illegible] fathers, of the vse of Exorcisme, & other like ceremonies you are not able to reckon in any age since the Apostles time, any ceremonie or custome that is ioyned and vrged as necessarie to saluation, and the [illegible] of the same hath of late time. [illegible]

If you speake of Ceremonies, and of the diuers administration of the sacramentes, you shall finde the like difference: for compare the ceremonies that Tertullian in his *lib. de coro mil.* then to be vsed in the Church about the Sacramentes, and otherwise: or those that Basill rehearseth *lib. de sancto Spi.* or such as we may reade to haue been in S. Augustines time, with those that we vse in this Church, and you can not but acknowledge that therein we are come to a farre greater perfection.

I meane not to stande in particulars, I trust M. C. and his companie will not contende with me in this point, for if they do, it will be manifested, that [illegible] ing then that in the truthe of doctrine, vnitie of the Church and Episcopall regiment, our Bishops be not only comparable with the auncient Bishops, but in many respects to be preferred before them, we thinke there is such great iniurie done vnto them, and to the doctrine which they professe, whereas they are so vniustly compared, and so contemptuously intreated by M. C. and his Companie. [illegible] *Tertul. lib. 2 de cor. milit.*

Touching honestie of life, which is the seconde poynt, I will say very much, for both in the one and the other they may be compared with the auncient Bishops: and in some poynts I dare confidently affirme, that in this behalfe they are more vnblameable, and haue some more perfection in them, then the best men are not subiect to the like enormities long. Great disorder there was among the Bishops in the Councell of Nice, in so much that when in the presence of the Emperour they could not to well one agaynst another. But let vs see what the King saith there of the Epistasians and Chrysostome: what agreement betweene Theophilus against the same Chrysostome: what variance betweene Hieroms & Augustines? But I will not stande to vrge this. Men, be they neuer so good, yet they be men, and the common sorte of people, when they waxe weary of the worde of God (as they commonly doe) then do they begin to neglect the true and chiefe ministers of the same. [illegible]

For the third poynt, that is the vse of externall things, if the Bishops note haue more lands & liuing than Bishops had then, it is the blessing of God vpon her country & and it is commodious for the state & time. If any man abuse them, that may well be reformed, let not his fault be made a pretence to cloke a wicked desire to spoile. I se not how those lands & liuings can be imployed to more benefite of the Church, cõmodite of the cõmon wealth, & honour of the Prince, than they be nowe in state and cõdition wherin they remayne. Bishops that not now liued to liue by pilling and polling, as it seemed they did in Cyprians time, for he chargeth them *Ser. de lapsis.* Nor as some auncient Authors as Augustines. They haue (God be thanked) liuings sufficient without any such vnlawfull meanes. & I doubt not but if their aduersaries that be now parties with their prosecutors, shall appeare that they be necessarie to the people, that God hath limitted vnto them. But as yet blinded with enuie, as blinde as the people, can see nothing that may hinder & preiudice their purpose. God rute out of the hearts of men such rauening affections and greedie desires.

Ambr. de dig. sacerd. Augustl. lib. 3. aduers. Parmenia.

¶ Of the Communion booke. *Tract. 2.*

The generall faultes examined, wherewith the publike Service is charged by T.C.

Chap. 1. the. 1. Diuision.

T.C. Pag. 101. Sect. 1.

Before I come to particulers, I will note two things that are common vnto all

Church of Antioch in the maner of the Gospell and Epistle, and receiuing of the Communion, the maner of ministring the Sacraments, of burials, & confirmation of the mariage, the maner of churching of women, and diuers other things, which I omit for breuities sake: For although the seuerall parts of the seruice, namely that the Gospell was read in the Church of Antioch, and not in the Church of Rome, &c. be true, yet are they not materiall, neither doe they conclude any thing against vs, vnlesse it be proued, that the Church of Rome, and not the Church of Antioch, is the rule and square, whereby we ought to frame our Liturgie. Which thing, because it is false, as I haue already declared, and shall hereafter more plainly shew, it is no maruell, if the Booke of Common prayer doe not agree with the Church of Rome in all things, seeing it doth not agree with the Church of Antioch, from whence the Church of Rome receiued her Liturgie, in many things. Neither doe we thinke it any fault, that we haue not the same Ceremonies, that they haue, but rather a commendation of our Church, for that we haue not receiued so many superstitious Ceremonies, as they haue, but haue reiected the most part of them, as things vnprofitable, and hurtfull to deuotion, and haue reteined such things only, as are most ancient, and least subiect to superstition, and abuse, and yet such, as are apt to stirre vp the mindes of the people vnto godlinesse, and deuotion, and such, as may be vsed with edification, if the abuse of them be taken away, and the vse sanctified vnto the right end, whereunto they were ordained. Which thing, because it is not done in the Church of Rome, but rather the quite contrary, we haue iust cause to refuse the vse of many things, which they haue, and to reteine many things, which they haue refused, and to vse them in a farre other sort, then they doe.

Fo. Whitgifte.

In these words are contayned two false principles, the one is that the forme and manner of prayer vsed in the Church of England is taken from the church of Antioch: the other, that it is not lawfull to vse the same formes (of prayer) and ceremonies, that the Papists vse. This latter I haue already proued to be vntrewe, in the beginning, where I spake of Ceremonies, and intend hereafter to answere such arguments as shall be vsed to proue the contrarie: the first will appeare to be most untrue, seeing manifest that such things as we now vse in the booke of Common prayer (though some of them haue been vsed in the time of Papistrie) were appointed in the Church by godly & learned men, before the Pope was Antichrist, as the church of Rome greatly corrupted: as the reading of the Psalter once a Weeke, which is of very long continuance in the Church, euen whilest the church of Rome was not yet so far gone, as the patrones all points of doctrine pure, being also chosen places of scriptures apt for the time, and most to edifying, which no man of heart and godly zeale can reprehend.

Tract. 7. sect. 5. diuis. 34. &c.

Reading of Gospels and Epistles very ancient.

All in the administration of the Sacraments, celebration of mariage, burying of the dead, confirmation, whole things that are good and profitable be reteyned, and the greate errours and grosse superstitions taken away, as you say they be, why do you then on this sorte trouble the Church by taking that which is good, and refusing that which is euill? In Papistrie is able to infect the vses of Gods holy prayers, and godlie Ceremonies, that they may not be vsed in the Church reformed, the errours and impieties being taken away: always why do we call our Churches reformed Churches, rather then newly builded, as it were wholly translated, but that we retayne inhabitation, but seeke to be good, rather as reforme that which is euill. Most of these matters, more is to be spoken hereafter in their seuerall places. Hitherto you vse but words, which haue no weight without good and sounde reasons.

Things abused may be vsed, impieties being taken away.

The churche is reformed not translated.

Chap. 1. the. 2. Diuision.

T.C. Pag. 102. Sect. 3.

Besides the seuen of whom I haue spoken before, both by the example of the Apostles confirming the Decretes made by the Iewes in their conuentions, & not contrarie to the Iewes or the Gentiles, albeit that the inuention of Gods holy Spirite is a good way to keepe the people from the infection of Idolatrie and superstition, to haue them vsed by commaundement or commonly, & therefore together with the reasons yeelded to proue the same, I haue also shewed, that the things which are in them selues very lawfull to be vsed,

Fo. Whitgifte.

What you haue spoken in any place of your booke concerning this matter, is there

answered, where it is spoken: but you have not as yet layed remembrance any where the laws that God ever hath prescribed his people to an abrogation perpetuall to be done, because the same there cited by Tertullian, I have before proued the contrary, both by the manifest testimonies of the Scriptures, and by the sentences of S. Augustine and diuers other learned writers. Tract. 3. cap. 4.

Chap. 3. the 3. Diuision.

T. C. Page. 101. Sect. 4.

Now I will make this further, that when as the Iewes could in three dayes by circumstances from other nations be not so carefull as Master Whitgift would haue them to be carefull in fiue yeares from any, as from the Egyptians among whom they were, and from which they were presently departed, and therefore had more cause to feare the infection of them, then we can be from these corruptions of Popery, which we were brought vp in, and haue but lately forsaken, and therefore had not so much cause to feare the infection of them, as we haue: Therefore if the Iewes might not vse any of the rites of the Egyptians, for feare of infection, much more may we refuse the rites of the Papists, for the same cause.

To Whitgift.

The Gentiles and Idolatrous gentiles, as they worshipped not perfectly to worship the God of Israell, and therefore no marueil though in rites, and ceremonies they were wholly seuered from them, that the Iewes (as other learned men haue obserued) were not to imitate the Egyptians, and therefore there is no like cause of all reasons, of rites and ceremonies to differ from them. But it is most untrue that God so seuered his people from the Egyptians as other nations were abhorring, that they had nothing common with them in ceremonies like unto theirs: for they were like in many things touching the externall forme. The Gentiles had sacrifices and so had they: The Gentiles in worshipping their Gods vsed certaine pompe of garments of golden and siluer tissue and such like: and so did they, as the learned men be of this iudgement, vse the like pompe into the Tabernacle: that solemne manner and forme of worshipping him by externall rites and ceremonies, shortly after their returne out of Egypt, that they being therewith not onely occupied, but also delighted, should haue no desire to returne into Egypt, to worship their Gods whome they had seene with great solemnitie of ceremonies and externall rites adored. And therefore you ground your talke upon false principles, which you haue not proued, but imagined.

The Gentiles and Papists not like in all respects.

The Iewish and the Popish rites in some respect agree in ceremonies

Now if we may haue ceremonies common with them, as like vnto them, from whom we receiue neither matter nor substance of religion, as we do from the Gentiles, and from the Turkes, namely such as they vse about Circumcision, common with them, as like vnto them, from whom we do not receiue matter in matter, and substance, but in certaine materiall and indifferent points. So for this your [illegible] That is more then we can be charged withall. I take it to be but [illegible] or, then to the Apostle bade vse to none. I take it to be but [illegible] you will materialle thinke, when you haue better considered the matter: the one being a perfect enmitie vnto Christ, and the name of Christ, the other preserving the contrary. But to put you out of doubt, we do not in any kinde of ceremonies, communicate at all with the Papistes, but vsing Christian liberty in externall things, & knowing that all things be cleane to those that be cleane, such things as we finde indifferent vsed by learned and godly men, and profitable to the Church as pertaining to edifying, or comelinesse and order (though abused of the Papists) we reteine in our Churches, and therein do the right vse: as our forefathers did the Temples of Idols, turning them to Christian Churches, and retained the consecration of Idols, translating them to diuine vses: the ministers of the Church, and such like, as I haue declared in an other place.

The Gentiles conformed not our selues to the Papists in ceremonies Tit. 1.

Tract. 3. cap. 4. diuis. 3. 4. 5. 6.

Chap. 11. Diuision.

T. C. Page. 103. Sect. 1.

Contraries (saith he) must be cured by contraries, and not by a meane: but Antichristianisme, the Gospell, and poperie, be contraries, therefore Antichristianisme must be cured not by it selfe, but by that which is (as much as may be) contrary vnto it. Therefore a mingled and mangled estate of the order of the Gospell, and the ceremonies of poperie, is not the best way to banish poperie, and therefore as to remoue the infection of false doctrine of the Papists, it is necessary to establish a diuers doctrine, and whereas the vsurpacie of the popish gouernment, necessary to plant the discipline of Christ: so to make the infection that hath crept into mens minds by reason of the popish order of seruice, to be lesse, that the other order were put in place thereof.

Io. Whitgifte.

How contraries must be cured by contraries.

Contraries must be cured by contraries in all things: wherein they be contraries. Antichristianisme and Antichristianisme, the Gospell and poperie be not in all things contrary, one thing out there of perfection: and therefore no necessitie of abandoning all things from Antichristianisme that was here in England, for much of the popish doctrine as is contrary to the Gospell: that kinde of gouernment in the Popes Church, that is repugnant to the word of God: all such order of seruice or kind of prayer, as is vngodly and superstitious, is to be removed and cured with the cõtrary, but as they haue some truth in doctrine, so haue they some kinde of gouernment, and good and godly prayers, all which being restored to their owne puritie, are to be retayned: for no abuse can so defile any thing that is good, but a fowle thing may be vsed, the abuse being taken away.

The order of popish seruice cleane altered in the Church of England.

And yet, if you would speake the truth, you cannot say, but that the order of the popish seruice is cleane altered in this Church, for what similitude hath a Communion such a one as is vsed in this Church, with the Popish Masse? what agreement is there betwixt the multitude of ceremonies vsed by the Papists, and such vsed of vs as are now retayned? How much doth the simplicitie vsed in our Church, differ from the pompe and gorgeousnesse vsed by them? how contrarie is our Communion to their Masse? what diuersitie is there in the celebration of our Sacraments and theirs? I omit these, the difference is as much as betwixt the two poles of Heauen, yea and one condition of the Church requireth the which you might see if you were desirous to: but as I haue said before, *Cæci nolunt videre quod perspicuum est.* Blinde malice seeth not the most things that are most manifest.

Chap. 12. Diuision.

T. C. Page. 103. Sect. 1.

A croked rule.

The Replyer prescribeth a heathenish rule of reformation. Rom. 3.

[illegible] which is nothing else but rashly teacheth, that if a man had gone out from Bethel in an vncertaine manner [illegible] it is the best way to bring him to Bethel from that place as soone as may be: that it is safer and lesse harme for him to go from one to another, that he should be desirous to remaine [illegible] the borders and confines of that place wherewith he is infected. As if a man should bring a patient that is to be purged, the best and nearest way to worke him ease from [illegible]

The ordinary meanes to draw men from

Chap. 1. the. 6. Diuision.

T.C. Pag. 103. Sect. 2.

Lib. de Idolatria.

Io. Whitgifte.

Tertullian in that place speaketh against such Christians, as celebrated the feast of the Gentiles together with them remayning in their wicked abuse, as it appeareth in the wordes that go before, which are as followeth. *Nobis quibus sabbata extranea sunt & mensis, & feria aliquibus Dies Solis & Saturnalia & Lamuria & Brume & Matronales frequentantur, munera commeant, strenæ ambitiosæ, lusus obscœnissimi vrgentur.* Our other sides are frequented of vs, vnto whome the sabbath, new moones, and holydayes sometymes beloued of God, are straunge, gifts and presents are very rife, sportes and banquets keepe a sturre. O better is the faith of the Gentiles in their sectes. &c. Wherefore this saying of Tertullian may aptly be alleaged against those, that frequent the publike assemblies ioyning their bodyes, and yet pretende the knowledge of the Gospell, but it can by no meanes be drawen vnto such as withdrawing themselues from suche kinde of communicating with them, doe in their seuerall Churches vse those good things well, whiche the Papists haue abused: as the scripture, the sacraments, prayers and such like. Neither doe you to vse well to alledge Tertullians woordes, omitting the circumstances which declare the meaning.

A man beyng present at Bartholmewe fayre, might perhaps take great offence that he is an Idolater, and therefore no man ought to be present at it, which in heart condemneth it. But as there is no benefit and gaine made, which can call our seruice superstitious as Papisticall, so is there none that can hinder vs to be Christians as Papists. The whole world knowing that both our profession is to the contrary.

Chap. 1. the. 7. Diuision.

T.C. Pag. 103. Sect. 3.

Euseb. lib. 3 cap. 17.

Constantine the Emperour speaking of the keeping of the feast of Easter, saith it is an

Socrat. l. 5. cap. 9.

Euseb. lib. 5. cap. 23. 24. & 25. 26.

Io. Whitgifte.

Constantine the first of the fruit of Easter, which he found some Churches vsing according to the manner of the Iewes, and yet you know that the Churches in Asia, following the examples of Philip and Iohn the Apostles, and of Polycarpus, and many of their godly men, did celebrate that feast together with the Iewes, as it is to be seene in the Histories of Eusebius and others. Neuertheles the matter was not of so great importance, neither it was any occasion to the Councell assembled by Constantine in respect of the diuers vsing, that they should enter into any contention with the Iewes, but doing that the Apostle bade, namely to haue no fellowship with them, and yet neuertheles to continue in the vnitie of the Gospell, and such like things as they obserue them in their owne Churches. And if this proceeding generally and simply, then might we haue vtterly abolished the feast of Easter, being no commaundement for it in the new testament. Therefore Constantine thought that the Churche had not the feast of Easter common with the Iewes, not because the thing it selfe was abrogated, but the day altered: Euen so the Churche of England cannot be layd to haue any thing common with the Papisticall Church, though it reteyne something like vnto the same, because the maner is changed, and certayne circumstances altered also, wherein before it was in a straunge tongue, maine it is in a tongue knowen: and whereas it was before abused and vsed vnto superstition, now is throughly vsed and purged from all corruption. And therefore although the thing remayne, yet because the circumstances be altered, it is not the same, no more than our Sabbat is the Iewes Sabbat, and our Easter the Iewes Easter.

obiect.

Chap. 1. the 8. Diuision.

T. C. Page. 103. Sect. 4. l. 6.

The Councell although they did not obserue themselues rashly in making of decrees this rule yet haue kept this consideration constantly in auoiding their lawes, that they would haue the Christians differ from others in their ceremonies.

The Councell of Laodicea, which was afterward confirmed by the first generall Councell, decreed, that the Christians should not take vnleauened bread of the Iewes, to communicate with their impietie.

Tom. 1. con. Lao. can. 38

Also it was decreed, in another Councell, that they should not bathe their bodies with hot stoues and greene boughes, because the Paganes vse so to do, and that they should not rest from their labours vpon the Sabboth day, as the Pagans do, that they should not keepe the feast day of Saturne as they do.

2. To. Bracar. can. 73.

Io. Whitgifte.

But let all this to your purpose: who saith that either we must do all things that the Iewes and Gentiles did, or that the Church hath not authoritie to take order therein as shall be thought most conuenient? the Churche at this time, did perceyue inconueniences in their customes and ceremonies, and therefore hath by ordinarie authoritie abrogate them. In like maner and vpon like consideration, hath this Church of England abandoned great numbers of Papisticall rites and ceremonies, but because it reteyneth some, may it therefore reteyne none? or because it reiecteth those which be wicked and vnprofitable, may it not therefore keepe still such as be godly and pertayne to order and decencie?

Canon. 38.

The Canon of the Councell of Laodicea is this. *Non oportere à Iudeis azyma accipere, aut communicare impietatibus eorum.* That we ought not to take vnleauened bread of the Iewes, or communicate with their impietie. And surely I marueil what you can conclude

of it?

of it (for no man (as I suppose) bethe thinks that we may keep ceremonies proper to the Iewes, not abrogated by Christ, as that it is lawfull to communicate with their impietie.

That Canon which you call. 73. of the Councell of Eluira: is not to be founde in any such Councell, for there are not so many Canons in any Councell so called: but the Canon that you meane (as I thinke) is among the Canons collected out of the Greeke Synode by S. Martin, and in number 74. The words be these. Let it not be lawfull to vse wicked obseruations of the calends, and to keepe the gentiles holy dayes, nor to decke houses with bays or garish boughes, for all this is an heathenish obseruation.

To what purpose is you alleadge this canon, whose both it plainly Christians are inhibited from obseruing days and times as of necessitie, and also from the vnseemely manner of the Gentiles: which latter in this [illegible] of God, or comely and decent order vnder[illegible]

Chap. 1. the. 9. Diuision.

T. C. Pag. 103. Sect. vlt.

(*) A manifest vntruth.

Another Councell decreed that the Christians should celebrate (*) feasts on the same dayes of the moneth, by course from the manner of the heathen: whereby it appeareth that both of the ruler men, and of Councells in making or abolishing of ceremonies, herbe hath been taught that the Christians should not be like vnto the heathen, no not in those things which of themselues are most indifferent to be vsed or not vsed.

Afric. conc. ca. 17.

Fo. Whitgifte.

It is marueilous to behold your dealing, and to consider how vnder the pretence of auoiding (I know not what) in reciting the words of such Authors as you alleage, you deluse the Reader with an euident fraude: as I euidently appeareth in this cannon of the Councell of Africk, the words whereof be these. This is also to be desired (of the Carpenters) that fained feasts as contagious diuelish monuments of God are kept in many places, which haue been deriued from the errour of the Gentiles (so that now Christians are compelled by the Paganes to celebrate them) whereby another perfection in the tyme of Christian Emperours (if it may conuenly so be called) might be by their commaundements forbidden, and the people kept vpon times and possessions prohibited: especially seing they are not ashamed to commit such things in some places euen vpon the birth dayes of blessed martyrs, and in the holy places. Vpon which dayes also (which is a shame to tell) they vse most wicked dauncings throughout the streetes, to the dishonour of matrones, and the chaste shamefastnesse of many women whiche come deuoutly vnto that holyday, is by their lasciuiousnesse violated, in so much that those religious meetings are altogether turned. In these words (as the learned reader doth easily perceiue) the Councell doth not condemne the ceremonies of Christian feasts, or the obseruation of the dayes themselues, but the abuses of the same, and the prophane vses of the Gentiles in the same. Which abuses (as you see) the Councell doth not condemne, but onely wisheth to be reformed. Now how this can be applied to your purpose, I know not, except that you would all that feasts should be put downe, because the Gentiles abused them. But I pray you, Maister Doctor, what thinke you of the Lords day? Is it not also abused of many? Is it not also prophaned of many? Why then do you not write against it? Why do you not also inueigh against the Magistrates and authorities, for suffering the same? But whereas you seeme to insinuate that the things you haue spoken of be most indifferent, that is nothing (I say) the most of those things prohibited by these canons, be things least indifferent, as (I trust) appeare by that which is already spoken of them, and more in the next Chapter following.

Con. Afric. Can. 27.

Chap. 1. the. 10. Diuision.

T. C. Pag. 104. Lin. 1.

It were not hard to shew the same [illegible] of the generall things which are mentioned of in this Admonition, as for example in the ordinarie of prayer, whiche is here to be handled, [illegible] Christians [illegible] time after time, had prayed, [illegible] the Idolatrie vsed to: but hauing spoken more [illegible] generall to our [illegible]

Lib. de anim. ca. 9.

of God strike, and of his people afterwards, to put as much difference as can be commendably bee-
tweene the people of God and others which are not, I shall not nede to shew the same in the par-
ticulars.

Io. Whitgifte.

If it were not too hard, I doubt not but that you would say something more in the matter, than you haue done. I know not to what purpose you haue alleadged Tertullian for not sitting after prayer. &c. except your meaning be, that we shall not kneele in praying, because the Papists do vse that gesture. Howbeit there is no such thing to be found in that booke of Tertullian. Wherefore you are to carefully in alleadging your Authors, and giue to much credite (as it should seeme) to other mens collections. In his booke *de oratione*. He reporteth certaine that vse to sit after prayer, alledging for their Author Hermas to whome the booke called Pastor is ascribed, he shewe-eth that no such thing can be gathered of Hermas his wordes, and further addeth, that this gesture is to be reproued, not onely because Idolaters do vse it in worshipping their Idols, but also because it is an vnreuerent gesture. His wordes be these. *Et*
Tertullian. *apponitur & irreuerentiæ crimen. &c.* Hereunto is added the fault of vnreuerence, that might be vnderstoode euen of the Gentiles themselues, if they were wise: for it is an vnreuerente thing to sit in the sight, and against the face of him, whome thou wouldest especially reuerence and worship, how much more is this deede most prophane in the sight of the liuing God, his Angell beyng as yet present at this prayer. Truly your generall reasons hitherto vsed, are neyther of sufficient politie nor might to deface a booke, with so greate wisedome, learning and zeale collected and appointed. If your particular reasons be no better, a small confutation will serue.

Chap. 1. the. 11. Diuision.

T. C. Page. 104. Sect. 1.

Furthermore as the wisedome of God hath thought it the best way, to keepe his people from infection of idolatrie, to make them most vnlike the nations: so hath the same wisedome of God thought good that to keepe his people in the vnitie of the truthe, there is no better way, than that they should be most like one to another, and that as much as possibly may be, they should haue all the same ceremonies. And therefore Paule vseth to chastise the abuses in the Churche of Co- 1. Cor. 16.
rinth, that they should make their gatherings for the poore vpon the first day of the Sabboth (which in our Sunday) alleadgeth this for a reason, that he had so ordered in other Churches, to that as children of one father, and seruantes of one family he will haue all the Churches, not onely haue one diet, in that they haue one word but also vnvest (as it were) one liuerie in vsing the same ceremonies.

Io. Whitgifte.

You take vpon you to tell what the wisedome of God is, without any warrant of Gods worde, which is presumption. I tell you before, that in outward thinges concerning the Israelites ther many things like vnto the Gentiles, which cannot be denyed. Vnitie of Ceremonies is not to be in those in all Churches, though it be not so necessary: for from the beginning there hath bin therein great varietie: but seeing it is a thing so greatly to be desired, why are you an aduersarie of the contrarie? why do you not submit your selfe to the Church, that vnitie in all things may be obserued.

Chap. 1. the. 12. Diuision.

T. C. Page. 104. Sect. 2.

This rule did the great Counsell of Nice obserue, when it ordayned that Synodes should be holden in the Con. Nic.
feast of Pentecost, lest any hereafter, that they should vary touching the certain behoofe of it added, can. 19.
which is, that one custome ought to be kept throughout all the Churches. It is true that the diuersitie of ceremonies ought not to cause the Churches to abhorre one such another, but yet it maketh much to the nourishing of dissension, that there be amongst them an vnitie, not onely in doctrine but also in ceremonies.

Io. Whitgifte.

This is to be wished throughout the whole Church of Christ, if it were possible: but

To frame all Churches after one, is dangerous.

but as it neuer was hitherto, so hath it not to be as long as this mortall flesh and all it shall be in this particular Church of England, neuer hauing strites to contend withall to procure the contrary, it perteineth (as I thinke) not vnto you to frame all other members of the Church, to external rites and ceremonies,

Chap. 1. the. 12. Diuision.

Page. 104. Sect. 1.

Howe we see playnly, that as the frame of our seruice and Liturgy commeth to neere that of the Papists, so is it farre different from that of other Churches reformed, and therefore is to be iudged to be vnmeete.

To. W. his reply.

From what reformed Church do you take vs to be different, which reformed Churches would you haue it framed as vnto them, not other reformed Churches as they frame themselues vnto vs? for we are as well authors of our doctrine, & haue as good grounds and reasons for our doing as they haue: except you will bring in a new Rome, appoynt vnto vs another head Church, ordeyned a new Pope, by whom we must be in all things directed, and according to whose vsages we shall frame our selues.

You know what M. Caluine saith in the argument vpon the Epistle to the Galathians, speaking of those that came from Ierusalem to other Churches: Many were puffed vp (saith he) with vaine glory, because they were familiar with the Apostles, or at the least were instructed in their schole: Therfore nothing pleased them, but that which they had seene at Ierusalem: all other ends that were not there vsed, they did not only refuse, but boldly condemne. Such a kinde of frowardnesse is a most pestilent mischiefe: when as wee will haue the maner of one Church to be in place of an vniuersall lawe. But this zeale of a prepostrous rule, whereby we are so affected towards one matter, or place, that without iudgement or consideration we would fasten all men and places vnto the opinion of one man, and vnto the orders of one place, as vnto a common rule. Albeit there is alwayes mixed ambition, yea rather alwayes too much frowardnesse is ambitious. The like saying he hath vpon the 15. of the Acts: Luke doth not expresse by what affection these varlets were moued, yet is it very like that a prepostrous zeale was the cause that they set themselues against Paule and Barnabas: for there are frowarde wittes, whose nothing but their owne conceyts please. They had seene at Ierusalem circumcision and other rites of the lawe to be obserued: and whether soeuer they come they can abide no newe thing or maner. Yf the Statute of one Churche dyd binde all other Churches, as with a certayne lawe. But although the holy man speaketh with a prepostrous zeale to moue tumults, yet inwardly their ambitio moueth them. As a certaine kinde of commaundement pricketh them forwarde in the meane time. Satan hath that which he desireth, that the minds of the godly seeing darkened with the trouble and mistes that he caseth, can take diligence hede from whom. Therefore this mischiefe is farre to beauoyded, that none prescribe vnto other a lawe of their customes, that the example of one Church be preiudiciall to the common rule. Then an other caution must be added, least the obseruatio of vnlike purposes sticke together as alliances do to the vital liquors of the mynde and spirite. For Satan doth transforme himselfe into an Angell of light, and if he find vnlike purposes ioyned vnder the holy name of God, what maruell is it if vnder the same pretence he delude with the names of godly men.

M. Gentile. Also vpon the 11. Chap. 1. Cor. he saith, that it is not conuenient that the Church of Rome should haue authority ouer all Churches: Yf this be his iudgement, he ought to be reformed, that he vse authority ouer all Churches, and not onely ouer them that are subiect vnto them. Therefore that which Paule here prescribeth to all the Churches, may at this day with better right be spoken to the Romish Church, which will haue all men subiect to their lawes, and by this meanes by their decrees, that all seruice should be sayde in the Latine tongue: these things may also be applyed against those, which compell euery man to sweare vnto the

Caluin. in argu. in Epi. ad Gal.

A pestilent mischiefe.

Prepostrous zeale.

Ambitious frowardnesse. Iohn in. 15. Act.

Frowerd wittes.

Ambition.

A necessarie caution.

Gentiles in 1. Cor. 14.

Yf. opinion

To frame all Churches after one, is dangerous.

opinion of their master, as though it were sinne never so little to disagree from those things which he hath once vttered. And their ambition also is no lesse heere reproued, which goe about to bring all Churches vnto the forme of their order and discipline: and erie out that there is no discipline where all things are not correspondent to their orders and statutes: but these men receyue a iust rewarde of their arrogancie, when as they which come from them to other countreys, do goe beyonde all other in lasty malepartnesse, neyther bryng they any thing with them from home, but a vayne and vntollerable contempt of all good men, neyther can they abyde that they shoulde be corrected by anye admonition of others. &c.

Be ware of ambitious mayntte, and take heede of a newe Popedome. I thinke no Churche is so bounde to the example of another, but that in externall rites and ceremonies there is frée libertie giuen vnto it, to appoynt what shall be for the present time and time maye commeinent. You may not binde vs to follow any particular Churche, neyther ought you to assent to any such vnlawfull ambition.

Chap. 1. Sect. 14. Diuision.

T.C. Pag. 104. Sect. 3.

In other faults there is in the booke of the vse of Lessons of the Scripture, for that it misreporteth and misplaceth chapters. Both for misreporting the Epistles and Gospels, I say it misreporteth not so much as that it appointeth a number of Psalmes, and other prayers and chapters to be read, which may be more fitte for the time which is to be spent in preaching, whereas nothing (it ought) as time better serue, considering that the Diuine maker tyed vs to the vse of long prayer, both vsed in the kingdome of Antichrist, and also in preaching. (a) I say not so much as that, as for that it requireth necessarily nothing to be done by the minister, which a childe of tenne yeere olde can not doe, as shall anon be shewed, as that more then halfe the booke commanded is false.

(a) Argu. Anon.

To Whitgifte.

This is a strange collection, that the booke of Common prayer misreporteth an vnpreaching ministery, because it appointeth a number of Psalmes, and other prayers & chapters to be read, (whereby nothing remaine the time that is to be spent in preaching. Will outh you haue preaching onely, and neyther reading nor praying in the publike congregation? or doe you thinke that the chapters and prayers that are read occupie so long time? or are you perchaunce that there commeth no profite by reading and praying? If your meanie the first, you haue the examples of the Churches in all places, and of all times to gainsay you: if you meane the seconde, the time is not so long that is spent in praying and reading, but that there may be preaching also: the longest tyme (if there be the Communion) is not aboue two houre, and can you spende that houre better than in praying and hearing the Scriptures read? If you meane the thirde, I shall haue occasion to speake more of it hereafter.

But you say it helpes not to matche any argument vnpreaching ministerie in that point, as for that it requireth nothing necessarie to be done by the minister, whereof a childe of ten yeares olde cannot doe as well, and afterwarde, as that more then halfe the booke commanded is false. It requireth of him (besides playne and distincte reading) the administration of the Sacramentes, with mayed childe of ten yeares olde can doe that also? Who saythe not, that you are of purpose set to reforce the Booke, thoughe it be wyth childishe reasons? Because a childe may reade the booke, notthe it therefore maintayne an vnpreaching ministerie? you require as well sayes, that because a childe of ten yeres olde can reade the Bible translated into English, therefore the Bible translated into English maintayneth an vnpreaching ministerie. This argument is of no force.

opinion

Chap.

Chap. 1. the. 15. Diuision.

T.C. Page. 104. Sect. 3.

Whether can it be lawfull in saying that in some places of this realme to be ministers, for it may be easily answered, that first the want of sufficient ministers ought to be no cause for men to breake the vnchangeable lawes of God, secondly for, that euery godly be member of the Church, which can not preache, that none minister the sacraments, but he that preacheth: for although it might be question (before the Statute was made, that doth forbid them to minister) whether they might minister in those places, which were not furnished with preachers, or no: yet now the Church ought not to be ignorant that they may make of, that doth not, be reckoned, but vnder a member of the Church, or any which may conueniently minister the sacraments.

Io. Whitgifte.

Where is that vnchangeable law of God, that none may minister the sacraments which doe not preache? I shall desire to authorities some one of it. Chrisostome Hom. 3. Cor. 1. vpon these wordes: *Non enim misit me Christus vt baptizarem &c.* Is this then a Heresie now, I was forbidden, but I am not sent to doe this, but to doe that which was more excellent. *Non quia culpare eum qui baptizat, aut autem in baptismo, quod sine dubio sanctum est dicit:* for I say can preache the Gospel, but euery man may baptize that is a Priest. And Ambrose vpon the same words and chapter, saith thus: *Non omnis qui baptizat idoneus est ad euangelizare, neque enim omnibus sunt data omnia &c.* Euery one which baptizeth, is not apte to preache the Gospell, for the wordes that are spoken in baptisme are vsuall: to conclude, the Apostle Peter commaunded others to baptize Cornelius, neyther did he vouchsafe to doe it himselfe, other ministers being present, &c.

Peter Martyr sitting vpon the same wordes of the Apostle, saith likewise: Therefore the office of baptizing was committed to euery one in the Churche, but not the office of preaching. Neyther is it to be doubted but the Apostles themselues would haue baptized, if there had lacked other ministers. But seeing there was many who they might winne to the Gospell by preaching, they commaunded them to other to be baptized.

Beside this M. Caluine also vpon the same wordes: Fewe there were to whom the office of preaching was committed, but to baptize was committed to many &c.

Zuinglius in his booke *de Baptismo*, of this matter speaketh thus: The disciples administred the externall baptisme once, with doctrine and the spirite, for Christ taught, and they did baptize, as it appeareth Ioh. 4. And Paule sayde, Christ sente me not to baptize, but to preache: therefore some taught, and other some baptized.

Musculus also in his common places declareth, that in some Churches some were admitted to minister the Sacraments, that were not admitted to preache. And be bothe not disallowe that maner, but alloweth it.

And M. Beza *lib. confess. cap. 5.* saith: That it was the office of Pastors and doctors generally to dispense the worde, and to pray, vnder the whiche also we comprehend the administration of sacraments, and the celebration of mariages, according to the ecclesiasticall custome of the Churche: although deacons to these things sometimes supplied the offices of pastors: And to prooue this he quoteth Act. 6. verse 1. 4. 5. 6. 7. and Act. 8. verse 2.

So that other learned men in like maner: bring also lying for their purpose, that which is written: *Eccles. 5. Ne dicas coram angelo quod non est.* Say not that you may vnderstand that learned men be of this iudgement, that some may be admitted to administer the sacraments, which are not admitted to preache.

I know it to be true, that there may be some appointed to reade in the Church, which be not admitted, either to preache, or to administer the Sacramentes. For so it was in the primitiue Church, as it is to be seene in ancient Fathers and Writers: But because you speake here nothing vnto the Churches, especially of this office appointed hereafter to commaunded in the wordes of GOD, I pray you tell where you finde either commaundements or examples for such kinde of Readers? I see but ouermuche this that the Reader may vnderstande what

Some may minister the sacraméts, whiche do not preach.

Some may minister the sacramets whiche do not preach. *Chrysost.*

Ambrosi.

Pet. Martyr.

Caluin.

Zuinglius.

Musculus in loc. com. de cœna domini.

Beza.

liberte you challenge vnto your self to alter, adde, and diminish what you list, and when you list, without that warrant of Gods worde, to the which you so straightly binde all other.

Chap. 1. the. 16. Diuision.

T.C. Pag. 104. Sect. 4.

[illegible]

Io. Whitgifte.

You knowe what was before alleaged out of the confession of the Churches of Gallia, that the harmeles simplicitie of some shepeards in the olde Church, did sometimes more profite the Church, than the great, exquisite, or sure, or delicate, yea and vnto perad learning of some others. If great gifts ryches or welth, or greatnesse, or of nature too quiet: suche of necessitie (if by no meanes they can be reformed) must be vsed: for the Church may not for these sake be rent & torne in peces: neyther must the poor that so well abide at home, harken after euery spirit, & call it all your fellow. There is none in the Church of England removed from the ministerie but vpon iust causes, and ministers must be subiect to lawes and orders.

Those that be willing to come into the ministerie lacke no preaching nor exhorting thereunto, if they be learned: but it is you & your company which labour by all meanes possible to withdrawe me from the ministerie, perswading them that the calling is not ordinary and lawfull. And surely your meaning is to make this Church suche as it was in the primitiue Church, that if any of necessitie be vsed to serue your platforme and gouernment. But you shall neuer be able to bring it to passe the more you labour the more you are detected. And those wise men that loue the truthe in sincerite of conscience, will espie your purposes daily more and more, and be mouued to a full mislyking of them.

The restitution of those that be put out of the ministerie, I thinke is some aduantage, if they will submit themselues to the order of the Church, which they ought of duetie to do, bothe the lawes of God and man requiring the same.

Chap. 1. the. 17. Diuision.

T.C. Pag. 104. Sect. vlt.

[illegible]

Io. Whitgifte.

And would you so gladly intrude your selues into some of their romes? surely I beleue it, & it is not vnknowne but some of you haue labored to be it: Wherfore I haue before ruled your sole iudgement of the reformed Churches, touching such ministers as be not able to preach, being otherwise learned and godly. I haue also set downe the opinion of diuers learned and godly men, concerning ministers admitted to ministerie

the

Chap. 1. the. 18. Diuision.

T. C. Pag. 105. Sect. 1.

Corrupt hand-ling.

Errours and disorder manifested by falsifying.

Chap. 1. the. 19. Diuision.

T. C. Pag. 105. Sect. 2.

authoritie vnto one man, yet that it is not safe to trust [illegible] them selues in their charges, and that in a matter the inconuenience whereof is so easily seene, and so easily reformed, there is notwithstanding so great and so greeuous an abuse.

Io. Whitgifte.

Mighty reasons against the booke.

Where he pretendeth very great arguments to ouerthrowe the booke, and raiseth from a very small and vnconsiderable inconuenience, very horrible, & greeuous vices, therin [illegible] places, which is somewhere in churches conuenient in number, for I know diuers places where it is in the middest of the Churche, some place where it is in the nethermost part, I knowe no place where it standeth on the Churche doore. And therfore in saying that by baptisme the minister goeth to the Churche doore, you doe but trifle.

So muche belieth not that both preaching and preaching &c. ought to be in that place where it may be best heard of all: and therefore the same maye prudently leaue it to the discretion of the Bishop. But for answere to his first place to that purpose, we haue declared in the answere of the Churche hathe some seruice vsed, some lectures read, and some of late yeres of diuine, [illegible] vpon the Sabbath, can not in all reason be denied. As touching the [illegible] of the Apostles at the Crosse in Paules, and other places. We referre it to [illegible] opinion that place in the Churche is more fitte, both for praying and preaching, where the minister may bend his people before him, except the Church be so great, and the people so many, that he cannot be heard of them, then there ought to be some regarde therof.

S. Luke telleth what S. Peter did in the congregation, he doth not prescribe any generall rule. Euery circumstance of time in the scriptures is not straightway to be made an immutable rule of all men to be followed. The place is not material, so that it be such as the people may well heare and vnderstande that which is read and preached.

Concerning the lessons which are to be read, the booke prescribeth no place, onely it willeth the minister to stande and so turne him so, as he may best be heard of all such as be present. And are you offended at that the booke doth appoint any certein place for the Lessons to be saide in, and therfore you do but bable and trifle.

The

The Ordinarie is the meetest man to iudge whether those things should be left: both for his learning and wisedome: whereas there may be one vnfortunate actor in this

Chap. 1. the 2. Diuision.

T. C. Pag. 105. Sect. 3.

And the vse of the order in the booke were to be allowed, to which (*) to vse keepe the prayers in the accustomed place of the church, chappel, or chancell: which authority it is euidently (*) Verum. [illegible] for the generall letanie commanded either by the Iudges Iniunctions, or in the vsual part of it, both that [illegible] (*) These be not my words.

Io. Whitgift.

But as for the vse of the booke in that matter, who so euer saieth (without you) that it is not left the prayers in the accustomed place, &c. if this be the cause why both the booke should altogether be put out, your selfe manifestly confesseth by the booke: I know [illegible] and I am well assured, that the cause is reformation, whatsoeuer you imagine to the contrarie. How consonant you haue vsed and wrested wrights and bettie [illegible] against the truth and good conscience, I [illegible] the matter you haue taken [illegible] very many eyes readily [illegible] But [illegible] as are not altogether blind, to [illegible] in matter of so great importance as the seruice of the Church, and to bring in [illegible] into a great contempt [illegible] better seruice, I [illegible] [illegible] [illegible]

To M. Whitgifte.

In deede they have very many places of scripture which they pretende, but when you come to examination, for the places of scripture which they pretende, they are so farre from that they meane the contrarie, that they are euen the verie groundes of their pretende in seuerie particulers. But now you come to my Answere, wherein you take what you list, and leaue what you list as you thinke good for your purpose.

Chap. 2. the. 2. Diuision.

ADMONITION.

This fourteenth, &c. are such as are vsed by many godly and learned men, from whom they are vnlawfull to be vsed.

Answere to the Admonition. Pag. 77. Sect. 3.

To proue that ministers were not so tied to any forme of prayer, inuented by man, but that as the spirite moueth them, &c. you wrote Rom. 8. 26. 1. Tim. 1. Intreate rightly of the Romaines the wonder be there: Likewise also the spirite helpeth our infirmities, for we knowe not what to pray, as we ought, but the spirite selfe maketh request for vs, with sighes which cannot be expressed. This place speaketh nothing against any prescripte formes of prayer, for then it should disallow the Lordes prayer, but it teacheth vs that it is the spirite of God that moueth vs vp to pray, and maketh vs earnestly powre out our supplications vnto God. And thus the spirite worketh as well in prescripte prayers, as by prayers sodenly inuented. The words to Timothe 1. Tim. 1. vers. 2. are far fetched & nothing to the purpose: the wordes be these, Vnto Timothe my naturall sonne in the fayth, grace mercie and peace from God our father, and from Christ Iesu our Lorde: what maketh these wordes against any prescript forme of prayers? peraduenture you would haue alleaged the. v. to Timo. 2. I exhort therefore that first of all, supplications, &c. which maketh directly against you.

To Whitgifte.

Nothing answered to this.

Chap. 2. the. 3. Diuision.

Answere to the Admonition. Pag. 78. Sect. 1.

If you meane by prayers inuented by man, such prayers as man inuenteth against the worde of God, as prayer for the dead, prayer vnto saintes, & such like, then it is true that you say. But if you meane such prayers as by godly men be framed according to the holy scriptures, whether they be for matters pertayning to the life to come, or to this life, then you shewe your ignorance, for it is manifest, that there hath bene alwayes in the Church of Christ, a prescripte forme of publike prayer, as it appeareth in Iustinus Martyr, *Apud. Pro Christianis*, and other auncient fathers: neyther did euer any learned or godly man, or reformed Church finde fault herewith, or not greatly commend the same, except only the sect of Anabaptistes.

Iustinus Martyr.

T. C. pag. 105. Sect. vlt. & Pag. 106. Sect. 1.

It is not to any purpose, that he [illegible] himselfe to proue that there may be a prescripte

g Rom. 8. 26 1. Tim. 1. 2.

h Damasus the first inuentor of this stuffe, well furthered by Gregorie the seuenth.

(g) Varro.

(h) Thales Poet.

Calumn. in 5. Mat. Nov. 37.

Cap. 5. 8.

(i) A prayer

Cypr.

Iustynous Martyr maketh mench the use particularly, but in ... such ... Cra. Lath. 3. Cra. 23.

Damasus ... Gloria Patri, &c.

Gregorie ... Litanie.

Chap. 2. the 5. Diuision.

Answere to the Admonition. Pag. 79. Sect. 1.

You note not here (neyther are you able) any popes in the whole Communion booke, wherin there is any thing not agreeable to Gods worde, wee may say as S. Augustine sayth in his 118. Epistle written

Augustine.

Ad Probam Viduam. Illi qui multis precationum suarum verbis diffluunt, quibus ea quæ necessaria sunt, quod non fit brevitate orationis, congruere videntur, quia non sine multa locutione dicuntur: sed tamen absit ut ideo sint in oratione necessaria.

vnto a deuout woman to whom there: Sed tamen absit ut ideo sint in oratione necessaria there. And if thou turnest through all the wordes of the holy prayers, I suppose thou shalt finde nothing vvhiche the Lordes prayer doth not conteyne and comprehende: therefore vve may in other vvordes speake the same things in our prayers, but vve may not speake contrarie things.

T.C. Pag. 106. Sect. 1.2.

After he affirmeth, that there can be nothing found in the Popish bookes which is not agreeable to the worde of God.

To. White

He is saying I doe fully agree with such as haue learnedly and truly written against the common mistakings of the Papist: adding, because there is one that vrgeth a Popish confutation: A sparing restraynt of many lewde vntruthes, which M. Doctor Harding doth challenge in the first Article of my Treatie of Scriptures Reuile. The Author of that booke answereth thus: O M. Harding turne againe your writings, examine your authorities, consider your Councels, poise your examples, looke if any line be blameable in our seruice, and take holde of your aduantage. I thinke M. Iewel will accept it for an Article. And a little after: Our seruice is good and godly, every title grounded on holy Scriptures, and with what face do you call it darkenesse? Thus was his opinion then of our seruice. And it both was then, and is now my full perswasion: and I will (God willing) performe that against you, which he offered in my name against Harding.

A sparing restraint.

The Reyther his wordes contrary to his deede.

Your tothnesse to enter into disputation, is but dissembled: your continuall barking against the state and forme of this Church of England, both conuince you of the contrarie. Neyther haue you any respect or regarde for giuing occasion of euill speach to the Papistes, much lesse of stoumbling your aduersaries to wicked speaches (as you pretende) your whole trauaile tendeth to the contrarie.

Chap. 2. the 6. Diuision.

T.C. Pag. 106. Sect. 3.

Notwithstanding the desire of reforming the euils and abuses which I haue first touched, that is to say, the corruptions and superstitions of the Popish Church, as to speake a few words concerning the state of the same, that seeing the Lord hath stirred vp certaine of his seruants, to worke a reformation of the Church of England, and hath vsed the ministerie of the Bishops, as singular instruments to deliuer this realme from the hote furnace and yoke of the Popish Church: we beseech him also that the corruptions which yet haue remained from the beginning, may be purged and taken away, that not so many soules of them as there be, which are ordained to be saued, may perish through ignorance: and that the Lord hath vsed

Io. Whitgifte.

All that euill can there be in detecting a knowne and receyued truth, what loue, in slaundering your Countrey vniuersitie, and rending it in peeces with sectes and schismes, and prouoking the subiectes to haue misliking of their Magistrates, and such as be placed in authoritie ouer them: these be but cloakes to couer an euill and vngodly purpose. If you shall be able to shewe any suche blemishes in the booke of Common prayers, they shall not be couered for me: but if not, than are you not a man to be credited.

I haue twise yoke you M. Caluines, and M. Gualters opinion, touching the ambitious mooditie of such as would haue all Churches framed after the example of some one: and nowe I tell you againe, that there is no cause, why this Churche of Englande, eyther for truthe of doctrine, sincerities of publike diuine seruice, and other pollicie should giue place to any church in Christendome: and sure I am, that we are as nere ioyned with the Lorde our God, as the members are to the bodie, and the bodie to the head. *Supra Cap. 8. the 13. Diuision.*

Our aduersaries haue no such hope vpon any suche occasion as you pretende: if their hope be any, it is especially in your contentions. *The aduersaries hope is in contention.*

We herein do not agree with the Papistes, as wherein do we dissent from the reformed Churches, with whom we haue all poynts of doctrine and substance common: from the other we dissent, in the most part both of doctrine and ceremonies. From what spirite come these bolde and untrue speaches.

Chap. 2. the. 7. Diuision.

T.C. Pag. 106. Sect. 4.

And as for the Papistes triumphe in this case, I shall not greatly nede to feare it, considering that their pollicies and corruptions are greater, and more out of square, then that we can be further from them. For the other that appeale the matter, I will referre it to the iudge of God, that they aduise not my labours to other ende, than I professe in any thing that they keepe them selues in their callings, commit the matter by prayer vnto the Lorde, listning to the ministers of the Gospel of God, and to the magistrates that which appertayneth vnto them.

Io. Whitgifte.

It is true of the Papistes: but they deale in their controuersies more circumspectly and warely, though they stande in matters of farre greater importance, and in the chiefe poynctes of their whole Religion.

To the professours of the Gospell you giue better Counsell than you haue taken your selfe: and you shewe an example contrarie to your wordes: and therefore be it shall they beleeue you. But now to the matter: for hitherto you haue vttered nothing but wordes.

Chap. 2. the. 8. Diuision.

T.C. Pag. 106. Sect. vlt.

To come therefore to touche this matter. I affirme that there is fault in the matter, and forme of the prayer. For the matter, for that there are thinges there, that ought not to be, and thinges there are wanting in the which there should be. Of the first sort is, that we pray vnto be deliuered from all aduersitie. *The Collect of Trinitie sunday.*

Io. Whitgifte.

The first fault that you finde in the matter of prayer, is a poytion of the Collect of Trinitie Sunday, wherein we pray, That we may euermore be defended from all aduersitie. Now is this the matter you mainly erre in? let vs then examine your reason.

Chap. 2. the. 9. Diuision.

T.C. Pag. 107. Sect. 1.

Nowe for as much as there ignot promise in the Scripture, that the Church of God from all aduersitie, and that euermore, as formerly vpon the prayer of some godly, being no

prayer of faith, or of the which we cal effectuall prayer that shal obteine it. For if it be sayd that by the worde absurditie is meant all euil, the question shal be such an vnfaythfull signification neyther in this tongue of ours, neyther in other tongues which vse the same worde in common with vs, but that it signifieth trouble, vexation, and calamitie, from all the which we may not desire to be delyuered. And although we may be ignorant, that it shal be for our profite, yet many times we may praye vnder suche petitions, that it maye be for our profite, & expedient vnto vs.

Fo. Wytgifte.

I thinke no man will contende with you for the signification of this worde absurdum: for if properly signified, all affliction or trouble that pertayneth either to the bodie or to the mynde, may be called a kinde of euill, for Aristotle doth comprehende that vnder three, that whereof we are afrayde.

The argument retorted.

But to come to your reason: say you, there is no promise in Scripture that we shoulde be free from all ignorance: and therefore we may not praye to be free from all ignorance. If this be a good argument then will I also reason thus: there is no promise in Scripture that we shoulde be free from all sinne: therefore we may not pray that we should be free from all sinne. There is no promise in Scripture, that we shoulde be free from persecution, but the contrarie rather, and therefore we may not praye against persecution. Like wise there is no promise that we shall be alwayes deliuered from pouertie, and from manie other particular euils. Lo here, if this rule and reason be good, then must we pray for nothing, except it be knowen in the Scriptures, whether there be any promise for the same or no.

Our prayers and faith are grounded vpō promises. Iohn. 14. Iohn. 16.

But you and all Christians ought to vnderstand, that our prayers and faith annexed to them, are grounded vpon their promises. Whatsoeuer you aske in my name, that will I do. And againe: If you aske any thing in my name, I will do it. Iohn. 14. And in the. 16 chap. Verely verely, I say vnto you, whatsoeuer you shall aske my father in my name, he will giue it you. Vpon these promises is built our faythe and prayer grounded. But for asmuche as all kinde of externall thynges, are no certaine benefites for vs, but peraduenture for our perdition: for of the thynges which appertayne to the bodie, although it be not expressed, yet it is alwayes a condition (if it be Gods will) we may certainely perswaded, that if those things we aske be profitable for vs, we shall obteyne them for his promise sake. And for as much as all good things come of God, whether they pertayne to the bodie, or to the soule, and at all times it is to be auoyded from absurditie is one of his singular benefites, we may no doubt, beare the same in his gentles referring notwithstanding the graunting of it to him, who knoweth what is better for vs than we do our selues. If you will proue vs of this doctrine in praying, you shall not onely bring prayer into a verie vile reame, but beyonde the reason of one of the greatest and moste singular consolations that a Christian man can haue in this worlde, that is, to commit before our selues that we shall obteyne any externall benefites by prayer at Gods handes: because we know not whether that which we aske be profitable for vs or no: and yet God forbidde that we shoulde cease from praying sum for such things. Dauid being put out of his kingdome by his sonne Absolon, was not assured that he should be restored againe, and yet did he praye for it, with this condition, if it pleased God. Christ likewise desyred to haue the cuppe of his passion remoued from him, 1. Samuel. 15. Matth. 26. which vndoubtedly he knewe to be profitable for vs: and yet he prayed for it. Now if suche examples there be in the Psalmes, of prayers made for externall things, of the obteyning whereof the Prophets coulde not alwayes be assured, as all sayth S. Augustine, VVhen one doeth aske of God health of the bodie, if he knowe it be profitable for him, he will giue it vnto him: if he giue it not, then it is not profitable for him to haue it. Therefore we may lawfully aske any externall benefite of God, vnder this condition, because he is wont to giue vs so to do: and the same petition of prayer, is a prayer of faythe, because it hathe a promise in the Scripture to graunt vs it, which is, VVhatsoeuer you shall aske my father in my name, &c. and such like. But the successe of our prayer we must commit to him of whom we aske, as Dauid did.

The Collect of Trinitie Sunday.

Augustine.

Iohn. 16.

And now therein lyeth nothing of greate force to estrange vnto vs, so we not

reade

reade in the 91. Psalme, that a Prophete is sente to warne vs that God is vs mercifull. There shall no euill come vnto thee, neyther shall any plague come nighe vnto thy dwelling. I graunt this as much as thoughe he shoulde haue saide, there shall euer be some good thinge or other, for as learned interpreters saye, *Malum generis afflictivi, pro passione accipitur, non pro culpa*, The Prophete in that place by this word euill, doth comprehende all kinde of afflictions, miseries and calamities: so that you haue here the very wordes expressed, that you finde faulte with in the prayer vsed on Trinitie Sunday. Wherefore they may still remayne without any caution or exception. And I would to God, you were as farre from contention as I doe hope that you be so.

Psalm. 91.

I might here adde and saye, that we are deliuered from all aduersitie after two sortes, that is, bodily and spiritually: Bodily, when we are not temporally and externally afflicted with them. Spiritually, when we are not ouercome by them, or caused to decline from God, as to mistrust in his mercies. What we may pray to be deliuered from all aduersitie, in the first signification. I haue proued: that we ought so to doe in the latter signification, there is no Christian man that doubteth.

Deliuerance from aduersitie of two sortes.

Chap. 2. the. 10. Diuision.

T. C. Page. 107. Sect. 2.

In the collect vpon the twelfth Sunday after Trinitie Sunday, we desire of God, which ariseth by reason of the affinitie (as it is termed) betweene vs and them, that we may forsake those things, which the lewd vnconformable liue not alike: for it cannot with any reason of the people be take feare, but that they are to be admonished and instructed, that the children of God haue through Christe, euen their heauenly father, for not that heauen our sauiour Christe also is much as necessarie as vnlawfull. So there is nothing which in his name we haue not also, being necessarie for vs, and if it be not necessarie to vs, should we aske it?

Io. Whitgifte.

I pray you whether hath the prayer of the Pharisey, that is extolled hiuselfe, or of the Publicane that so humbled himselfe like you better? Did you preferre the Pharisies prayer, else would you neuer finde faulte with vs, for acknowledging our owne vnworthinesse, which is the roote and grounde of humilitie, one of the principall ornaments of prayer. We are not worthy of the least benefite that God bestoweth vpon vs: And therefore duetie requireth that we should not so much desire any thing at his handes: and humilitie sayeth, that in desiring we ought to acknowledge our owne vnworthinesse. If a man be desirous to obteyne any thing of his father or friendes handes, of whome he hath receiued many things, and not recompenced the least, is not this a meete kynde of speache for him to vse? there is something necessary for me to haue, but I pare not of he it at your handes for my vnworthinesse, who haue receiued so muche already without any kinde of recompence: surely this is both the next way for him to obteyne that whiche he desireth, and a good token not of seruile feare, but of true humilitie, and of that due reuerence that a good childe oweth to a moste naturall and louing father. The Publicane durst not come nighe, nor lifte vp his eyes: so did he acknowledge his vnworthinesse, suche was his humilitie. And yet you knowe what Christe did pronounce of him, and what generall rule he groundeth vpon that example, euen this. *Omnis qui se exaltat &c.* Euery one that exalteth himselfe shall be brought lowe. &c. You knowe also what the prodigall sonne sayde to his owne father after his father hadde embraced him, and receyued him into mercy. *Non sum dignus qui vocer filius tuus.* And I am no more worthy to be called thy sonne.

Humilitie in prayer. Luc. 18.

Luc. 18.

Luc. 15.

God forbyd that we should so presume of our selues, that we should shut humilitie, and the acknowledging of our owne vnworthinesse, from faithfull and hearty prayer. In that therefore we saye (for our owne vnworthinesse we dare not aske it) we doe both aske it, and yet with all humilitie acknowledge our owne vnworthinesse: which

If it be spoken vnfaynedly, cannot be but greatly accepted of God. And surely this kinde of begging is most effectuall and it is vsed commonly of those to whom we thinke our selues most beholden, and whome (so they benefites be sincere) we most louingly deerely. Neither doth this argue any want of mistrust, but rather of greate confidence in the mercy of God, at whose handes we craue those things, which we are of our selues vnworthy to aske, or receiue.

Chap. 2. the. 11. Diuision.

Admonition.

They pray that they may be deliuered from thundring and lightning, as though it were an vsuall thing. Benedictus Deus, domitor eius nunquam, we know not to what purpose, except some of them were ready to die, or would celebrate the memorie of the Virgine or Iohn Baptist &c. Thus they prophane the holy scripture.

Answere to the Admonition. Pag. 102. Sect. 4.

Prayer to be deliuered from thunder, good.

You mislike also that we should praye to be deliuered from thundring and tempest, when there is no daunger nighe: You broch many straunge opinions, may not we praye to be deliuered from perilles and daungers, except they be present, and knowen to be at hande? where finde you that Christ teacheth vs to say in our daily prayer *libera nos a malo*, deliuer vs from euill. What know we when there is any daunger of thundring and lightning: haue we not examples of diuers that haue sodainly perished with the same? Is it not therefore necessary to praye for deliuerance from thunder and lightning, as well as frō other daungers, though they be not present at hand, since we see whereunto this geare tendeth, if they be not diuers. Benedictus also, *Qui timetis* and *Magnificat*, be great motes in your eyes, but you are no reason worthy to be answered: only in derision you say, except some of them were ready to die, or would celebrate the memorie of the Virgine or Iohn Baptist. As though these hymnes or Psalmes were not profitable for all men, as the rule of the holy scripture is, but these especially, because they conteyne the mistery of our saluation, and the praise of God for the same. By this your reason we may not vse any of the Psalmes, vnlesse we be in the case as Dauid was, or other, when they were first made. But I thinke now the time is come, when those shall currere *Magnificat. Qui nescisti quid significat*. Truly this your doing is a mere prophanation of holy scriptures.

Magnificat & Nunc dimittis &c.

T.C. Pag. 107. Sect. 2.

And if all the prayers here gathered together, and referred to their seuerall heades of Gods glorie, and of the things which pertayne to this present life, I can make no Geometricall and exact proportion, but verily I beleeue, there shall be found more than a thyrde part of the prayers which are not Psalmes and Canticles of scripture. Leave to praying for, and praysing agayne for the continuance of these like, which is contrarie to all the arguments or contentes of the prayers of the church which are set downe in the scripture, and especially of our louing Countries prayers, by the which we ought to be directed, whiche of seuen petitions bestoweth one onely that sauoreth: And that

moditie, for want whereof the church is in trouble, or the turning away of that mischiefe, which either approcheth, or which is already vpon it, but to make those prayers which are for the present time and necessary, ordinary and dayly prayers. I cannot hitherto see any other scripture or example of the primitiue churches. And here for my simple iudgement, I shall set downe other what style this should creepe into the churches.

Fo. Whitgifte.

I thinke you do confesse and acknowledge that it is lawfull to praye for things which pertayne to this present life: if you should denie it, I could confute you by the prayer that Iacob made to be deliuered from the hands of his brother Esau, Ge. 32. and by sundrie of the Psalmes, and diuers examples in the Gospel, of such as craued the like things at Christes handes, and obteined their desire: how many such prayers be in the booke of Common prayer, it skilleth not, so long as you cannot proue them to be other than godly and necessarie.

If in euery prayer we make some petition for temporall things, we doe but imitate and followe that prayer which Christe hath prescribed vnto vs, both as a moste necessarie prayer, and as a rule also to frame and forme all our prayers by. You might as well proue that we ought not so often to aske remission and forgiuenesse of our sinnes, bicause of seuen petitions, there is but one onely bestowed that way. How farre therefore this reason is from goodnesse and reason, the godly and reasonable Reader may iudge.

All things we pray for tende to the glorie of God, who is the authour and giuer of all things, both eternall and temporal. Things that are to be prayed for, are of two sortes, the one temporall, the other eternall: but they bothe pertayne to the glorie of God though not equally and in like manner. All things to be prayed for tende to the glorie of God.

The wyse man sayeth, in the dayes of prosperitie thinke of aduersitie. &c. Christe Math. 24. forewarning his disciples of the extremall afflictions and euils, which should happen al well before the destruction of Ierusalem, as the ende of the worlde, willeth them to pray before the daunger be present, saying: Praye that your flight bee not in wynter, nor vpon the sabbath, and will you not haue vs to praye for deliuerance from such perilles and daungers, wherevnto we be subiect, except they be present? shall we not praie to be deliuered from thundering & lightening, plague and pestilence and such like, except we be in manifest perill and daunger, these things being in Gods handes to punishe vs with, euen in a moment, and when we thinke it moste vnlike? haue we not sundrie examples of suche as haue sodenly perished with thundering and lightening, and some sithence the publishing of your booke? what scripture haue you for authoritie of any learned man to the contrarie? will you be crowned vpō your bare words against so many graue, learned, wise and godly men, that had the penning and allowing of that booke? surely that were against all order and reason: and it is no great presumption for you with so light and slender reasons to go about the ouerthrow of that, which so many godly and learned men haue both liked and allowed, except they had allowed that which the scriptures do alowe. Prayers before daunger. Eccle. 11. Math. 24. The perfunction of the Replier.

Chap. 2. the. 12. Diuision.

T.C. Pag. 107. Sect. 3.

There was one Mamertus bishop of Vienna, who in the time of great earthquakes which were in Fraunce, instituted certayne supplications, which the Greekes & we of them, and the Litany, which concerned that matter, there is no doubt but as other discommodities rose in other countries, they likewise had prayers accordingly. Now pope Gregorie either made himself, or gathered the supplications that were made against the calamities of euery countrey, & made of them a great Litany or supplication, as Platina calleth it, & gaue it to be vsed in al churches, which thing almost al churches might do for the time, in respect of the case of the calamitie which the churches suffered, yet there is no cause why it should be perpetuall, that was ordeyned but for a time, and why all Christes should pray to be deliuered from the inconueniences that some land hath been troubled with.

Plat. cap. Leo.

Io. Whitgifte.

As though we were not at all times subiect to these perilles and daungers: and as though we ought not by the calamitie of other nations, to be moued earnestly to pray against the like, which might also happen to vs.

It is not to be doubted, but that the prayer of the iuste is acceptable to God, and that of his mercy he beyng thereby moued, bothe stay from plaguing vs with earthquakes, thundring and lightning, and suche like calamities, where with he iustlie otherwise punish vs.

The reason vsed against the Letany is of the same force against the psalmes.

Truly your reasons be marueilous prophane, and they might as well be alleaged, against any of the Psalmes, which all were made at the first vpon some speciall occasion, and yet are profitable for euer in all states of the Churche to be vsed. And howsoeuer good and godly prayer, in the time of any common miserie and calamitie hath bene inuented, the same is at other times profitable to be vsed in the Church, bicause the like punishments and plagues, are in Gods handes, at all times to execute vpon sinners, and therefore continually to be prayed against.

Chap. 2. the. 13. Diuision.

T. C. Pag. 107. Sect. 4.

The like may be sayde of the Gloria patri, and the Athanasius Creede, it was first brought into the Churche, to the ende that men thereby should make an open profession in the Churche of the diuinitie of the sonne of God, against the detestable opinion of Arius and his Disciples, wherewith at that tyme marueilously swarmed almoste the whole Christendome, (*) now that is hapned the Lorde, to quench that fire, there is no suche cause why these thinges should be in the Churche, at the least why that Gloria patri, should be so often repeated.

(*) We make reason.

Io. Whitgifte.

The manifestation and maintenance of truth as necessary as the suppression of errours. *Gloria patri.*

Euen as conuenient now as it was then: for it is as necessarie to mayntayne truth, and make it knowne, as it is to suppresse errours: and yet it is not vnknowne, that euen in our dayes, and in this Churche there haue bene Arians, and I praye God there be none still. I muche suspect the matter, not well vnderstanding whereunto these glances of yours at Gloria patri, and Athanasius Creede do tende. Gloria patri, besides that it conteyneth a briefe confession of the Trinitie, and of the Diuinitie of Jesus Christe, it is a magnifying and glorifying of the Father, the Sonne, and the holy Ghost, three persons and one God: and Athanasius creede, is not onely an excellent confutation of Arius hereselie, but a playne declaration of the mysterie of the Trinitie, such as is necessarie for all Christian men to learne and know: and therefore he that is offended with the ofte repetition or saying of either of them, I cannot tell what I should iudge of him. But vndoubtedly there is great cause why I should suspect him at the least of singularitie and vnquietnesse. Shall we not oftentimes rehearse the Articles of our beliefe in God the Father, the Sonne, and the holy Ghost, bicause all menne be now perswaded therein, and none knowne that maketh any doubte? the reason is all one, and pleadeth as well against the repeating of this, as of the other. I thinke your meaning is, that we know to much, and therefore now we must learne to forget.

Athanasius Creede.

Well, your authoritie is little, and your reasons much lesse, and therefore they are like to stande in *Statu quo*: and this is moste sure, that harme they do none, but much good, bicause a good thing cannot be to ofte sayd or hearde.

Chap. 2. the. 14. Diuision.

T. C. Pag. 107. Sect. vlt.

Moreouer to make Benedictus, Magnificat, and Nunc dimittis, ordinarie and daily prayers, seemeth

Fo. Whitgifte.

Chap. 2. the 15. Diuision.

1. C. Page 108. Sect. 1.

Fo. Whitgifte.

Chap. 2. the 16. Diuision.

1. C. Page 108. Sect. 1.

Fo. Whitgifte.

Chapter.

Paragraphus.

(*) Very fondly: and if you had layd both of them, you had had God nothing at all.

Hypocrisie.

Cleer Barley is Lime mortar.

The interpretation of the laſt petition.

Cyprian.

Augustinus.

Great faultes in little matters.

of beyng so frequent, and so terrible.

And whereas you say, that the words Sed libera nos, both here signifie the Diuell, & therefore are superfluous, & offereth vs occasion to speake more then should stand with your grauitie, & the modestie looke of diuines: Cyprian in his exposition vpon the Lordes prayer interpreting the foresayd fourth petition, (in the fore places we passe) doth not refrayne from vaine comprehending all kinde of euils, which the diuell worketh by his ministers in this worlde. And a little after: But we doe daily, (saith he) desire with continuall petition, that all the deceites of the enemie, which lye hidde in wait for vs, may be auoyded, we standes secure and safe, against all things which the world and Diuell worketh against vs.

Augustine likewise in his Epistle ad Probam viduam (in number 121. and Cap. 11. §. 21.) poundeth the same woordes in like sorte. When we say deliuer vs from euill: we admonish to consider that we are not as yet in that good (of rest) where we shall suffer no euill: and this which is last placed in the Lordes prayer, is extended so farre, and so playnely, that a Christian man endued with any kinde of vnderstanding, may in this petition finde in this worlde, whereat he may begone herein continue herein, and end his prayer herein.

Moreouer (speaking the same matters in his Commentaries vpon the 26. of Genesis, saith) Satan is therefore called captiuitie, because he doth torment and exercise vs: especially labouring for this, that he may withdraw vs from right faith in God: but if he preuayle not in this, he assayleth vs on euery side, and tempteth vs in afflicting and molesting vs, with externall euils, as we reade that he hath done against Iob and other holy men. And a little after: Wherefore for as much as Satan is (as it were our tormenter, by whose ministerie God doth also outwardly exercise vs) in this respect, the prayer, to be deliuered from bodily euills, is included in this last petition. In like manner hath Musculus expounded the same: and so you thinke that these men doe not vnderstand their Pater noster. But let vs see if we can proue that although the worde signifie the Diuell, yet it nothing hindreth my interpretation, but rather is much for it, because the Diuell is the Author of all euill that commeth either to the body or to the soule, and therefore being deliuered from the Author of euill, why the bodie is any longer carefull.

There is no skill of Magnificat as you talke, but there is a very vnlearned reason in the Admonition put, why it should not be vsed, to the Answere whereof you haue not replied, and therefore I may iustly say of their correcting of Magnifiest that which I haue sayde: and the Prouerbe is meete for such vnskilfull persons: but your childishe or rather prophane trifles and scoffes be not beeming for a Diuine, and him that wants so greatly learning and iudgement.

Chap. 2. the 17. Diuision.

F. C. Pag. 108. Sect. 3.

Yf any thing lacke in the vsage, that belongeth to necessary from that which is good & godly in the same: neither is it any cause why any man should departe from it, or make such a stirre and schisme in the Churche by it.

[illegible] Aug. Epist. 121.

Chap. 2. the 18. Division.

[illegible] (a) These are vehemently termed the godly prayer, be they neuer so short.
(b) What a learned you that?
(c) The Lordes prayer is not much more: the prayers of the Publican, of the woman, & of Christ are [illegible]

[illegible]

You haue very aptly and truely your selfe, (howbeit you would faine to make it an obiection, and to wipe it away) vnto vnbeleeuers whom you (forsooth) and other men (woulde counte this be title of praise vnto you) obiecte vnsaftly, and your blame (wrongfully) cast vpon vs. For I adde, that it is not lawful so to frame, but all vntrue furmise: for first, whilst we haue the ministery of Churche plaine & cleare, wherof we haue but short outlines and sketches: why do not you not name them? Will you still speake without proofe? Will you haue vs to a generall answer, and that in no particulars?

Touching your charging his holy following of the Lorde Iesus in prayer, I haue alreadie answered before, where you haue in like maner charged it, and euerie obiected it.

The fonde of the Reuiper concerning the forme of preaching.

Saying further, that it is not sufficient to preache the same doctrine that our Sauiour Christ and his Apostles haue preached, vnlesse the same forme of teaching be likewise kept: For I take that to be an idle fonde, and bitterly vntrue. I am perswaded that if the same doctrine be preached, the manner and forme of preaching is left for euery one to vse, according to the gift that God hath giuen vnto him, as he shall think it to be most expedient to edifying: but this is an olde fonde of yours, partly grounded vpon an arrogant opinion of your selfe, whose matter and forme of preaching your hearers (I am sure) haue: partly of emulation & enuie, because you haue perceiued in her godly maner & kinde of preaching, to haue beene manie better learned than yours. But to let this passe, Christ and his Apostles do not plainly pray before nor after their Sermons, as at the least it is not expressed in Scripture that they did: they when they preached did not plainly take any one certayne plaine all pithie sentence in Scripture intreat of: and if it be manifest that they did not any such same maner of preaching, but they spake as God gaue them vtterance: neyther did they labour to frame to their hearers

[illegible] mens,

Chap. 2. the. 19. Diuision.

T. C. Pag. 108. Sect. vlt.

If a man should come to a Prince and berge such other in making his petitions vnto him, that having very many things to demaunde, of the which he had remembred one thing, he would stay a long time, and then demaunde another, and so the thirde, the Prince might well thinke, that eyther he came to aske, before he knew what he had to aske, or els that he had forgotten some thing of his suite, or that he were ashamed to vse those suddaine and straunge speeches: euen so may we thinke of the Lord, if we should vse many words in our prayers, or make many petitions vnto him, or vse any other maner of speech then he hath taught vs in his word.

To. Whitgifte.

As much difference as there is betwixt man and God: so farre is your similitude from proouing your purpose: except you will admit the like similitude vsed by the papists, to proue praying to Saints: for the one hath as much strength to proue any thing as the other, and yet neyther of them both worth a ruth. And here you doe iniuria to God, to compare him to an earthly Prince, especially in this behalfe. For what Prince would not rebuke importune sooles, if a man should come before him and say: Graunt it is not to vaine God: for we haue a commaundement to pray continually. Luke. 18. 1. Thes. 5. and he that doth not repeat the formes of prayer, but the attention of the heart, and in very deede it is more conuenient that reading of the scriptures and prayer should be intermingled.

All the scripture that you haue to alledge in the reformed Churches: let other men thinke what they will, I verily beleeue that in our maner and kinde of worshipping God in our publike and common prayers, there is no cause why we should think our selues one whit inferiour vnto them: they also for the most part of the same allowed the same order of ours, at what time the like contention was about the same matter, among our English men which were in D. Maries time banished for the Gospell.

Chap. 2. the. 20. Diuision.

T. C. Pag. 109. Sect. 1.

And if any will say that there are some prayers found in the Acts, it must be answered that they were not extended for the whole prayers at large, but only let downe the summe of them, & some briefe prayer. And further it may be answered, that although those prayers were continued together, yet the rest might be supplied out of other places of the scripture.

To. Whitgifte.

Before knowe you that D. Reinolds doth not repudiate the holy prayers at large, but only the forme of that or there other prayers. But what scripture haue you that teacheth you so to thinke? if this be a sufficient answere to say, the scripture doth not expresse the whole, &c.

Why is it not alld a sufficient and meete for me to that which the holy Scripture hath not expressed any certayne, or determinate forme of publike prayer to be vsed in all Churches (as in deede it hath not) but onely in the Lordes prayer the certayne generall poynts, according to the which all our prayers must be framed? Surely your fault is strong, but your arguments be straunge wordes. You reason I pray you, where haue you in the whole new Testament (the Lordes prayer onely excepted) any forme of publike prayer vsed in the Church described? If you can not shewe this, why doe you so childishly bable? The scripture hath not prescribed any forme of publike prayer.

Chap. 2. the. 21. Diuision.

T. C. Pag. 109. Sect. 2.

Wh.

The other fault is that all the people are appointed in order plainly, to say after the Minister, whereby not onely the hyme in wordes is falsly sung, and vtterly marred, but also the people, not knowing after an other maner, but as custome hath taught them, that their owne prayers which they say and pronounce with their owne mouthes, to be eaten vp to the last worde to the rest of the prayers which they rehearse not after the Minister, which notwithstanding are as well their prayers, as those which they pronounce after the Minister, as vnto whom the mouth of the whole congregation is left vnto the Church of God doth heare. For God hath ordeyned the mouthes of the people, to the ende, that as in publike meetings, he onely is the mouth of the Lorde from hym to the people, euen so he ought to be (*) only the mouth of the people from them vnto the Lorde, that all the people should attende to that which is sayde by the Minister, and in the ende bowe their mindes to that which is sayde, and their hope that it should so be and come to passe which is prayed, in the worde Amen. As S. Paule declareth in the Epistle to the Corinthians. And Iustine Martyr sheweth to haue beene the custome of the Churches in his time.

(*) Plinius lib. 10.

1. Cor. 14.
2. Apol. pro Christianis.

Io. Whitgifte.

God be thanked, that the booke is so perfite, that you are constreyned for saueing your credite with your Disciples, thus trifflingly to beate wide: you blasphemously say, that the time is vnprofitably wasted, which is spente in prayer: you imagine that of the people, that neuer entred into their thoughts: you call it a vayne voyce, that is a most acceptable sounde vnto the Lorde: and if to surmise or to imagine be sufficient, then may we imagine your doctrine to tende to the contempt of prayer, and the ouerthwarting of all good and godly order. But you must knowe that there is more speciall cause, why the people should rather rehearse after the Minister those things that the booke appoynteth them so to do, than the other prayers, bicause they conteyne a generall confession of sinnes, which all Christians together as well in voyce, as in heart, ought to confesse: neyther doth the booke prescribe the people to say any thing after the Minister (the Lordes prayer after the Communion only excepted) but these generall & publike confessions: and yet if it did, I see not how you can iustly therfore reprooue it. Muscolus expounding these wordes: *Et cum hymnum cecinissent* &c. thinketh it not vnlikely *ipsum ita praeiuisse, vt verba ipsius ab illis sint exceptaque vicissim reddita.* That Christ did in that order speake before his Disciples, that they repeated his wordes after him. Whereby it appeareth that he was so farre from thinking this order to be an vnprofitable wasting of time, that he doubteth not to ascribe it to our Sauiour Christ and his Apostles. But if it be such an vnprofitable wasting of time, to rehearse prayer after the minister, how happeneth it, that you and all other your partners that be preachers, vse so to cause the people to pray after you in your Sermons? Is it lawfull for you so to do in the Pulpit, and is it not lawfull for the Minister to do the same in the Churche? Belike nothing is well done, that you doe not your selues, or are not the Authors of.

Musc. in 26 Math.

But here I can not omit that which you so boldly affirme, of the Minister, whom you saye God hath ordeyned to be the onely mouth of the people from them vnto the Lorde in publike meetings: are you of that opinion, that the people may ioyne with the minister in pronouncing publike prayers, at no time? Or that they should only attende to that which

The minister not the onely mouth of the people.

whyche is ſayde by the Miniſter, and to the ende that their conſente by this worde Amen, hath God ordeyned this? I pray you where finde you this ordinance? Sure I am that the place by you alleaged bothe not proue it. For although it be true that the Miniſter is the mouthe of the people to God, yet bothe it not followe, that he is the onely mouth of the people vnto the Lorde: And although we reade that the people vſed to giue their conſent vnto the prayer pronounced of the Miniſter, by this worde Amen: yet if you will therefore conclude that they ought onely to ſay Amen, and at no tyme ioyne aſwell in voyce as in heart, with the Miniſter (which you ſeeme to affirme in ſaying he is the only mouth) then beſides the weakneſſe of your concluſion, the practiſe of the Church of God will ſufficiently confute you. We reade that when Peter and Iohn were let goe, after their examination before the Prieſtes and Elders, for healing the man that was lame from his mothers wombe, they came to the reſt of his Diſciples, and declared to them what had happened, and when they heard that, they lifte vp their voyces to God with one accorde, and ſayde, Lorde thou art God. &c. So that the Miniſter here was not the onely mouth of the people, but the whole companie that was aſſembled ioyned togither in this prayer, lyfted vp their voyces and ſpake with one accorde. Now ſurely it is not vnlyke, that they vſed herein that order which you before accounted an vnprofitable waſting of tyme: for ſeeing that this prayer was framed according to the preſent occaſion, I am perſuaded that the reſt did rather repeate the wordes after him that conceyued the prayer, than that they all miraculouſly ioyned vpon the ſodeyne in one and the ſame forme of wordes. Plinie in an Epiſtle to Traiane the Emperour concerning the Chriſtians, writeth that their cuſtome was *ſtato die ante lucem conuenire carmenq; Chriſto quaſi Deo dicere ſecum inuicem, &c.* to meete together early at an appoynted day, and to ſing togither a ſong vnto Chriſt, as vnto God. Chryſoſtome going about to proue that in ſome reſpect there is no difference betwixt the prieſt and people, vſeth this for an example, that in publike prayer they ſomtime ioyne togither. His wordes be theſe, *Quin & precibus, &c.* A man may alſo ſee the people to offer many prayers togither for thoſe that are poſſeſſed and penitentiaries (as they terme them) for common ſupplications are made bothe of the Prieſt, and of them, and they all ſay one prayer, &c. And agayne, *Quid miraris ſi cum ſacerdote populus loquitur?* why doſt thou maruel if the people ſpeak togither with the prieſt. &c. You can not be ignorant (I am ſure) that Baſil likeneth the ſounde of men, women, and children praying in the Churche, to the roring of the waues againſt the ſea bankes. This might you haue ſeene alſo euen in that place of Iuſtine Martyr which you quoted for there deſcribing the liturgie, he ſayth, that after the exhortation or ſermon, *Omnes ſurgimus & conprecamur*, we doe all riſe and pray togither. &c. This you ſtipped ouer, and toke that which followed, becauſe it made more for your purpoſe: for in deede Iuſtine both deſcribe both, that is, both the prayer of the whole Church togither, and of the Biſhop alone, the people giuing their conſent by this worde Amen. I neede not to vſe mo teſtimonies, theſe may ſuffice to declare by the practiſe of the Church, that the Miniſter is not the only mouth of the people in publike meetings, which you haue onely ſet downe without any proufe, for what purpoſe, you know beſt your ſelfe, ſurely I cannot coniecture, except it be that the people ſhould wholy depende vpon the Miniſters wordes, & as it were hang vpon his lippes, which whereunto it would in time grow, wiſe men can conſider.

Act. 4.

Plinius Epiſt. lib. 10.

Chryſoſt. hom. 18. in 2. Cor.

Baſil. Hexa. 4.

Apol. 2.

The replyer contrarie to himſelfe. Pag. 163. in the middeſt.

But what neede I to ſtande ſo long vpon this poynte, ſeeing you your ſelfe afterwards affirme as muche? For finding fault with the order of ſinging Pſalmes ſyde by ſyde, you haue theſe wordes: From whence ſoeuer it came, it can not be good, conſidering that ſithen it is graunted that all the people make prayſe God (as it is in ſinging of Pſalmes) there this ought not to be reſtrayned vnto a fewe, and where it is lawfull bothe with heart and voyce, to ſing the whole Pſalme, there it is not meete that they ſhoulde ſing but the one halfe with their heart and voyce, and the other with their heart onely. For where they may both with heart and voyce ſing, there the heart is not inough. Than the which, what can be more contrarie to this, that the Miniſter ought to be the onely mouthe of the people to the Lorde? For here you affirme that al the people may prayſe God, and ſing Pſalmes, not

Chap. 2. the 22. Diuision.

1. C. Pag. 109. Sect. 3.

(*) Confirmable inough.

Io. Whitgifte.

The pith of the reply concerning prayer.

Of Baptisme by women, wherewith the Communion booke is falsely charged.

Chap. 3. the 1. Diuision.

Admonition.

1 Peter. 2. 19. 2 Cor. 14. 35 (1) 1 Tim. 2. 12. The first. appointer hereof was Victor. 1. anno. 198.

In which a great number of things contrarie to Gods word are conteyned, as baptisme

Answere to the Admonition. Pag. 79. Sect. 1. 3. 4. 5.

All prayers good in the Communion booke.

But you say, a number of things contrarie vnto Gods worde are conteyned in this booke, as baptisme by women. &c.

Here

Here is not one prayer in all the Communion booke founde faulte with, and yet your quarell is against a particular forme of prayers inuented by man.

You marueylously forget your selfe, and confusedly go from matter to matter, without any consideration.

Digressing therefore from prayers contayned in the Communion booke, you come to other matters in the same, against Gods worde (as you say) and first you alleage baptising by women.

I denie baptising by women to be receyued in that booke, and when you haue proued it to be necessarily gathered out of the same, then shall you heare my iudgement therein.

T.C. Pag. 109. Sect. 4.

Maister Doctor requireth that it should be proued vnto him, that by priuate Baptisme is ment, Baptisme by women. First it is ment that it should be done by some other then the Minister, for that the Minister is bidde to giue them warning, that they shoulde not baptise their childe at home in their houses, but bring the same vnto the Church, &c. Secondly after the time when they be that are priuate. When the childe is so sickely after it is borne, as great danger of death, and last of all, Maister Doctor himself saith, &c. Wherefore he accuseth all the Magistrates of this Realme of the neglecte of their duetie, in that they allowe of the vnlyfull practising of women in baptising children, if so be that the same haue not so appeared vnto them, as is required. If he make scruple how we proue that to be priuate Baptisme, &c.

Fo. Whitgifte.

Here is nothing layde vnto the Authours of the Admonition, but that is allenged before, either in their booke or in their Additions, and therefore the same answere that was made vnto them, will serue for you. I take you there with, that the booke of Common prayer calleth it priuate Baptisme, in respecte of the place, bicause it is a priuate house, and not in respect of the Minister: which eminently appeareth in these wordes, which you your selfe alleage in this place, that is, that the Minister is bidde to giue them warning, that they shoulde not baptise the childe at home in their houses, &c. but you can not thereof conclude the meaning of the booke to be, that women should baptise: for euen in that necessitie the Curate may be sent for, or some other Minister that may lawfully be come by.

Your question is soone answered, for no man doubteth of the persons that be present at suche a tyme: but I haue tolde you, that when suche necessitie requireth, the Curate, or the next Minister to hande sente for, as oftentymes he is in as great extremities as that: and to what a reason call you this, women be present when the childe that is borne is in great daunger of death, therefore the Minister can not be sent for to baptise the childe?

To your obiection (of the Magistrates allowing the practise of Baptising by women) I answere first, that your generall proposition is vntrue (as I thinke) for all the Magistrates of this Realme doe not so. Secondly, that if they doe, yet it followeth not that they doe it by the authoritie of the booke: for many things be permitted, as tollerable, which are not established by any lawe: and therefore if you had done well, you should rather haue reproued the custome that doth vse it, than the booke that speaketh neuer a worde of it.

I denie

Chap. 2. the 2. Diuision.

Answere to the Admonition. Pag. 79. Sect. 11.

Feeble arguments.

Your places of Scripture alleged against it, are not of sufficient force to proue your purpose. Christ saith the 28. of Matthew, say he to his disciples, Go and teach all nations, baptising them in the name of the father. &c. ergo, women may not baptise. I say this argument followeth not, no more than this doth: Ergo pastors may not baptise, for it is manifest that an Apostle is farther from a Pastor,

(a) Vnworthily mark his ground. (b) These examples proue not the purpose.

The (b) Prophets and Leuites before Dauid appointed to teache the people, were also to sacrifice, and to minister other Sacramentes in the Church. Likewise the seuen Deacons before God stirred vp to preach, did minister the same by Baptisme & Sacrament. Thirdly, some may be able to expound the holy Scriptures, and yet vnable of the vocation, and also wanting the gifts, namely, good vtterance both to speake the truth plainly, with boldnes and authority,

(c) How vaine this answere is, I haue already shewed. Treat. 2.

Ans. Whitgift.

Your question alleaged in your Admonition to the Reformation, that this place doth not make any necessarie conclusion against the baptising by women, is not answered: but there is a neere collection made of the same place, which is of as great force as the other for you might vse such speeches vnto Christ. *Ergo*, Pastors may not preache, because Pastors be not Apostles. Likewise of the argument taken of the thirde Chap. 3 moueth not, but that the Scriptures do alwaies so conferme, as that it truth, least it make men the better to assent thereto, as vnto the confirming of ground

Zuinglius

Treat. pag. 1. fol. 15.

A Pastor

Pag. 63. Sect. 2.

T. C. omitting the purpose, proueth that which is not denied.

Your examples which follow (although some of them very simple) for the principles be no sacraments, neither yet euery kind of signes and wonders) may as examples shewe, that the administration of the sacramentes, was committed to suche as were preachers of the worde. But they cannot proue that it was onely committed vnto them, and to no other. It is not required of vs to shewe, whether he that may preach, may also administer the sacraments, but whether it be of necessitie, that none shall be admitted to administer the sacramentes, except he first be admitted to preach: the contrarie whereof (I trust) you haue not proued.

Chap. 3. the 2. Diuision.

Answere to the 2. Section. Pag. 63.

The second place you do alledge is 1. Cor. 14. where Paule sayth it is a shame for Women to speake in the congregation: Paule saith not, it is a shame for Women to speake no homilie in priuate houses, for women may teache their children, and one may speake vnto an other in the congregation in time of meeting, if there be none else there, but not as Doctor Christe, and preache the Paule teacheth. Cap. 10. Lin. 1. & 2. &c.

(*) How vaine this bragge is, hath bin shewed Tract. 3.

Churche, and in other cases which are priuate examples, approued and executed by the Apostles, contrarie to no commaundement nor institution of God, yea, and as hath bin proued according to the commaundement of God. My Doctor giueth but four allowed in a booke, that examples proue not: nowe that the question is to make good the same preaching in the Churche, examples I will not say of all Churches, but of no one Church onely of a few singuler persons, not according to the commaundement of the worde of God, but yea contrarie to the expresse words of the same. I say now examples, and such kinde of examples are good proues and sufficient warrantes.

1. Cor. 14.
1. Tim. 2.

For what

examples in examples.

Matth. 28.
Iohn. 20.
Iohn. 4.

A quill.

thus

[redacted]

Ioh. Whitgifte.

You murder truth the matter and so but seeke occasion to quarell: there is no necessitie in this Countrie (God be thanked) as in Turkie, Iewrie, or other heathenish places, that he ministre the Sacraments, or that women preache. In all places they heare the Scriptures read vnto them, which contayne matter sufficient to edification, and therefore there is no cause why women should take vpon them to preach in the congregation. Neither doth any man require any such thing, as you know very well, but that it is your pleasure to publish your vntruthes. Peradventure you meane such places where all be infidells, where they haue neither heard of Christ, nor haue his woord, neither yet any other meanes to come by the knowledge of the same, which is no where in this Church. In what time a woman may preach Christ.

Chap. 3. the 5. Diuision.

Admonition.

Women that may (h) not speake in a congregation, may yet in time of necessitie minister the Sacrament of baptisme, and that in a priuate house.

h 1. Co. 14. 34. 1. Tim. 2. 12.

Answere to the Admonition. Pag. 86. Sect. 3. in fine.

You say, women that may not speake in a congregation, may yet in time of necessity minister the Sacrament of Baptisme, and that in a priuate house. And to proue that women may not speake in a congregation, you quote. 1. Cor. 14. 34. 1. Tim. 2. whereas you should rather haue proued, that women may not in time of necessitie, minister priuately, for that is the question, and not the other. Women may speake in the congregation, if necessarie occasion do require, as S. Paule teacheth in his institutions. Chap. 13. Sect. 32.

T. C. Pag. 110. Sect. 3.

Inde, 17. doest in truth [illegible] Chap. Sect. 32. to proue [illegible] Paule [illegible] Cor. 14. [illegible] Tim. 2. [illegible] Iude. [illegible] Ans. Argument of your ignorance.

Ioh. Whitgifte.

You plead ignorance, of such an exception of S. Paules institutions, but it is bycause you cannot quit your self of the place. For other places which I haue for like matter alleaged, for the which you might haue any colour to plead ignorance, you haue found out all the shifts that hitherto is alleaged, and haue [illegible] Pag. 19. Sect. 2.

[illegible] Ibid. [illegible] them.

there alone. I stay not to remember the Answerer, how often I set before his eyes, as alle good reason, that it were vainly to search for Canons, Decrees, or Histories of the Councels, where I were sure, I should finde nothing, but I have rather chosen, with Augustine in his 3. booke de doctrina, rather then any other, I have laboured (if occasion did require) I am acquainted with it, and in the 3. rule he bringes you here to take heed, if there were any such bookes as reasons if there be no such bookes of the Councels in those times, namely concerning our places and questions, and not into bookes, I will give you all the Canons you make, how safe you complaine of lacke of bookes.

But to come to the thing it selfe, the Calvine in that place speaking of such lawes and orders in the Church, as are not perpetuall but alterable, as occasion serueth, first this commandement of the Apostle touching the silence of women in the Church, for one example to make the matter more manifest; this women be there, Chap. 13. Sect. 32. Or in the commandement touching the silence such as it may not be broken without wickedness? And a little after. [illegible] And Rome is a time and place, when and where it is as fit for her to speake, as elsewhere to holde her peace. Which I hope be plaine, and so sufficiently answer all, that you can alleage to the contrary.

Chap. 3. the. 6. Diuision.

T.C. Pag. no. Sect. 4.

As for the Calvine iudgement, what it is of women preaching, it may appeare by that he hath not by no meanes, no not in time of necessitie (as they tearme it) suffer either woman, or any lay man to baptize, or minister any sacrament, how learned soeuer they be, to preach. 4. Li. Institut. cap. 15. Sect. 20.

Io. Whitgifte.

I doubt not of the Calvines iudgement in that point, and yet I know other learned and notable men that thinke otherwise, and namely Zuinglius in his booke de Baptismo, neyther do I go about to teach that women may preache. I tell you onely about extreame necessitie maye extraordinarily permitte, without all cause of reprehension.

Chap. 3. the. 7. Diuision.

T.C. Pag. no. Sect. the 6.

And as for the examples of Mary the sister of Moyses, of Olda, of Anna, and the daughters of Philip the Euangelist, whiche are all called prophetesses (saye I thinke he). Doctor) meaning their examples) as for them I say, it will be time for us to shew that they ever prophecied or taught openly in any publike meeting or congregation. But the later answere is that although the Lord do sometimes use, being moued with some singular cause inciting his spirite, as in raising vp extraordinarie [illegible] that [illegible] that [illegible] that

Chap. 3. Sect. 2. Diuision.

Answere to the Admonition. Pag. 80. Sect. 2.

If women may baptize, then baptize in priuate houses not in the congregation.

Againe you were able to marre a good matter for lacke of skilfull handling.

T.C. Pag. 111. Sect. 1.

But saith he if women doe baptize in priuate houses, I haue shewed before that they may not baptize at all, therefore not in priuate houses: nothing els that I know, to the reply into the section in the one and twentie page before, [illegible] to the minister the sacraments in priuate corners.

Chap. 2. the 10. Diuision.

The places be interpreted to shew how farre out of square they be alledged in the Admonition.

To the preface.

I thinke in deede that M. Doctors interpretations, trouble you shrewdly: for they detect much of your banitie, and shame you for the lacke of discretion and learning in the authours of the Admonition. I say lacke of discretion and learning, for otherwise to pretend, and so oft to abuse the scriptures were great impudencie or rather impietie. All learned writers in your iudgement are starke naught, only he that can wrest the scriptures to serue his turne, is a man of learning and discretion in your eie. But I meruaile you speak so much to your self, and not rather answere to your obiections.

Touching this place of S. Paule, I say as I haue said, that he only reproueth such abuses as were vsed among them in their publike assemblies, he speaketh not of celebrating the communion in priuate places.

S. Paule maketh no such opposition of that place as you speake of, neyther doth he speake any thing sounding that way, only he reproueth the abuse which was crept into the supper of the Lord among the Corinthians, *Quia sacro & spirituali epulo prophane sympotia permiscerent id q; cum paupertum contumelia.* In that they mingled prophane banquets with the holy supper, all this, and that with the contumely of the poore, as M. Caluine sayth. Wherefore it appeareth that either you are disposed to make your selfe merry here, or els you are to seuere, or else you vnderstand not the true sense and meaning of this place.

Cal. in 1. Co. 11.

Chap. 2. the 11. Diuision.

Answere to the Admonition. Pag. 80. Sect. 4.

You say in your margent, that Victor Anno. 198. did first appoynt that women might baptise. By this you adde more credite to the cause, than you are aware of, for Victor was a godly Bishop, and a martyr, and the Church at that time was in great puritie, not being long after the Apostles time. Howbeit I can find no such thing in all his Decrees, onely this he saythe, that before he conuerted of the Gentiles, to the faith of Christ in time of necessitie, by the ministrie of whome may be doubted, as any time in any place, whether it be in the sea, or in a riuer, or in a pond, or in a well, to that they make a confession of their fayth: he maketh no mention at all, of

Victor a good Bishop and martyr.

any

Of minister ing the Sacraments in priuate places.

Chapter. 1. Diuision.

Admonition.

1 Pet. 1. 5. 1. Cor. 11. 18.

Arg. was for priuate.

(a) May I pray you to vnfold the foundatio of the argument.

(b) A digression from the matter to the person.

Necessarie circumstances are commaunded.

What examples doe proue without commaundement.

Zuinglius.

that we take diligent heed of this, that none rashly or negligently differre it longer then is conuenient: for by this occasion it may come to passe, that the baptisme of children might be taken away. An other cause touching the excellence of the person: for they thought that baptisme could not be administred of no other then of a priest: whereas our booke affirmeth euery man may minister it, euen a woman, if necessitie require: the third cause is in the circumstance of the place, because it is not necessarie that the infant should onely be baptised in the Church.

Chap. 4. the. 3. Diuision.

Answere to the Admonition Pag. 92. Sect. 3. 4.

Baptisme was ministred in Cornelius house, Actes 10. The place is not of the substance of the sacraments.

To the 1. Co. 11. it is anwered before. Surely this Church of England doeth not permit the sacraments to be ministred in priuate places; except there be a congregation, and then not priuatly, but openly in certaine cases. Baptisme in an house.

T. C. Page 111. Sect.

[illegible]

Fo. Whitgifte.

The example of Peters baptizing in Cornelius house, is sufficient to proue that then it was lawful to baptize in priuate families: the example of Paul baptizing the iaylour and his familie, proueth the same: But it ministreth a more readie answere to a quarreller, because Paul thus being prisoner, had not such libertie to make choise of his place, as Peter had. But they are both perfit examples for my purpose, the bignesse of Cornelius familie or the straitnesse, is not materiall to this question, for the speciall of the place, nor of the persons. Now whereas you say, that in Cornelius house, there was a conuenticle, assembly, or as more aptly you make a congregation. I answere that so it is with vs to haue baptisme to ministred in priuate houses, for wheresoeuer two or three be gathered together in the name of Christ, there is a congregation. Mat. 18.

To your second answere of the difference of time, because that was in time of persecution, &c. I say that as persecution hath driuen publike baptisme vsually ministred in priuate houses, so necessitie is now a cause, why the same is ministred some times in priuate houses: [illegible] Christian [illegible] the sacraments in priuate houses to be vsed as necessarie and not [illegible] [illegible] learne to make [illegible] of the sacraments in such places, [illegible] [illegible] [illegible] of persecution [illegible] here I would haue the Reader to note, that you are now [illegible] in the

Baptisme in priuate houses.

Circumstance.

in the Churche betwixt the tyme of purification, and the tyme of postpositis, and that to be conuenient in the one, which is not conuenient in the other: which distinction and diuersitie of tymes, you trouble not little ye knowledge to make any difference in the election of ministers, and gouernment of the Churche, and yet the case is all one.

Chap. 4. the. 4. Diuision.

Admonition.

They should first proue their priuate Communion, to be agreable to the written word of God.

Answere to the Admonition. Pag. 152. Sect. 2.

Of the communion minis-tred in pri-uate places.

If you meane by priuate Communion, the Communion minis-tred to one alone, there is no such allowed in the bookes of Common prayer, but if you call it priuate, because it is minis-tred sometimes in priuate houses to sicke persons: Then haue we the example of Christe, who minis-tred the Supper in a priuate house, and inner parlour Mark. 14. Luke. 22. Math. 26 we haue also the example of the Apostles themselues, who did minister the supper in priuate houses, especially if that place be vnderstanded of the supper: whiche is in the seconde of the Acts, and before alleadged of you to proue that common and plaine bread ought to be in the Supper. Likewise of the primitiue Church, as appeareth in the seconde apologie of Iustinus Martyr, Tertull. de Corona militis, and others.

T. C. Pag. 112. Sect. 1.

[illegible]

Fo. Whitgifte.

That is a reason why Christe did vse the pallour in a priuate house: but it is no reason why he did celebrate his Supper there in like maner. Wherefore my reason holdeth as yet.

Chap. 4. the. 5. Diuision.

T. C. Pag. 112. Sect. 3.

[illegible]

Io. Whitgifte.

Vnnecessarie proofe.

[illegible]

Chap.

Chap. 4. the 6. Diuision.

T. C. Page 111. Sect. 1.

In the ordering of the Sacraments in Churches of the Apostles times, and in Iustine and Tertullians times which is neere vnto it, there were [illegible]

Chap. 4. the 7. Diuision.

T. C. Page 113. Sect. 1.

And thus all the reasons, which M. Whitgift hath made, to proue that the Sacraments of Baptisme may be ministred in a priuate house,

The Sacraments ministred by other than Ministers. Chap. 5. the 1. Diuision.

Then by ministers (vv) only, name by Apostles and Deacons chiefly.

vv Mat. 28. 19 1. Cor. 4. 1.

Answere to the Admonition, Pag. 93. Sect. 2.

That then the Sacraments were ministred only by ministers, you alledge the 28. of Matth. which place is answered before. Like wise 1. Cor. 4. doth a man so thinke of vs as of the ministers of Christ, & dispensers of the mysteries of God. There is not one word for your purpose, except you take mysteries for Sacraments, which if you will, you are driuen to, by the word dispensers. Here he vnderstandeth the worde of God, and ye preaching of it. As touching water [illegible]

Chap. 5. the 2. Diuision.

[illegible] they

they doe not usurpe that authoritie where vnto they be not called.

T. C. Pag. 17. Sect. 2.

(*) Vntruth, for I vse no reasons to that end.

3. Iohn. 3.

3. Math.

Iohn. 3.

106. Epist. ad Bonifac. in lib. de merit. & remiss. pecc. cap. 1. & 20.

Li. 3. ca. 8.

Ia. W. breefe.

alarm

aduersus Anabap. though he alloine not this errour, whiche condemneth children not baptized, yet doth he approue and allow the necessitie of baptizing infants: His wordes be these. But some man will say, that the grace of God towardes vs, is not diminished if infantes be not admitted to Baptisme, so that it be not denied, that God is as mercifull vnto them as vnto the children of the Iewes, but I will shewe that it is muche diminished: for we must esteeme the grace of God, especially by the declaration thereof whych he maketh both by his worde and Sacraments. Seing therefore Baptisme is nowe ordeyned, that the promise of saluation may be sealed in our bodies, as it was in times past in the people of the Iewes: Christians should be deprived of a singular consolation, if their children shoulde be secluded from this confirmation, whiche all the faythfull haue at all tymes enioyed, that they should haue the visible signe, whereby the Lorde doth shew and witnesse that he receiueth their children into the Communion and fellowship of the Churche.

Caluine aduers. Anabapt.

If the Authours of the Admonition say truly, that Victor who liued *Anno.* 198. did firste appoynt that women might Baptise, then came it neyther from the Papists, nor yet from the Gentils. But whensoeuer this began, or from whom soeuer it was taken, the baptizing of infantes hath always bene thought necessary in the Church, by all suche, as haue not deuised themselues by any Schisme or Heresie from the same.

Chap. 5. the 3. Diuision.

T.C. Pag. 113. Sect. 4.

Now I returne to the example of Zorobabel, and say that the vnlawfulnesse of that facte doth appeare sufficiently, in that the 8 of Sechias the Lawmaker (a) whiche was a Prophete of the Lorde, and to whome that office of circumcision did appertaine: so that vnlesse Mr. Doctor should haue authoritie beyonde the gouernors of the Church, or the ministers, there is no cause why he should alleage this place, seeinge that the neglect of the fourthe of the Israelites was not mente to obey the commaundement of God, or for the ordinarie of the child, but in a choler conceyued, to the ende that his lawfull wife might be taken, and ioyne vnto her: whiche matter appeareth by his words by her spoken, and by casting away in anger the superfluous foreskin from him cut off. Now if it be so, that the euent declared that the acte pleased God, because that Zorobabel foorthwith became better and was recouered of his sickenesse, I haue shewed before, how if not muche rather things by the euent, for shall sometimes iustifie the lawfull, and take the righteousnesse of the right away from them.

(a) Mark, by this sonne of Sechonias was meante the Auctor himselfe. (a) This is contrary to that he hath. Pag. 170. Sect. 2.

Fo. Whitgifte.

In the 170. Page of your booke, you say that God tooke the priesthode from Moses, and gaue it to Aaron, and now you seeme to affirme the contrary in saying, that office was a Preroge of the Lorde, to inferre that office of circumcision did appertaine, by parte by you to insinuate that Moses was a Priest. Howsoeuer, Moses at this tyme was extreamely sicke, and therefore could not execute that office himselfe: But in the Geneua Bible, there is this note: that it was extraordinarie, for Moses was very sicke, and God euen then required it. Wherefore the circumcision in point of extremitie and not wilfully or of purpose: & that circumcision was a true circumcision, though it were not done ordinarily: euen so Baptisme is true Baptisme, though it be sometimes ministred by such, as be not ordinarie ministers.

Pag. 170. Sect. 1.

Baptisme true though not ordinarily ministred.

The euent doth sometimes declare the thing. *Exitus acta probat*, though not necessarily: but this is certaine that these euents are better reasons to infirme the fact, than you can shewe any suit of that place to the contrary.

Chap. 5. the 4. Diuision.

T.C. Pag. 113. Sect. vlt. & Pag. 114. Sect. 1.

In other reason he hath which is, that the dignitie of the sacramentes doth not depende vpon the man, whether he be minister or no minister, good or euill.

In deede, vpon this point I doe hold, that he be a minister, or still a minister, it dependeth not, but on this

(a) A strange assertion vouched without proofe.

poynt whither he be a minister, or no, dependeth not onely the dignitie, but also (a) the being of the Sacrament, so that I take the baptisme of women, to be no more the holy Sacrament of baptisme, then I take any other daily or ordinarie washing of the childe, neyther let any man thinke that I haue at vnwares slipped into this alleueration, or that I haue forgotten, that some after the tymes of the Apostles, it was the vse of certayne Churches, that Deacons shoulde baptize in the tyme of necessitie (as they call it) for as for the baptisme of Deacons, I holde it to be lawfull,

(*) Vrge hoc. &c. for bicause although (as it is with vs) they giue him the name of Deacon (*) yet in deede he is as he then was in the elder tymes a Minister, and not a Deacon. And although he dyd then preache for the poore, and so had two functions (which was not meete) yet his office ought to be esteemed, of the principall parte of his function, whiche was preaching and ministring of the Sacramentes, in certayne cases. And as for the baptising by laye men, considering that it is not onely against the worde of God, but also foundeth vpon a false ground, and vpon an vnagined necessitie (which is none in deede) it moueth me nothing at all, although it be very auncient. for so muche as the substance of the Sacrament dependeth chiefly of the institution and worde of God, whiche is the Lorde, and as it were the life of the sacrament, of which institution this is one, and of the chiefe partes, that it should be celebrated by a minister.

Io. Whitgifte.

The inconuenience of the Reuters doctrine.

If this be true and sounde doctrine, then is there many that goe vnder the name of Christians, which were neuer baptised: for besides diuers that haue beene baptized by women, some there are, and not a feine, that haue beene baptized by suche as haue taken vpon them the ministerie, not being thereunto eyther ordinarily, or extraordinarily called: and it may so be that T.C. hath hereby proued him selfe to be no Christian.

The assertion hath no sufficient warrant.

And surely if you peruse all the writinges of the auncient Fathers, and of the late writers in lyke manner, I beleeue that you shall not finde the lyke proposition affirmed, for although diuers, bothe olde and newe, do not allowe that Lay men should be suffered to baptise, yet is there none (I know suche onely excepted, as erre in rebaptisation) that thinke the being of the Sacrament so to depende vpon the minister, that it is no Sacrament if it be not celebrated by a minister. Tertull. in his booke *de baptismo*, sayth, That lay men may baptise. Ambrose in the fourth *ad Ephes.* sayth, that in the beginning it was lawfull for all men to baptise. Hierome *ad Luciferianos*, affirmeth, that it is lawfull for Lay men to baptise if necessitie doe require. And hereunto also dothe S. Augustine agree, in his seconde booke, against the Epistle of Parmenian, the. 13. Chapter. M. Zuinglius in the place before by me alleaged: Writeth that the seconde errour in the circumstances of Baptisme is aboute the person, bicause they thinke that baptisme can not be giuen of any but of a Priest onely, whereas if necessitie doe require any man may doe it. And a little after he sayth, That this and suche like circumstances are not *de ipsa Baptismi essentia*. Not of the being of the Sacrament. Which is directly contrarie to your assertion. M. Caluine also in his Institutions, *Cap. 17. Sect. 16.* dothe sufficiently confute this errour in these wordes: Now if it be true that we haue set downe, the Sacrament is not so to be esteemed of his hande, by whome it is ministred, but as it were of the hande of God, from whome it certaynely commeth: hereof we may gather, that nothing is added or taken from the dignitie of it, by him by whome it is ministred. And therefore among men if an Epistle be seene, so that the hande and seale be knowne, it skilleth not who or what manner of person carryeth it: euen so it is sufficient for vs, to knowe the hande and seale of the Lorde in his Sacraments, by whome soeuer they be deliuered. Hereby is the errour of the Donatistes confuted, who measured the vertue and worthynesse of the Sacrament by the worthynesse of the minister. Suche be now a dayes our Anabaptistes, whiche deny vs to be rightly baptized, bicause we were baptized by wicked and idolatrous persons in the Popes Church. And therefore they furiously vrge rebaptisation: against whose folly we shall sufficiently be defended, if we thinke that we were baptised not in the name of any man, but in the name of the Father, of the Sonne, and of the holy Ghost, and therefore baptisme not to be of man but of God, by vvhome so euer it be ministred. *Hec Caluinus.*

Baptisme by lay men.
Tertull.
Ambrose.
Hierome.
Augustine.
Zuinglius.

Caluine.

Vndoubtedly if this your assertion were true, there had neede be some generall

rebapti-

rebaptization throughout all Christendome, as well of men, as of children, for certayne it is, that that Sacrament hath been ministred in many places, as he is in the degree of the ministerie.

Your opinion of a Deacon, that he should nothing differ from a minister, is very straunge, and unheard of in any writer elder then he is. Bring any author, any example, any scripture, that proveth as allegeth it: *Diaconus* and *Presbyter* or *Sacerdos* be vsed promiscuously in all authors. But I know what reason it is affirmed of you, even to shoppe a matter out of nothing. It hath not been heard of, that any writer ancient and learned, contrarie to the Scriptures, and all ancient Authors, hath ever vsed such vnlearned, contrarie to the Scriptures, and all ancient Authors. But let vs see whether you have any reason of your Paradoxe, which you ought to have, seeing it is *Contra omnium omnium*, contrarie to all mens opinions, but your owne.

Against having to do with men in terms of necessitie, you have no Scripture. But for the allowing of it, you have the authoritie of learned men, even such as were farre from the opinion of Augustine in condemning infantes not baptized, as namely Zuinglius, who also in the place before recited, vnto mine answere, what reason is there by you hereby without any kinde of proofe set downe.

Baptisme by Lay men not condemned in Scripture.

You have also examples therefore in Ecclesiasticall histories. Socrates *lib. 4. cap. 24.* and Sozom. *lib. 3. cap. 17.* write, That Alexander Bishop of Alexandria, together with the rest of the Clergie determined that Athanasius when he was a childe, and playing with other children, to have vsed baptisme, and not to be iterated, because after examination he was founde to have vsed the words and right forme of baptisme. Whereby it is playne, that the opinion of the Church at that time was, the minister not to be of the substance or being of baptisme. There is recited a storie in the Centuries, of a Jewe baptized in the time of necessitie by a Layman, and with sande, because there was no water. Afterwarde the Bishop of Alexandria being demaunded of the matter, *De sententia Ecclesiæ respondit baptizatum esse Iudæum si modò aqua denuò perfunderetur.* He converted by the judgement of the Church that the Jewe was baptized, if so be he were againe sprinkled with water. Where apparently that the Church then made no doubt in the respect of the persons that ministred the baptisme, but onely because there lacked water. This storie is cited out of Nicephorus *lib. 3. cap. 37.* and alleaged by the Authors of the Centuries, to prove the simplicitie of the Churche at that tyme, aboute Baptisme, neyther doe they in any respect therein any misliking of it. And surely I know not wherein that opinion of yours doth differ from the Donatistes, or Anabaptistes, except it be in this, that you speake of Lay men, and they of Ministers.

Examples of baptisme by any man. Socrates. Sozomen. Athanasius being a childe baptized. Cent. 2. cap. 6.

And whereas you say, that the Minister is one of the chief parties, and as it were of the substance of the Sacrament: In so weighty a matter, & good a matter, it had been well if you had vsed some authoritie of Scripture or testimonie of learned Antiquitie for it: for as farre as I can reade, the opinion of all learned men is, that the substance of the Sacrament, as it stands in the use of Baptisme, is to baptise in the name of the Father, of the Sonne, and of the holy Ghost, which forme being observed, the Sacrament remaineth in full force and strength of whome soever it be ministred, or howsoever by Ceremonies or other additions it is corrupted. This I am sure is the opinion of Zuinglius both in his booke *De Baptismo*, and in his *Elenchi contra Anabap.* to the Anabaptists, who in deede have them all to be rebaptised that have been baptised in the Popes Church. And the same is the opinion of M. Calvine in the place before recited, and of all other learned men that I have read.

The Minister in his doyng a matter of no moment.

The essentiall poynte of baptisme.

And certainely if the being of the Sacrament depended upon man in any respect, we were but in a miserable case, for we should be alwayes in doubte whether we were rightly baptized or no: but it is most true, that the force & strength of the Sacrament, is not in the man be he minister or not minister, for he can not put so much as himself in his spirite, & his holy & effectuall operation: Neyther therefore saye we, as Paule, what is Paule, what is Apollo &c. This I speake not to bring confusion into the Church (for as I said before, let men take heede that they usurpe not an office, wherevnto they be not called, for God will call them to an account for so doing) but to vnder-

a trick to take a poke of meale therein. Most men condemne, and to speak in earnest, not much differing from Donatists and Anabaptisme.

Chap. 5. the 5. Division.

T. C. Pag. 114. Sect. 1.

Io. Whitgifte.

If you can shew me as manifest Scripture, that the minister is of the substance of Baptisme, as I can shew that the cuppe is one of the essential parties of the Supper, then it is something that you say: but if there be not this proofe perfect the one with the other, then can you not vouch suche reportes thereof, for so confidently avouching that which you can not prove.

The distribution of the cuppe in the Lords Supper, is commaunded in manifest and expresse wordes as a parte of the Supper, but you can not shew the like commaundement that only a minister shal celebrate Baptisme, or els that it is no Baptisme. Also I know that circumcision, the figure of Baptisme, was ministred sometimes by suche as were no Priests, and yet right and true circumcision.

Chap. 5. the. 6. Division.

T. C. Pag. 114. Sect. 1.

(*) This is added to the text. This is as much as S. Paule saith that a man can not preache Iesus to any that (*) he not sent: although he knowe the scriptures and interprete them. For I cannot see how a man can preache Iesus to any that he be sent to that ende, although he knowe scriptures, and interprete the same truely, are to be requisite in the ministers of Baptisme. Rom. 10.

Io. Whitgifte.

S. Paule in that 10. chapt. to the Rom. speaketh of the extraordinarie calling to the office of preaching, so saith M. Martyr in his Commentaries upon this place. And although Paule intreateth in this place of calling, and sending, and this is as I saydde ordinarie and extraordinarie: there is no doubt but that he nowe speaketh of the extraordinarie calling &c. And M. Calvine lykewyse upon the same place saith, that Paule both not there speake, *De legitima vocatione*, of the lawfull calling of every man. Wherefore if you will gramme any suche reason upon this place, it must be thus: S. Paule saith that a man cannot preach which is not sent, nor he unmeth of an extraordinarie sending, that is, no man may preach vnlesse he be extraordinarily called by revelation: and is consequently not a minister by baptisme, except he be called in like manner. If you will reason thus, then do you confirme the baptising by lay men, who doe it not ordinarily, but extraordinarily upon necessitie.

Martyr.

The Replier answereth to the texte, and not to Master Whitgifte. S. Paule doth not say, that a man can not preache which is not sent, no not although he knowe the scriptures, & truly interprete the. Which saying he so answered by you, that the simple and ignorant maye thinke they be the wordes of S. Paule. Namely, howsoeuer he knowe the scriptures, and interprete them, preachery, thoughe he be not thereunto called, and if in the true worde of God he preacheth, if he truly interprete, but he intrudeth himselfe into a vocation wherevnto he is not called, and therefore offendeth God: but that doth derogate nothing from the truthe preached. The same reason is of the administration of the Sacraments, for as the worde of God, is the worde of God, by whom so ever it be preached ministred or otherwise: so is the Sacrament of baptisme, true baptisme by whom so ever it be celebrated: the usurper of the office hath to answere for his intrusion, but the Sacrament is not thereby defiled.

It is

It is no harde matter to proue that in the primitiue Church, laye men were suffred to preache: you knowe that Rufin saieth that Origene being a laye man was sente into Arabia to preache the Gospell which he also did, both hearing & also writing in the church of Alexandria. And likewise in Cæsarea, Theoctistus Demetrius then Bishop of Alexandria, seing the faulte that Origene being a laye man should preache in the presence of Bishops, as Eusebius writeth, he admonished him to preach, if Bishops themselues desired, that in the same chaire he vsed to preache in the church (as all the learned Fathers of Antioche as Eusebius, & Theodoretus doe witnesse) the customes of the Churches beyng then suche that true was, that laye men publikely preached in the presence of Bishops. In deede you haue erred with an apparant pretence of the Canon, and in saying that laye men may not preache vnto the people vpon any occasion, and consequently to baptise.

Laye men suffred to preach. *Euseb. lib. 6. cap. 20.*

Chap. 3. the. 7 Diuision.

I Haue here made a pause (gentle Reader) to see whether the Author would answer to my reasons, which I made against his former Booke, touching the Sacrament of Baptisme, but I see he is not willing to enter into the matter, but rather to winde himself out of the briers, wherein he is intangled, and therefore I will not be tedious vnto the, but will briefly answer to his obiections, and so proceede to the rest.

Without proufe to enter into such difficulties.

(a) This is not amended.

To Maiestie.

THere are two obiections in this section, that you can well be content: and therefore it had bene better, either not to haue spoken of it at all, or els to haue handled it more substantially: but the sobrietie of matter and reasons, argueth the weakenesse and faintnesse of the cause which you defende. I go not about to proue that women may baptise, onely I will impugne this argument, that the Substance and beyng of the Sacrament doeth vpon the men of any calyng. I say that baptisme ministred by heretikes is true Baptisme, though it be vsed in vnlawfull for heretikes to baptise, as I haue proued by Augustine, and Cyprian, and other learned Fathers. Therefore seing the substance of Baptisme consisteth in the due vse of the outward elements, and not in the person, it followeth that baptisme may be ministred by laye men in the absence of Ministers, as well as by heretikes, which be no members of the Church, and yet haue the effectuall. I se no cause why it should not be as true, if it be ministred by laye men, which are members and parte of the Church.

Baptisme true baptisme, though vnlawfully ministred. *August. lib. 2. contr. Epist. Parmen. ca. 13.*

Chap. 3. the. 8. Diuision.

Answere vnto Admonition. Pag. 15. Sect. 2.

MAister Bucer in his censure vpon the Communion booke speaking of the priest appointed in the Masse for the time of the Communion, saieth, In the Administration all things are so ordered, as if the Communion were a Sacrifice, and not a Supper, and especially that the Priest hath a memento for the quicke and the dead, as the Papistes haue, and speaketh the wordes of the Consecration secretly, that the people may not heare them, and so forth. Which things are not only vaine, but also verie hurtfull to the Church of God. Wherefore I could wish that the Communion were ministred in such sorte, that the Priest might speake all things with a distinct voice, that the people might heare and vnderstand all things, and that the Communion might be ministred vnto the people, as it was in the primitiue Church. Thus much he.

Bucer. Differing of Sacrifice and Sacrament.

XX. iij. Here

ferred, for thereby is a dore opened vnto the Deuil, to bring in a contempt of baptisme, and so of our whole redemption, and communion of Christ: which through the sect of Anabaptists, hath so much prevayled with many.

T. C. Pag. 114. Sect. 2.

In the 153. page. &c. Master Cooper knowes how the circumcision beares it cleer, for the observance of that it doth touching infant baptisme, and consequently of the baptisme by women. It may be that Mr. Cooper will not vouchsafe to shew his learned skill (a) in this, specially considering how he hath borne him selfe (b) in other matters, for the defence of infant baptisme. What it hath been for the credit of your cause, if you had framed that matter which you publish, & laboured to set it out to the best, & not one of those, whereof not many pages before, you your selfe do bewray to be false, & such as you are ashamed of, I leave it to the indifferent reader to iudge. But it is the manner, whether good or corrupted by euill men, it matters not, that you labour to make the ordinances of God. Circumcision was ordained, that a stranger or a proselyte to the Iewish religion, were forced to haue him selfe and all of them circumcised, before he might haue benefit of the Passeouer, and other ceremonies of the Iewes: so baptisme was ordained, that a stranger or a proselyte to the Christian religion, were forced to haue him selfe and all of his baptised, before he might haue benefit of the Supper, and other ceremonies of the Church. Wherein if you had obserued the manner of circumcision, as it was ordained, you should haue found, that the women were not circumcised, but the men: and that the men were circumcised, not by women, but by men. Wherefore if you will follow the manner of circumcision, you must seeke for men to baptise, and not for women. Which if you will not do, you can not say, that you follow the manner of circumcision, but your owne deuise. Wherefore if you will needes haue women to baptise, you must seeke out some other ordinance of God, to which you may resemble it, and not to circumcision. Which you can not do, vnlesse you will say, that the Supper of the Lord, is like vnto circumcision, because women may receiue it, as well as men. Which if you will not say, you must needes confesse, that your reason is starke naught, and that you haue no warrant out of the Scripture, for your deuise of baptising by women. Which you can not haue, because it is not the ordinance of God. Thus much for the manner of your reasoning, which is not to be followed. Now for the matter it selfe, I will not say, but that this may be Master Cooper, yet it seemeth very strange vnto me, that he should write so directly to the learned Brethren, whose bookes he neuer yet answered, and neuer so much as named, but in the preface of the Booke. Wherefore I rather thinke, that some other hath written this booke, and Master Cooper hath but set his name to it, as he hath done to many bookes before. But whether he or some other wrote it, although he be answered in the behalfe of the Brethren, & the cause of circumcised (a) De virginitate, velatione, (b) Lib. de Baptis. (c) Epiph. li. contra Hæres. (d) Lib. 2. Vbi de Purgatorio, & Presbyterii. (e) Lib. 30.

(*) This is but grosse courtesie.

Io. Whitgifte.

The reuerence which T. C. giueth to learned men.

It is very grosse courtesie that you shewe to so worthie and learned a man: modestie and charitie should not haue bene so farre out as to answere that whiche he well speaketh, in oppositiously obiecting vnto him his other writings, wherein you finde aduersaries. But this is the reuerence that you giue to all learning, and learned men, that are contrary to your opinions. I haue sometimes beene a perfite barrell out into this rage, against M. Bucer beyng greatly with his aduersaries: But now you are the first professour of the Gospell, that euer I heard so shamefully to vse so reuerent, so learned, so painefull, so sounde a father, being also an earnest & zealous professour. It cometh vse the lesse to regarde what you speake of him, when I beare such bitternesse against all order, as they never so zealous and excellent, that (I, Bucers zealous (though touch the quicke) should haue reasonable and sober iudgement, that you should rather haue considered them, than the author. There is nothing in these bookes by him affirmed, which is not in as plaine termes auouched by Zuinglius in the bookes before recited. The booke of M. Bucers is suthe coming to be perused, and he affirmeth nothing therein contrary to his bookes published: he had more speciall occasion here offred to speake both of this and other matters more in controuersie, & therefore the more he is to be credited.

Chap. 5. the 9. Diuision.

T. C. Pag. 111. Sect. 1.

Bucer speaketh not one word in this place of baptising by women: but of priuate Baptisme, which neyther Tertullian nor Epiphanius in these places by you alleaged do disallow.

Chap. 5. the 10. Diuision.

T. C. Pag. 115. Lin. 6.

1. Li. de merit. & remiss. peccat. & 4. cap. Contra Epist. Parmen. lib. 2. 13. cap.

Io. Whit-

Iohn Whitgifte.

August. lib. 2. contra Epist. Parm. cap. 13.

Aug. ad Fortunatum.

Chap. 5. the. 11. Division.

T. C. Pag. 115. Lin. 13.

Tom. 1. cō. 81. 100.

Iohn Whitgifte.

Chap. 5. the. 12. Division.

T. Pag. 115. Lin.

Iohn Whitgifte.

There is one cause of baptisme, through the necessitie of salvation be not tyed to the sacrament.

Gene. 17. is none of them, (not partakers of them) Circumcision which is a figure of baptisme,
Mark. 16. but that necessitie ioyned vnto it, that howsoeuer lacked it, was not counted nor reckoned among'st the people of God. It is not nothing that Christ saith: *Qui crediderit & baptizatus fuerit &c.* But your maister of doctrine is such, that it maketh men thinke, that the externall signes of the sacraments are but bare ceremonies, and no sealle necessarie to saluation, to the great hurte of many in a contempte of the sacraments, and especially of baptisme for Infants.

The doctrine tendeth to the derogation of the sacraments.

M. Zuinglius, Bucer, and Caluine as you heare before, although they doe not thinke children without baptisme to be damned, yet see they iudge the baptisme of infants to be necessarie, and that for iuste causes, as is before declared. And what Christian minded Imbassage suffer his childe to be without the sacrament of regeneration, the lacke whereof (though it be not a necessarie) yet may it seeme to be a priuatiue token, and figne of reprobation.

What either order of God, or commaundement is broken in priuate baptisme? as before hath bene appointed that baptisme muste be ministred in the open congregation onely, and not vpon any cause in priuate families? Will you yet beate on this lame without ground or proofe? In priuate baptisme then there necessitie there is neither order nor commaundement of God broken. If there be, shew it.

Chap. 5. the. 13. Diuision.

The Admonition.

And yet this is not to tye necessitie of saluation to the sacraments, nor to nouzell men vp in that opinion. This is agreable with the scriptures, and therefore when they bring the baptized children vnto vs, we receiue them ioyfully, and minister vnto them all ceremonies apperteining to the same, according to due order, &c.

But now we speake in good earnest, when they answere this, let them tell vs how this agreeth with the scriptures, and whether it be not a great sinne against the worde of God?

Answere to the Admonition. Pag. 187. Sect. 1.

And yet (you say) this is not to tye necessitie of saluation to the sacraments, nor to nouzell men vp in that opinion, &c. Why surely, no more then it is to teach, that children ought to be baptized, and not to tarry vntill further time, as they be able to answere for themselues.

T. C. Page. 115. Sect. 1.

Now in the 187. page, M. Bucer answereth perchance, that this implieth no more, that the saluation is tied to the sacraments, that when it is required that Infants must be baptized, and not tarry vntill they come to the age of discretion. The which how truly it is spoken, when as the one hath grounde of the scripture, the other hath none, the one agreeth to the continuall and almost the generall vse of the Church, the other hath not, I leaue it to the iudgement of the reader, to all men iudge.

To Whitgifte.

What seruice is this, saying, for if baptisme of children be grounded vpon the scripture, as it is, then is the necessitie of baptizing them the same: for it is true of the sacrament of circumcision, yet children of Gods seruants in the olde Testament, children are all necessarie to be baptized: and this is a receiued opinion in the Church, euen from the beginning, & therfore lay men in the time of necessitie, from the beginning haue bene permitted to baptize, as may appeare by the authors before alleaged.

Chap. 5. the. 14. Diuision.

The Admonition.

Some

flowe hath risen first of a false vnderstanding of the Scriptures, and then of a false conclusion of that vnderstanding, which is, that they that are not baptized, which are not baptized, and by that the authors themselues of that errour had neuer suche an remedie of the mischiefe as now is ... glory, I conclude that the practise be perilous, and the doctrine vnsounde vnlawfull.

To Whitgifte.

Thus ye all petitions of principles are the ground of these: for I finde the whole booke ... fore, That the administration of baptisme hath been and may be committed to lawfull ... ters in the publike congregation, to whom the preaching of the worde is not allowed ... tors and no liue in like manner I haue proued, that layemen in the time of necessitie ... may baptize whiche both are done by you without any kinde of proofe. I haue ... also the worde, but that the necessitie of baptizing Infantes is to be measured by the ... those, that be not of S. Augustines iudgement touching their condemnation, if they be ... not baptized, and I haue set downe their wordes, whiche conteyne their reasons. ... Last of all, I haue put you to proue that priuate baptisme in time of necessitie is a ... gaynst any commaundement or institution of Christe: for I denie it. So that not ... withstanding I suspende my iudgement for baptizing by women: yet I am out of ... doubt for priuate baptisme.

¶ Of priuate Communion, wherwith the Admonitioners charge the booke of Common prayer.

Chap. 6. the 1. Diuision.

Admonitions.

Now they are bounde to the booke of Common prayer, in which a great number of things (contrary to the worde of God are conteyned, as that priuate Communion, &c.

Answere to the Admonition. Pag. 8. Sect. 2.

I knowe not what you meane by priuate Communion: if you meane the receyuing of one alone, there is none suche allowed in the booke: if you meane bicause it is ministred sometime vpon occasion in priuate houses, I see not why you may call it priuate in respect of the place, if the number of Communicants be sufficient. You muste explicate your selfe before I can tell what you meane. Of priuate Communion.

There is nothing in the communion booke touching the Communion, contrarie to the place of S. Paule by you quoted, to my 1. Cor. 11. 18. vnderstanding.

T. C. Pag. 105. Sect. 1.

There followeth the priuate Communion, whiche is subiect vnto both, bothe for the place wherein it is ministred, and for the small number of Communicants, whiche are admitted by the booke of seruice. Touching the place before is spoken sufficiently. It remaineth to conflict of the number: Of the which I speake in case ... [illegible] ... Communicants be ... [illegible] ... Paule ... [illegible] ... Corinthians ... [illegible] ... Cyprian, Basile ... [illegible] ... assemble the Churche of ... [illegible] ... to the truthe, we finde ... [illegible] ... God we ... [illegible] ... to the institution.

Io. Whitgifte.

The vsuall answering of T.C.

This is your accustomed manner (but it is tedious all good readers) to heape vp many auncient and learned authorities, by alleaging vnto the matters, some imperfection in their writings, or errours in their times. As this a good reason, water was of necessitie required in Cyprians time in the administration of the supper, and that was an errour, therefore the communion at that tyme, and long before, ministred vnto the sicke, and carried to priuate persons beyng absent, was vnlawfull? Suche be your arguments, and this is your kynde of answering: whiche maye be plausible to the ignorant people, but nothing pleasaunt to suche as be learned. More sincerite in the ministratio now then in the auncient Churche.

This one thyng I will desire the Reader to consider (that seyng our forefathers were more sincerely ministred than they were in Iustines, Tertullians, and Cyprians tyme, beyng so neare the Apostles) what cause there should be for you, so bitterly to inueygh against this Church in that respect.

Chap. 6. the. 2. Diuision.

T.C. Pag. 115. towardes the ende.

I say therefore that this abuse was auncient, and rose vpon these causes. First of all in the primitiue Churche, the discipline of the Churche was so seuere, and so extreme, that if any whiche professed the truthe, and were of the boye of the Churche, had through infirmitie denied the truthe, and ioyned himselfe vnto the Idolatrous seruice, although he repenting came agayne vnto the Church, yet was he not receyued to the communion of the Lordes supper any more. And yet lying in extremitie of sickenesse, & ready to depart this lyfe, if they did require the Communion in token that the Church had forgiuen the faute, and was reconciled altogether vnto that person that had so fallen, they graunted that he might be partaker of it, as may appeare by the (*) story of Dyonysius. (*) Euseb. lib. 6. cap. 44.

Io. Whitgifte.

All this is true, for sometyme they had to do, for a ten yeres space of repentance before they were admitted to the Sacrament, and after that tyme was expired, they came as other dyd to the Communion, if they liued to it: if not, they receyued it on their death bedde. This is for my purpose, for it manifestly declareth, that then the Communion was ministred vnto the sicke, whiche is our question, it can by no meanes be drawne against vs.

Chap. 6. the. 2. Diuision.

T.C. Page. 116. Lin. 2.

In other cases beyng that which was before alleaged, which is, the false opinion, which they had conceyued, that all those were condemned, that receyued not the supper of the Lorde, and therefore when as those that were by vs called Catechumeni, whiche be yong Proselytes in religion, neuer admitted to the supper, or yong children fell sicke dangerously, they ministred the supper of the Lord vnto them, least they should want their voyage vnto heauen (as they termed it) which abuse notwithstanding was neyther so auncient as the other, nor so generall.

Io. Whitgifte.

This was the cause that mouen some so to doe: howbeit, neyther was it the onely cause, neyther the generall and vsuall cause, but the generall and vsuall cause was the institution of Christe, and the fruites and effectes of that Supper, the whiche notwithstanding both continue accordingly, will neyther cease from requiring it, in time of extremitie, neyther withholde it from suche as feruently desire the same, and it is an easie matter to shewe, that this manner of communicating in priuate families, is of very great antiquitie, euen in Iustines Martyrs time, as appeareth in his second Apologie, and is by you confessed.

Chap.

Chap. 6. the. 4. Diuision.

T.C. Pag. 116. Lin. 8.

And there wanted not good men, which declared their misliking, and did decree agaynst both the abuses, and agaynst all manner communicating in priuate houses. As in the Councell of (*) Laodicea, it was ordeyned that neyther Bysshop nor Elder, shoulde make any oblation, that was, minister any Communion in houses.

(*) Tom. 1. can. 58.

Io. Whitgifte.

This Councell doth speake agaynst the vsuall manner of celebrating the Communion in priuate houses, without any respect of necessitie: whiche abuse was growen in some places in the tyme of Hierome and Damasus, about whose tyme thys Councell was: but there is neyther Councell, nor learned Father, that euer openes their mouthes agaynst ministrying the Communion to the sicke in priuate families, or vpon any other vrgente or necessarie occasion. The (*) 12. Canon of the Councel of Nice, doth determine directly, that the Communion ought to be ministred to the sicke.

The communion ministred to the sicke.

(*) In the Greeke it is the. 13. Canon.

Chap. 6. the. 5. Diuision.

T.C. Pag. 116. Lin. 12.

Besides therefore that I haue before shewed the vnlawfulnesse generally of ministring the Sacrament in priuate places, seeyng that the customs of ministring this Supper vnto the sicke, rose vpon corrupte causes and rotten foundations, and, considerying also (God be praysed) in these times there are none driuen by feare to renounce the truthe, whereof vpon any suche excommunication should ensue, whiche in the extremitie of sicknesse shoulde be mitigated after thys sorte (for no man nowe that is in extreme sicknesse, as call vnsupe, or else assaulted with this temptation, that he is cutte off from the Church) I saye these thinges considered, it followeth, that this ministring of Communion in priuate houses, and to the sicke, is vnlawfull, as that whiche rose vpon euill grounds: and if it were lawfull, yet that nowe in these times of peace, and when the sicke are not excommunicated, there is no vse of it. And so it appeareth how little the customs of the olde Church, doth helpe M. Doctor in this poynt.

or. 6. 1. (*)

Io. Whitgifte.

This was one cause, but not the only cause why the Communion was ministred to the sicke: the chiefe and principall cause was (as I haue sayde) the frutes and effectes of that Sacrament, whiche is remission of sinnes, peace of conscience, and effectuall applying of the death and passion of Christe vnto the Communicants, and an assurance of Gods promises, whereof that sacrament is an effectuall seale.

Chap. 6. the. 6. Diuision.

or. 6. 1. (*)

Answere to the Admonition. Pag. 81. Sect. 3.

The Communion forbidden vnto sicke persons, is allowed both of Peter Martyr, and Bucer, as in the other treatise I haue declared, and consonant to the customs of Christes Churche, euen from the Apostles time, as is to be seene in the olde writers.

Sick persons receyue the communion.

T.C. Page. 116. Sect. 1.

[illegible] that he sayth Peter Martyr, and Bucer do allow the Communion exhibited to the sicke (for thus, when he knoweth that he shal haue answere, for where he sayth he hath declared it in an other treatise, rather the Printer hath left out that treatise, or M. Doctor wonderfully forgetteth him selfe, or else he meaneth some odde thing, that he hath written, and layed vp in some corner of his studie, for surely there is no suche saying in all his bookes beleeue me) yet after, as farre as I can finde:

Io. Whitgift.

Fo. Whitgifte.

Bucer. M. Bucer in his Censures vpon the Communion booke speakyng of this parte of it, sayth thus: And those things whiche are commaunded in this behalfe doe well inough agree with the holy Scriptures: for to receyue the Communion of the Lorde, and to be partaker of hys Table, doth not a little auayle vnto the comforte of afflicted consciences, if it be receyued accordyng to the Lords institution.

M. Martyr allowyng of the same, as made in that place.

Musculus. M. Musculus in his Common places, *Titul. de cœna Domini*, sayth that *Priuata & extrema ægrotantium communio &c.* Priuate and last communion ministred to the sicke, is receyued in dyuers reformed Churches, for this ende, that the sicke persons thereby maye be strengthned in fayth, made stronger agaynst the temptations of Sathan, and the better armed to beare the paynes of death. Neither doe I see any reason (if the superstitious opinion of the Papists be reiected) why any man in that case shoulde be depriued of these benefites.

Chap. 6. the. 7. Diuision.

T.C. Page. 116. Sect. 2.

Nowe remayneth to be spoken of the number of communicantes, and that there is fault in the appoynting of the Seruice booke, not only for that it admitteth in the time of plague, that one onely the Minister maye celebrate the Supper of the Lorde in the house, but for that it appointeth a Communion in the Churche, where of a greate number whyche assemble there, it admitteth three or foure. The whole and inconuenience whereof maye thus be considered. The holy Sacrament of the supper of the Lorde is not onely a seale, and confirmation of the promises of God vnto vs, but also a profession of our communion, as Paul saith Charite our brother, and faith God, as also (as (*) S. Paule teacheth) a declaration and profession that we are of one body our brethren: so that it is first a Sacrament of the knitting of all the body generally, and of euery member particularly vnto the head, and then of the members of the body one vnto another. Nowe therefore seeyng that euery particular Churche and body of Gods people, is a representation, and as it were a liuely portrayture of the whole Churche and body of Christe, it followeth that whyche we can not doe vnto all the Churche scattered throughout the whole worlde, for the distaunces of places whereby we are letted, we ought to doe vnto that Churche whereunto God hath reuinged vs, as muche as possibly by conuenyently maye be. The departyng therefore of the rest of the Churche, from those three or foure is an open profession that they haue no communion, felowshippe, and vnitie with them that doe communicate: and therefore of those three or foure, that they haue none vnto the rest that ioyne not themselues therevnto: when as both by the many graces making one cake of corne made vnto one loafe, that whole Church beyng many persons, are called to the vnitie whyche they haue one vnto an other, and altogether among them selues: so to the declaration and confession of it, by receyuing one vnto another, and altogether amongst themselues. And as it is so, that we do not celebrate as we may possibly and conuenyently, the supper of the Lorde, we thereby bitter our vnkinde of loue towardes the Lorde, whyche hathe reuenged vs: so if we doe not communicate together with the Churche, so farre foorthe as we maye doe conueniently we betraye the seamts of our body, that we haue one towardes an other. And therefore S. (*) Paule vrging hereunto, teacheth that one shoulde tary for an other, representyng that when one receyueth, and communeth before an other, saying: that that is to take euery man his owne supper, and not to celebrate the Lordes Supper, not that so many men or women as there came, so many tables were, for that had not beene possible in so great assemblies, but that they seuered themselues into certayne companies, and that they came scatteryng one after an other, and that in steade of vsyng one Supper of the Lorde, they had make many.

(*) 1. Co. 10

(*) 1. Co. 11

Fo. Whitgifte.

The intent of the booke is to moue all men to communicate.

You can not be ignorant, that the whole drifte of the Communion booke, is to moue all men to ofte communicating, and that together, as it manifestly appeareth in the litle exhortation in the booke prescribed to be read, when the Curate shall se the people negligent in communing to the Communion, the whiche if you had well perused you would haue (as I thinke) cutte off much of this talke. If the booke should appoint that three or foure should communicate together, & no more, or if it did not allow that

Commu-

Three or foure a sufficient number, if other will not communicate.

Three or foure a congregation. *Matth.* 18.

Martyr in 1. Cor. 11.

Chap. 6. the 8. Diuision.

Admonition.

Fiftly, in this booke three or foure are allowed for a fit number to receyue the Communion, and the priest alone receiueth with one more, or with the sicke man alone, may in time of necessitie: that is where there is any common prayer at all, or where the Communion is vsed to be ministred. Whereas I am sure, that in effect in a great many Churches (I speake of all of them, whereof any reporte hath come to my hearing) the Communion is not vsed aboue foure times in the yeare.

[f] Mat. 26. 27 Mar. 14. 23

Answere to the Admonition Pag. 185. Sect. 1.

No number determined to be at the Communion.

How vntruly these men charge the Church with priuate Communions I haue shewed before. The place of scripture here alledged to proue that three or foure be not a sufficient number to communicate is this, drinke ye all of this, Mat. 26. Mark. 14. which he may as well bee applyed to proue that ten, twentie, fortie, is no sufficient number: I know not what your meaning is except you thinke no number sufficient, vnlesse all be communicate together, vnder both kindes ye

Tract. 9

Matth. would haue .xii. at the least.

Ioh. Whitgifte.

Chap. 6. of the 9. Diuision.

(*) They were made Apostles before, and so called.

Ioh. Whitgifte.

Mat. 10. Marke. 3.

Chap. 6. of the 10. Diuision.

T. C. Pag. 117. Sect. 2.

[redacted]

To M. Bilson.

[redacted]

Chap. 6. to S. Paul's.

T. C. Pag. nr. 568.

[redacted]

(*) This is clean contrary to the Admonition, Pag. nr. [redacted]

(*) This is no excommunication, but putting to death.

Num. 9.

Conc. Apo. Can. 9.

Con. 4. Bracca. cap. 83. tom. 2.

To M. Bilson.

[redacted]

The Admonition and the Replie agree not.

[redacted]

Secondly a Christian man and a true member of the Church may take benefite by prayer and hearing of the Worde of God, whiche yet for diuerse respectes is not mete to receyue the holy Communion: and moste praying and preaching be meanes to prepare men, and make them apt to communicate: beleeue this, he that is weake in fayth, corrupt in iudgement, ignorant in the right vse of the Sacrament, may be admitted to prayer, and to the hearing of the Worde, that he may be instructed (*Fides ex auditu*, fayth commeth by hearing) so may he not, to the receyuing of the Supper: thirdly no man may presume to receyue the Supper vntyll he haue first tryed and examined himselfe: but he ought to come to the hearing of the Worde of God, that he may first learne how to examine himselfe. Wherefore this is not true, that such whose consciences may not serue them to be present at the Supper of the Lorde, they may also vpon the same occasion haue no delight to the hearing of the Worde of God, they may also vpon occasion haue the Lordes Supper. And you affirme the contrarie. Pag. 15. For there you say that the Magistrate ought to compell such as be Papistes and excommunicate persons to heare Sermons, and Pag. 133. you affirme the same in plainer wordes, that owing a reason why such may be admitted to the hearing of the Worde, and yet not to the participation of the Lordes Supper. Lastly, I denie that any such perswasion is nourished in them, by flattering them of fayre to communicate, but the contrary rather, for the euyll example of their liues may either prouoke the rest to the lyke pilligence, or else confounde them and make them ashamed, especially if either that Godly exhortation conteyned in the booke, be read vnto them, or they be otherwise put in mind of their slacknesse by a Godly and carefull Minister. Thus farre I except in the rest of the matter in this part I agree with you.

Of not fitte to communicate, maye be admitted to the hearing of the Worde and prayers.

Rom. 10.

T.C. contrarie to himselfe, pag. 15. lin. 19 & pag. 133. lin. 19.

Chap. 6. the. 13. Diuision.

T.C. Pag. 118. Sect. 1.

And vpon this either contempt or light estimation arisyng, ensueth from the Papistes lesse preparation of heate hyther, earlyeth, tarieng, &c. it commonly to passe, that men receyuing the Supper of the Lorde but seldome, (when they fall sicke vnto whom the Supper ministred vnto them in their healthe, (which otherwise being most euyll vnto the receyuers before, doubtlesse not heede any further discommodite in them, when they cannot come to receyue it) although as I haue before shewed, it ought to be vsed euery Sunday at the least, yet that present receyuing there not as any fruite to be gathered. And thus hetherto partly before I speake to the Booke of the Communion touched in this paper, and the reasons why, and without answere to that which either Mr. Doctor alleageth in this place of the 76. and 81. and likewise in the 152. and 185. pages touching this matter, I come now vnto that which he alleageth I newly put vpon vs by the Booke of Homelies, and by the former booke of this name, the perfourmance of seruice.

Fo. Whitgifte.

I do not beleue this in any poynt to be true: for I know no time then when the Communion was more diligently and often frequented, and more to the rare and seldome receyuing, come in many places of late, which had the beginning long after the booke was.

Conceyue that many haue, if a thing to be vsed if it might conueniently be. Neyther do we vnderstande, that the Communion to be ministred to the sicke: but it ought to be ministred in such sorte, as the sicke may receyue it with the whole congregation. Neyther do we thinke, that the Homelies are not able to confute the Church in matters of doctrine and maners, because they conteyne nothing but the holy Scriptures, and the auncient Fathers of the Primitiue Church, against all errours to preserue them of this realme of England. Neyther do we thinke, that the Homelies at any time of the death of Christ, haue their times, this abhorrence of the Sacramentalls of Rome, and this declaration of truth, especially in times of persecution and aduersitie. If they be defrom

Of the Churching of women.

Chap. 7. the. 1. Diuision.

T.C. Pag. 118. Sect. vlt.

Strife about words.

NOw to the churching of women, in the which rite yet kept, there formerly to be had a great part of the Iewish purification: for like as in the olde lawe the that had brought forth a childe were holden vncleane, vntill such time as the came to the temple to offer for her deliuerie forth a calf or a lambe: In this terme of churching of her can there be suppost nothing else, then a punishment (and all at once) a certaine excommunication from the Churche during the space that is betweene the time of her deliuerie, and of her returning into the Church. For I dare not call this churching impiae, but a reproche for them the Church, which cannot be suffered, leaste learne as touching both presupposes. It is also called the thankes giuing, but the greatest parte which in the practise of this part of the Liturgie, are placed in the top of the leafe, as that whereby the remembrance hath byen of the Churchinge of women.) The paine by reason that it hath byen drawn as high the Communion table as may be, as they cannot but see to the high aultar (because I am sure it was generally agreed vpon for the conuenience) that of all other it maie, I trowe, and especially accorde to the Iewish purification, that she so communinge to offer accordinge vnto, aduersus holdes that the very worke offering carrieth with it a strong show and testimonie of a sacrifice (whereby hee meaneth simply without any absolute) as cannot be without sinne: that the booke maketh the confirme of the Popish Churche (which were to corrupte) to be the rule and measure of this offering. And although the meaning of the booke in not, that it should be any offering for sinne, yet right manner of speaking may be a stumbling stocke to the weake of the ignorant and simple, and the holders of the ritnote thereby are confirmed and hardened in their corruptions. The best salue can be deuised in this case is this: to let the heretick of the minister, but then it should be remembred that the minister should vse one kinde of offringe: for necessarie, that the payment of the ministers wages be not to commune eyther in the Church, as beinge all the people: and thirdly, that therebie they fall into that fault which we condemne in Poperie, and that is, that betweene the ministers liuinge appointed for the seruice of the Popishe in the schole, they sonke by their seuerall seruices of Masse, Baptisme, Burying, Churching &c. seuerall rewardes, which thinge beyng of the seruice beside, well abolished in certeyne other thinges, I cannot see, what good cause there should be to retayne it withal and certaine other.

Luuit. 12.

Io. Whitgifte.

Strife of words proper to quarellers.

IT is the propertie of quarellers, and of men naturally bent to contention, to striue about woordes and termes, when they cannot reproue any thing in the matter it selfe. For in all these faults here pretended there is but one that toucheth the matter of the booke only the title in the top of the leafe, the common vse hereof is neere to the true and auncient title, the paying of the accustomed offrings to the Curate, as in this place repeated, are matters of great importance, being all of themselues not worth the talking of: and yet being (as comely and decent orders) prescribed by the Church, may not be contemned and despised, without the crime of stubbornnesse & disobedience. But that your quarelling may the rather appeare, I will answere your cauilles in as few woordes as I can, and first for the title touched in this. The thankes giuing of women after childbirth, commonly called the Churching of women. Saith he this is, that the proper vse of this. The thankes giuing of women after Childebirth. The other is the common name customably vsed of the common people, who will not be taught to speake by you, nor any man, but keepe their accustomed names and termes: therefore they call the Lordes day Sunday, and the nexte after it Monday, prosane and common names, and yet nothing derogating from the proper and true Christian vse. Likewise may call the morning and Euening prayer, Matens and Euenlong, neyther can they be blamed for the contrarie, and yet the prayers be not the matins: so they call the day of Circumcision tutis Christmasse, &c. what is this to the purpose? the thinge the substance

The people hardly brought to leaue accustomed termes.

But you say that these names Sunday & Monday be impious & prophane names deriued from the Sunne & Moone, and so like wise might you say of the other names receiued in the comon and vsuall speach: but all men vnderstand what you meane, when they may be moued, if they be disposed. The diuorce of the woman after her deliuerie is

is neyther banishment nor excommunication (as you terme it) but a forbearing of the partie from the Church by reason of that infirmitie and danger, that God hath layde vpon woman kinde in punishment of the first sinne, whiche danger he knoweth not whether she shall escape or no: and therefore after she hath not only escaped it, but also brought a childe into the worlde, to the encrease of Gods people, and after such time as the constitution of nature maye beare, she commeth first into the Church to giue thankes for the fruite, and for the deliuerance by Christe from that sinne, whereof that infirmitie is a perpetuall testimonie. And this being done, not Iewishly but Christianly, out of custome, out of vaine, not to make the act of later full institucion vncleane, but to giue thankes to God for deliuerance from so many feare perilles, what Christian heart can see the manner euill, that is vsed in it, as you do?

The true cause of the absence of the woman after her retournation.

The vse of her thanksgiuing.

The comming so neare to the communion table, is a verie small matter to carpe at, if it be thought to be the most conuenient place, both for the minister & for the woman, especially if she be disposed to receiue the holy Communion. But such trifling quarels argue an extreame penurie of good and substantiall reasons.

The paying of her accustomed offrings which you terme vnmeet to call her (as your selfe confesse the meaning of the booke to be) hath no such purpose nor meaning, as you falsely make the Reader to beleeue, neither can it: for the neither offereth Lambe, Turtion, nor Leuit.12. yong Pigeons, as the lawe requireth, but payeth to the Curate his accustomed duetie, which both she may as lawfully giue, and he receyue, as the other fashion may be payed and receyued. It is a portion of the spirituall liuing appointed and limitted vnto him by the Church, and therefore he may lawfully receiue it, as it is conuenient for her to giue. And all your obiections to the contrarie are hereby sufficiently fully.

Chap.7. the 2. Diuision.

Admonition.

b Act.15.10. In which booke a great number of things contrary to Gods booke are contayned, as Iewish purifyings &c.

Answvere to the Admonition. Pag.11. Sect.4.

The thirde is the Iewishe purifyings (as you terme it) penitentiall for that purpose. Act.15. where Peter speaking against certaine of the Pharisies, which beleeued and taught that it was needfull for the Gentiles which were conuerted, to be circumcised, and to obserue Moses lawe, saith on this sort: Nowe therefore why tempt ye God, Act.15. to lay a yoke on the disciples neckes. &c. Nowe any thing here conteyned, prohibiteth women after they be deliuered from the great danger and paynes of child bearing, to giue in the congregation thankes for their deliuerance, let the godly Reader iudge. Surely this is no Iewish purifying, but Christian giuing of thankes, most consonant and agreeable to the worde of God. But more of this matter is to be spoken in another place.

T.C.Pag.119.Lin.24.

Iewish Ceremonie, and therefore their supposition is but vaine.

Chap. 7. the. 3. Diuision.

T. C. Pag. 119. in the midst.

Yea sobeit we be sayth that it being nothing else but a thankesgiuing for his deliuerance, cannot be therefore but Christian and very godly: I answere, that if there should be solemne and expresse giuing of thankes in the Church for euery benefite, either equall or greater then that, which any singular person in the Church doth receyue, we should not onely haue no preaching of the Scripture, nor ministring of the Sacramentes, but the Church not haue so much leysure, as to doe any Theod. li. 4. cap. 11.
common all or bodily worke, but should be like vnto those heretykes, which were called of the syriake wordes Messalians or continuall prayers, and which did nothing else but pray.

Io. Whitgifte.

Pag. 108. Sect. 3.

Truth is neuer contrarie vnto it selfe: before you reprooued the booke of Common prayer for want of thankesgiuing for benefites receiued: and now you reproue it for appointing thankes to be giuen for deliuerance from sinne, from manifolde perils and daungers, and for the increase of Gods people, all which things are publike, although thankes be giuen by a priuate person: for indeed the punishement and daunger layd vpon all vnmanlinesse, for the disobedience is not only common, but very notorious, and a perpetuall testimonie of our subiection vnto sinne, and therefore requireth a solemne thankesgiuing at such time as it pleaseth God to shewe his mercie therein, and to deliuer from it. And yet if it were not so, where reade you that any priuate person is forbidden to giue thankes in the publike Congregation, for some especiall benefit receiued, namely if the Church thinke it conuenient, and agree therunto, as it doth to this?

The errors of the Messalians Theod. lib. 4. cap. 11.

Theodoret sayth, that the *Messalian* heretykes had these errours: first, they being possessed with a Deuill, which they thought to be the holy spirite, did condemne all bodily labour as wicked: secondly, they being giuen to much sleepe, did name the visions of their dreames prophesies: thirdly, they sayde that the supper of the Lord and Baptisme, did neither good nor harme to any man: fourthly, when they were charged with such things, they would not stande to them, but impudently deny them: last of all, they taught that euery man when he is borne, doth take of his parentes as the nature, is like vnto the seruitude of deuils, which being driuen out by diligent prayer, the holy spirit entreth in. &c. This is all that Theodoret in that place reporteth of those heretykes (the which hope much it maketh against either diligent or continual prayer and thankesgiuing for benefites receyued, the reader may consider. Christ and the Apostle S. Paule, require continuall prayer and thankesgiuing: but not in the same sense and meaning that the *Messalians* did.

Luc. 18. Rom. 12. Ephe. 6. Col. 4. 1. Thes. 5.

Chap. 7. the. 4. Diuision.

Admonition.

Psal. 120. Then shall they perish that thanking of God is running to and fro seeking the matter in the, if I come not to thee by mine eyes vnto the hilles. &c. and such other godly things, agreeable to the written wordes of the almightie.

Answere to the Admonition, Pag. 155. for the which T. C.

hath no reason. Sect. 8.

The. 11. Thanne (for I thinke your Printer woulde correcte in that quotation) I haue lifted vp mine eyes. &c. teacheth that all helpe commeth from God, and that the faythfull ought onely to looke for helpe at his handes, and therefore a most meete Psalme to be sayde at such

at such time as we being deliuered from any perill come to giue thankes to God.

T.C.pag.119. somewhat past the midst.

For the publike assemblies we graunt it is conuenient to haue a decent time appointed, but for priuate persons to haue any such solemne thankesgiuing as is vsed in the Church, & with the ceremonies that should be made.

Chap. 7. the 5. Diuision.

A short answere, and to small purpose: the Psalme is most apt to that ende, and thanksgiuing in such cases most godly, as I haue declared both in my Answers to the supplication, and to your Replie.

Answere to the Admonition, Pag. 22. Sect. 6.

Admonition.

The vsuall vsurping of the Crosse in Baptisme, and other rites and ceremonies of like sort, which are vrged as things indifferent, and of the Churches authoritie, and not of superstition, we haue alreadie proued vnlawfull, and therefore we will not stand to confute them againe.

Answere.

In the Booke of Common prayer, there is no commaundement to vse the signe of the Crosse in Baptisme, or any other ceremonie: but that it may be vsed, and with a good conscience, I haue proued, and you haue not confuted. Wherefore I will not stand to confute your vaine repetitions.

T.C. Pag. 119. Lin. 18.

And wherras in the. 101. and. 102. pages here the Admonition, obiecting that the comming [illegible] to the Church and [illegible] of women after their trauell, is a matter of [illegible] and of [illegible] and [illegible] in the [illegible] of [illegible] and [illegible] in the [illegible] of [illegible] and [illegible] in the [illegible]

Of Holydayes. Tract. 10.

Of holydayes in general, that they may be appoynted by the Church, and of the vse of them.

Chap. 1. the 1. Division.

Admonition.

IN which a great number of things are conteyned contrary to the worde of God, as ordering of (m) holydayes, &c. patched (if not altogether, yet the greatest peece) out of the Popes pounche. m Exod. 20.9

Answere to the Admonition. Pag. 81. Sect. 5. 6.

Holydayes. Fourthly, you mislyke the obseruing of holydayes: And you alleadge Exod. 20. Sixe dayes shalt thou labour and do all thy worke. You obiect that we obserue any day superstitiously, or to put any holynesse vnto it, but as you will not thus commaundement only, but other also in the holy scriptures. And I would to God it were better looked vnto. Good vse of holydayes. But to abstayne any day from bodily labour, that we may labour spiritually in hearing the woorde of God, magnifying his name and exercising the workes of charitie, is not either against this, or any other commaundement. For I reporte the meaning of your commaundement is not so to tie men to bodily labour, that they may not intermitte the same to labour spiritually. For then doone could we preach, and students could not serue. How should the people orderly come to our Sermons and Lectures in any of the fyue Dayes? But of this thing also occasion will be ministred to speake more hereafter.

T. C. Pag. 119. Sect. 1.

The holydayes whiche, of which &c. Doctor saith that he thinke we vse them superstitiously, as in deede, if they might be commaunded. I haue shewed before that they were, if they were to be made necessary seruice of God, as they are made, pertaining to the obseruation of the Sabboth. And if it were not ouer a matter to pull out the superstition of the obseruing of those dayes out of mens hartes, as it is to preuaile with them to teache that they are not commaunded by any Religion to be put in them, or for any to make conscience of the obseruing of them: Yet should there were some necessary worshipp of God, in the keeping of them: then were they much more tolerable, but when as the continuance of them doth nourishe suche superstition in the minde of men, and that the doctrine whiche shoulde remoue the superstition, although the seuerest and sharpest able expositors cannot come to the most parte of them which are infected with this disease, and that also where it is preached, the hope thereof, as we haue before declared, the common people attende all their other matters as that which is lone. Then to that which is lawfull, being a thing indifferent (as it is sayde) it ought to be abolished, or else suche lawes as are made to binde the people in the feruent loue and seruing of God, but only to that which serueth them to their further edifying and comfort, through the which they haue remembrance of such benefites.

Ye vnlawfull things must not be refused for the abuse.

Fo. Whitgifte.

Things that be good and profitable and haue a excellent vse, tending to the edifying of the Churche, and the glorifying of God, are not to be vtterly removed for the abuses crept in, but the abuse muste be taken awaye and the thing still retayned. If all things shoulde be abrogated because they were kept of the papistes, there

Treat. 7. cap. 5.

The vse of our holydayes a stoppe to superstition.

1. Cor. 5.

The Apostles observed Easter. Euseb lib. 5. cap. 23. 24. 25.

Conf. Helue.

The place of S. Paule. 1. Cor. 5. is nothing to your purpose, for though he bayeth a Metaphor of the Iewes passeouer, to moue the Corinthians to purenesse & integritie of life, yet doth he not abrogate the feaste of Easter, or if he had ment any such thing (as he did not) yet must it haue bene vnderstanded of the Iewes passeouer, not of celebration of the memorie of Christes resurrection, whiche we commonlye call Easter. Doth he that sayeth the whole lyfe of a Christian man ought to be a perpetuall feaste, denie that there maye bee any daye or tyme appointed to feaste in? Shall we therefore haue no Sonday, because he bydeth vs feaste alwayes? This is a verie simple argument. Saint Paule willeth vs to purge out the olde leuen, that we maye be a newe lumpe. &c. also to kepe the feaste not with olde leuen, neither with the leuen of malicious nesse. &c. therefore we may not celebrate the feaste of Easter, once a yeare. I denie this argument.

The obseruing of Easter, whether we put vp in minde of the course of the Gospell, and vse it as a meete meane commendation of the benefites that we haue receyued by the death, passion, and resurrection of Christe, and I suppose that there are fewe godly disposed Christians, that see not thinke it moste conuenient and profitable, that suche feastes especially shoulde be in the Churche retayned, neyther is euery contentious perdon to examine and narrowly what maye happen, to be so greatlye regarded, that it shoulde be sufficient to condemne any thing, that maye haue a profitable vse in the Churche, by whome so euer it is inuented, much lesse if it hath bene vsed of the Apostles them selues, and euer sithence they tyme continued in the Churche. as I haue shewed this feaste to haue bene. The principall of matters of faith, therefore as he is continually to be taught, that he shoulde stand fyrme remember this feaste, so is it verie necessarie to haue certayne feastes wherein by the reading and hearing of the Scriptures, men maye be particularly stirred to the remembrance and deepe consideration of the principall partes of our Religion, and the good and godly examples of the Saintes of God in doing their dutie therein.

Chap. 1. the. 4. Diuision.

T.C. Pag. 120. Lin. 18.

But besides the inconueniences that ryse of making suche holydayes, and obseruing of them which are so lyttle agreable, (as I haue declared) there are not sufficient reasons that I see the maintainers of this difference can alleage. For first that it is in the power of the Church, to appoynte & ordeyne dayes in the weeke and in the yeare, in the which the congregation shall assemble to serue the Lorde God, and receyue the Sacramentes, and offer vp prayers vnto God, as it shall thinke good, according to those rules [illegible] Wee graunte that it hath power to chaunge the dayes, (as the Iewes) wherein no man ought to worke any part of the weeke, and make it lawfull to worke (as the Iewes) wherein no man ought to worke any part of the weeke, and likewise that it is commanded to cease from their daylie occupations, at Sermons, and exercising their handes in workes, &c. that I denie to be in the power of the Church. For proofe whereof I will take the fourth commandement and no other interpretation of it then the Lorde hymself hath made of it in

(*) You deale from the magist. from his lawfull authoritie, and give to the people too-much carnall liberty.

Jo. Whitgifte.

The same God that gaue that libertie in that commaundement, did ordeine other solemne feast dayes besides the Sabboth: as the feast of Easter, &c. In the time of Athanasius, (*) (without any detraction of our liberty) I referred the interpretation given by me page. 174. of that place, vnto the true sense of it, to exact a greater libertie against the authoritie of the Magistrate, or of the Church, then I there declared rather to such as be in authoritie, and to the Church to appoint therein what shall be conuenient.

The Magistrate hath power and authoritie ouer his subiectes in all externall matters, and bodily affayres: Wherefore he may call them from bodily labour, or compell them vnto it, as shall be thought to him meete conuenient. The libertie that God giueth to man, whiche no man ought to take from him, nor can if he would, is libertie of conscience, and not of externall affayres. It should profitably be intended by Magistrates and Iudges. This doctrine of yours (as I mentioned) extendeth too much to carnall and corporall libertie, and in deede is a very perilous doctrine for all states. Not one title in Gods worde bothe restrayne either the Magistrate, or the Church from turning carnall libertie to the spirituall seruice of God, or bodily labour to diuine worship. As there was that exhorted men to abstayne from corporall labour, that they may heare the worde of God, and worship him in the congregation.

The Magistrate hathe authoritie to abridge externall libertie. (What libertie can not be taken away.

And why maye not the Churche as well restrayne them from working any parte of the day, as it may be the most parte of it, for you confesse, that it is in the power of the Church to appoynt so many houres in the forenoone, as the people in the iudgment of the Church shall be thought conuenient to assemble to heare the worde of God, and receyue the Sacramentes, and after to prayers both of God, as it shall please good, according to those rules which are before prescribed: and this it can not doe, vnlesse in the same houres during all that time, (which is no small portion of the day) it restrayne them from bodily labour.

Wherefore this being no commaundement, that they shall labour five dayes in the weeke, but a signification that so many dayes they may labour: as the same God that gaue this commaundement hath done before (in the olde lawe) to many the Church like wise for the encrease of godlinesse and vertue, and edification, appointe those of those five dayes, to be bestowed in prayers, hearing the worde, administration of the sacramentes, and other holy actions.

Chap. 1. the. 5. Diuision.

T. C. Page. no. about the middest.

You if it be lawfull to abridge the libertie of the Church in this poynte, and to binde that the Lorde saythe: Sixe dayes shalt thou worke, &c. (You know that I speake of those five dayes:) If God not let slip the Churche power and authoritie, where as the Magistrate hath rest the seuenth day, commaunding, that vpon those sixe dayes for all the Churches good restrayne the libertie that God hath giuen them, to take away the yoke of the that God hath put vpon them.

Jo. Whitgifte.

The Churche is not abridged of hir libertie in this poynte, but vseth hir libertie in appointing some of these dayes to the worshipping of GOD, and the instruc-

instruction of this people: whiche thynges not beconted a bondage or seruitude to any man.

To rest the seuenth daye is commaunded: to labour the sixe dayes is but permitted: he that forbiddeth rest on the seuenth day, doth directly against the commaundement: not so dothe not he that restrayneth men from bodily labour in any of the sixe dayes, and therefore the reason is not like. And yet the commaundement of bodily reste vpon the seuenth day, in sundrie cases may be a mans helpe, muche more at a lawfull commaundement of a Magistrate in necessitie be harkened.

In things indifferent & priuate mens wittes are subiect to such as haue authoritie ouer them: therefore they ought to consent to their determination in suche matters, except they will thinke themselues to be wiser: which is a great fault, and deserueth much punishment.

But hetherto you haue not replied to any Answere made to the Admonition.

Chap. 10. the 6. Diuision.

Answere to the Admonition. Page 173. in the latter ende.

This is no restraynt to any man from serueing of God any day in the weeke else. For the Iewes had diuers other feastes, whiche they by Gods appointment obserued, notwithstanding there two dayes, Sixe dayes, &c.

T. C. Page 110. Sect. 1.

And where as you say in the 173. page, that notwithstanding this fourth commaundement, the Iewes had certayne other feastes whiche they obserued: In deede the Lorde which gaue this generall lawe, might make as many exceptions as he thought good, and so long as he thought good: but it followeth not because the Lorde did it, that therefore the Churche may do it, beside the playne commaundement and authoritie from God to the contrarie. And where there is any generall plague or punishment of God, either vpon the Churche, or common wealthe for it, the Lorde commaundeth in deede a cease, that they should forbeare a generall faste, and ordeine a thanksgiuing, whiche 2. Ioel. is a proclamation or forbidding of ordinarie seruices, & in the same sorte he ordeyned those feastes & sabbothes of the Iewes, wherein they should rest: the ende of whiche commaundement of the Lorde was, that as they abstayned then from, as much as might be conueniently from seruile & bodily labour, that they might abstayne from their bodily workes, to the ende they might bestowe the whole day in hearing the worde of God, and praising therewithe in the congregation, confessing their faultes, and thanckesgiuing the Lorde for their deliuerance out of Egypte. In this case the Churche hauing commaundement to rest on holy dayes, may and ought to do it, as the Churche whiche was in Babylon did, during the time of their captiuitie. But where it is destitute of a commaundement, it may not presume by any decree to restrayne that liberte which the Lorde hath graunted.

Fo. Whitgifte.

When you are conuinced by manifest Scripture, as you are in this matter, then you flie to your newly deuised distinctions, as you do in this place, saying: The Lord whiche gaue this generall lawe, might make as many exceptions as he thought good, but to no purpose, for you can not shewe in the whole Scripture, where God hath made any lawe or ordinance against his owne commaundement. And surely in this poynte you haue greatly ouerthrowe your selfe, beeing content rather to graunt contrarieties to be in the Scripture, than to geue to a manifest and knowne truthe. The Churche in appoynting holydaies, dothe followe the example of God him selfe, and therefore hath sufficient ground and warrant for his doings, and of the authoritie of the Churche in such matters I haue spoken in an other place: And I haue also a little before declared, what kinde of libertie the Churche may not restrayne: and I adde that euery priuate mans consent, is in the consent of the Churche, as it is in the consent of the Parliament, & therefore no mans libertie otherwise restrained than he hath consented vnto.

Treas. 2. No mans libertie restrayned. The Replyer bringeth authoritie against him selfe.

That in the second of the Prophet Ioell maketh against you directly: for it sheweth that vpon suche occasion, the Churche may inhibite men from labour euen in the

the five dayes, notwithstanding it be sayde, Sixe dayes thou shalte labour. &c. And to the intente no man shoulde doubte of the libertie of the Churche herein, or of the practise of this libertie, let the ninth chapter of Esther be perused, and therein it will appeare that in remembrance of their greate deliuerie from the treason of Haman, the Iewes by the commaundement of Mordecai, did solemnize and keepe holyday the fourteenth and fiftenth day of the moneth Adar, euery yeare. But if neyther the ordinances of God himselfe, nor the wordes of his Prophets, nor the examples of his Apostles, nor the practise of his Churche from the beginning will take any place with you, you are no man for me to deale with.

The Iewes appointed to them selues holydayes.

¶ Of Sainctes dayes.

Chap.2.the.1.Diuision.

T.C.Page.110.Sect.vlt.

NOw that I haue spoken generally of holydays, I come vnto the Apostles and other saincts dayes, which are kept with vs. And though it were lawfull for the Church to ordayne holydays to our saviour Christ, or to the blessed Trinitie, yet it is not therefore lawfull to substitute holydayes to the Apostles and other Saincts, as to their seuerall patrones. For although I confesse as muche as you saye in the 143. page, that the Churche of England dothe not meane by this keeping of holydayes, that the Saincts shoulde be honoured, or as you alleage in. 175. and 176. pages, that with vs the Saincts are not prayed vnto, or that it dothe propounde them as intercessours, yet that is not inough. For as the reason, whyche the Papistes pretende, that it is therefore lawfull for vs as much as pertayneth to the olde Testament, not to make mention of prayer at any time for the dead, (a) so may it be reasoned againste these holydayes ordeyned for the remembrance of the Saincts, that for so muche as the olde people vsed neuer keepe any feast or holyday for the remembrance either of Moyses, or Daniel, or Job, or Abraham, or Dauid, or any other how holy or excellent soeuer they were: nor the Apostles, nor the Churches in their time euer instituted any, either to keepe the remembrance of Stephen, or of the Virgin Mary, or of Iohn Baptist, or of any other notable and rare personage: that the instituting and vsing of them now, and this attempte by the Churches whiche followed, whiche haue not sufficeretayne and vnderstanded interpretery of the will of God, as the Prophetes and Apostles were, whiche liued in their Churches, is not without some note of presumption, for that it vndertaketh those things whiche the Primitiue Churche in the Apostles times (hauing greater giftes of the spirite of God, then they that followed them) haue durst not venture vpon.

(a) Argum. ab authoritate negatiue.

Io.Whitgifte.

Purgatorie is made a matter of saluation or damnation, as all other doctrines of the Popes be; and therefore a negatiue reason (suche as you vse) is sufficient inough to improue it: But holydayes in our Churche haue no suche necessitie ascribed vnto them, onely they are thought very profitable to the edifying of Gods people, and therefore suche negatiue reasons preuayle not against them, no more than they doe against other constitutions of the Church pertayning to edifying, order, or conuenience, whereof there is no mention made in the worde of God. And therefore nothing that is here spoken by you can take any holde.

Chap.2.the.2.Diuision.

Answere to the Admonition, Pag.175. Sect.1.

Neyther are they called by the name of any Sainct in any other respecte, than that the Scriptures whiche that daye are read in the Church, do concerning that Sainct, and conteyne eyther his calling, preaching, persecution, martyrdome, or suche like.

Why the name of Saincts are giuen to our holydays.

T. C. Page. 111. Sect. 1.

Moreouer, I haue ſhewed before, what force the name of euery thing hath, to cauſe men to thinke ſo of euery thing as it is named, and therefore although you ſay in the. 175. page that in calling theſe holydayes the dayes of ſuche or ſuche a Saincte, there is nothing elſe ment, but that the Scriptures which are that day read concerne that Saincte: contepne either his calling, preaching, perſecution, Martyrdome, &c. yet euery one bothe not underſtande ſo much. For beſides that the corrupt cuſtome of Popery hath carried their minds to an other interpretation, the very name and appellation of the day teacheth otherwiſe. For ſeing that by the dayes dedicated to the Trinitie, and thoſe that are conſiderate to our ſauiour Chriſte, are in that they be called Trinitie day, or the Natiuitie day of our ſauiour Chriſte by and by taken to be inſtituted to the honour of our ſauiour Chriſte, and of the Trinitie, ſo likewiſe the people when it is called ſainct Paules day, or the bleſſed Virgin Maries day, can underſtande nothing thereby, but that they are inſtituted to the honour of ſainct Paule, or of the Virgin Mary, vnleſſe they be otherwiſe taught. And if you ſay, let them ſo be taught, I haue anſwered, that the teaching in this lande, can not by any order whiche is yet taken, come to the moſt parte of thoſe which haue dronke this poyſon, and where it is taught, yet were it good that the names were abolished, that they ſhould not helpe to vntreach that whiche the preaching teacheth in this behalfe.

Jo. Whitgifte.

You haue ſo diſmembred my booke, in taking here a peece and there a peece, to anſwere as it pleaſeth you, and in leauing out what you liſte, that you rather make a newe diſcourſe of your owne, than a Replie to anye thing that I haue ſet downe.

Touchyng the names of the holydayes (whiche you miſlike) I haue tolde the cauſe why they be ſo called, whiche cauſe you can not improue, and therefore you fall agayne to your accuſtomed coniectures, and ſuppoſitions, whiche are but very ſimple and ſlender argumentes. What if euery one bothe not underſtande ſo muche? muſte the Churche alter hir decrees and orders, for euery particular mans miſſing or not vnderſtanding them? He that is moſte ignorant maye learne and knowe why they be ſo called, if he be diſpoſed: if he be not, the faulte is his owne, the name of the day is not the worſe to be lyked. You might muche better reaſon againſt the names of Sunday, Monday, and Saterday, whiche be Heathenithe and prophane names, yet I ſuppoſe that there is no man ſo madde, as to thinke that thoſe dayes be inſtituted and vſed of Chriſtians to the honour of the Sunne, of the Mone, and of Saturne. This is but to play the parte of a quareller (as I haue ſundrie tymes tolde you) to cauill at the name, when you can not reproue the matter. Thoſe dayes be rather reteyned in the Churche, to rote out ſuche ſuperſtitious opinions, by the preachyng of the worde, and the readyng of the Scriptures: Neyther can any man (that vnderſtandeth Engliſhe, and frequenteth the common and publike prayers, in thoſe holydayes (except he be wilfull) be ſo affected as you ſeeme to ſuſpect.

Trinitie Sunday, the Natiuitie of our Sauiour Chriſte, and ſuche lyke, although we honour the Trinitie, and our Sauiour Chriſte in them, as we doe in all other, yet haue they their names eſpecially, becauſe the Scriptures then read in the Churche, concerne the Trinitie, and the Natiuitie of our Sauiour Chriſte. Auguſtine *ad Ianuar.* 119. ſayth thus of the day of the Natiuitie of Chriſte: Heere firſte it behoueth that thou knowe the daye of the Natiuitie of the Lorde, not to be celebrated in a Sacrament or figure, but onely that it is called backe into remembraunce, that he is borne, and for this there needeth nothing, but that the day yerely be ſignified by ſolemne deuotion, wherein the thing was done. *Auguſt.*

There is no place in this lande ſo deſtitute of inſtructions, eyther by preaching or reading, that any man can iuſtly pleade ignorance in ſuche matters, and therefore ſeing you haue no other argumentes againſt holydayes, but coniectures, and ſurmiſes, and they falſe and vntrue, or at the leaſt not ſufficient to alter a profitable order in the Churche, holydayes may ſtill remaigne and ſtande in their former force and ſtrength.

Chap. 2. the 3. Diuision.

Page. 121. Sect. 4.

(*) It will be found otherwise.

(*) Very absurdely.

Epist. ad Ia. 119.

The Iewes had no holydayes than we,

Furthermore seing the holydayes be ceremonies, & the Iewes were not ouer many (*) (I speake in this poynte of holydayes) how (saye you) will you answere them, that will be bolde (*) to haue more then double as many holydayes as they had? Nay as for all the commendacion that you recyte out of Austen, touchyng the good vse of those holydayes, that they were ordeyned, & vsed for the memorie of the martyrs, & to stirre vp men to the imitacion of their vertues, I graunte it all to be true, & I haue my selfe commended the same thyng before you, in my booke, where I speake of, and withoute any reproche of vsyng many holydayes, so they be vsed (*) of the people, as Austen wylleth them to be vsed, that is, for the vse of the Church, for the preachyng of the worde, for the ministracion of the Sacramentes, for prayer, and for the remembraunce of Saincte Martyrs, whereby our consideracion of them worthy of prayse, myght continually be stirred vp to the imitacion of their vertues. And that this is the doyng of holydayes, I haue before declared. And that this remembraunce of them should be vsed euery yeare, I haue not denyed. And though it be not founde in the scripture, that any suche holydayes were ordeyned to be vsed, yet it followeth not therefore, that after this remembraunce is celebrated, by hearyng the Scriptures concerning them, and prayers made to geue God thankes, that all the rest of the day should be spent in such sort, as men vse to spende their holydayes in ydelnesse, and in exercising their bodyly vocations.

To the epistle.

Augustine speaketh not of holydayes in that place, but of other profitable ceremonies vsed in particular Churches, neyther commaunded in the Scriptures, determined by Councels, nor confirmed by the custome of the whole Churche. But the holydayes that we retayne, beyng not onely confirmed by the custome of the whole Churche, but also profitable for the instruction of the people, and vsed for publike prayer, administration of the Sacramentes, and preaching the worde, can not be called burdens, except it be a burden to serue God in prayng, in celebrating his sacraments, and in hearing his worde.

And whereas you say, that if these holydays of ours be accounted, we shall be found to haue more than double as many holydayes as they had, you speake that which you are not able to iustifie. In the xxiij. of Leuiticus there is appointed vnto the Iewes the feast of Easter: the feast of vnleuened bread: the feast of first fruites: Whitsontide: the feast of trumpets: the feast of reconciliation, and the feast of Tabernacles: whereof the feast of vnleuened bread, and the feast of Tabernacles had eche of them seuen dayes annexed vnto them. And if you will adde these, Iudith. xvi. the Machabees feaste. 1. Machab. 4. which continued eyght dayes together, and Esthers feaste, chapt. 9. which continued two dayes, you shall finde that our holydayes be some what shorte in number of theirs: so far are we from hauing more than double as many as they had. But your spirite is acquainted with such vntrue assertions.

But you saye, we might haue all these commodities without all those daungers &c. and why not as well this waye whiche the whole Churche hathe from time to time allowed, as that waye whiche certayne particular persons of their owne heades haue deuised? There is nothing that you haue to saye against these dayes, but onely their vsages, and that those memories of Martyrs withdrawe our consideracion of them vnto those dayes &c. and that men be withdrawen from bodily labour, to serue God withall: which I haue answered before, and the latter in parte you confesse: for you woulde haue certayne dayes appointed for publike prayer, the celebration of the Sacramentes, and hearyng the worde, and you seme not to denie but that the remembraunce of Saincts and Martyrs may be kepte, onely you mislike, that in the rest of the dayes men should be withdrawen from their bodily labours, & exercising their dayly vocations. Wherin I perceiue that some

thing you woulde finde faulte with, if you hue woe what. They are not so bounde from labour (as it appeareth in the lawes of this Realme) but that they may doe their necessarie businesse: and in deede they are so farre from scrupulositie in this poynte, that all the punishmentes appoynted can not keepe a number of them from their worldly affayres, not in the very time of publike prayers, and preachyng of the worde: and yet I see no cause why they maye not iustly be wholy debarred (except some vrgent occasion require sometime the contrarie) from their bodily labours in suche dayes: for are not the housholders bounde of duetie as well to instruct their families, as the pastors is bounde to instruct them? and when is there a more convenient time than in suche dayes? If you have suche a regarde to their worldly affayres, is it not more conuenient for them to abstayne wholy frō worke vpon these holydayes, when they fall, than twice or thrise euery weeke haue the daye? Therefore this reason of yours as it is worldly, soits it maie, both in the respect of God, and of the worlde also.

A vayne reason.

Your imagination that the keeping of Easter doth fetter the meditation of Easter to a fewe dayes, &c. And is likewyse the reste of the Holydayes, I haue answered before, it is a moste vayne reason, and you mighte as well saye, that there ought to be no certayne tymes appoynted for the receyuing of the holy Communion, because the meditation of the death and passion of Christe, and the application of the same, is fettered to these certayne dayes, whiche shoulde continually be thoughte of, and dayly as long as wee lyue. The same mighte you saye likewyse of the Sabboth daye. But you oughte to knowe that the especiall celebrating of the memorie of Christes resurrection, once in the yeare, is no more a fettering of our meditation thereof to that day onely, than the receyuing of the Communion once in the moneth, is a straygbting of our consideration of the death and passion of Christe, to that time only, wherein we receyue the holy Sacrament: By this reason of yours we must either haue such memories celebrated at all times, or at no time. But wise men can consider how farre you wander for want of reason.

Chap. 2. the. 4. Diuision.

Answere to the Admonition. Pag. 176. Sect. 3. 4. 5.

Ierome.

Ierome writing vpon the .4. chap. to the Galatians, sayth on this sorte: If it be not lawfull to obserue dayes, moneths, times, and yeares, we also fall into the like fault which obserue the passion of Christ, the Sabboth day, and the time of Lent, the feasts of Easter, and of Pentecoste, and other times appoynted to Martyrs, according to the maner and custome of euery nation, to the whiche he that will answere simply, will say, that our obseruing of dayes is not the same with the Iewish obseruing, for we doe not celebrate the feast of vnleuened bread, but of the resurrection and death of Christe. &c. And least the confused gathering together of the people shoulde diminishe the fayth in Christ, therefore certayne dayes are appoynted that we might all meete together in one place, not because those dayes be more holy, but to the intent that in what day soeuer we meete, wee may reioyce to see one another. &c.

Augustine.

Augustine in like manner *Lib. 18. de ciuitate Dei, cap. 27.* sayth, That we honor the memories of Martyrs, as of holy men, and suche as haue striuen for the truthe, euen to death. &c.

The

The same Augustine in his booke *Contra Adamantum Manichæi Discipulum. 16.* *Idem.* expounding the words of the Apostle: Ye obserue dayes, yeres and tymes, writeth thus: But one may thinke that he speaketh of the Sabboth: do not yvee say that those tymes ought not to be obserued, but the things rather that are signified by them: for they did obserue them seruilely, not vnderstanding vvhat they dyd signifie and prefigurate, this is that that the Apostle reproueth in them, and in all those that serue the creature rather than the Creator: for vvee also, solemnly celebrate the Sabboth day, and Easter, and all other festiuall dayes of Christians: but because vvee vnderstand vvherevnto they do appertayne, vvee obserue not the times but those things vvhich are signified by the times, &c.

T.C. Pag. 112. Sect. 1.

Hitherto obserue ye, Doctor, chiefly Augustine and Ierome to proue that in the Churches in their tymes there were holy dayes kepte besides the Lords dayes, he might haue also vsed Ignatius and Tertullian, and Cyprian, whiche are of greater auncientie, and woulde haue made more for the credite of his cause, seeing he measureth all his truthe almoste throughe the whole booke, by the crooked measure rule or de of tymes. But it is not to be denyed but this keeping of Holydayes (especially of the Easter and Pentecoste) are very auncient, and that these Holydayes for the remembraunce of Martyrs were kept of longe tyme, but these alwaies were no auncienter than other were, grosser also than this was, as I haue before declared, and were eaſe further to be shewed if nede required, and therefore (*) I appeale from these examples to the Scriptures, and to the examples of the perfectest Churche that euer was, whiche was that in the Apostles tymes.

(*) An vnlearned shifte.

Io. Whitgifte.

I knowe that I might haue alleaged many other authorities for the proofe of this matter, but I thought these two sufficient (as they be in deede) in suche a matter as this is, and your lightly reiecting of them will winne no credite to your cause among wyse and learned men. You may easily perceyue by the wordes of bothe these Authors, that these dayes in their time were rightly and without all superstition vsed. But you doe well to appeale from these examples, and from all other auncient authorities of learned men: for you know full well your lacke of ability to maynteyne this and other your opinions by the testimonies of auncient writers: nay you can not but confesse that the olde learned Fathers are bitterly against you, which is the cause why you appeale from them: but it is an vnlearned shift.

The Replyer appealeth frō auncient authorite.

Chap. 2. the. 5. Diuision.

T.C. Pag. 112. Sect. 1.

Li. 5. c. 22. Any yet also I haue to say, that the obseruation of those feastes, first of all was muche better than of later tymes. For Socrates confessing that neyther our Sauiour Christ, nor the Apostles dyd decree or institute any holydayes, or lay any yoke of bondage vpon the neckes of those whiche came to the preaching, addeth further, that they dyd but first to allowe the holydayes by custome, and (*) that as euery man was disposed at home: which thing if it had remayned in that freedome, that it was done by custome and not by commaundement, as the will of euery one, and not by constraynt, it had bene much better than it is now, and had not brought such daungers vpon the posteritie, as we after ensue, and we haue the experience of.

(*) Socrates words vntruly reported.

Io. Whitgifte.

Surely they were neuer better, nor more pure from all superstition, and other errours than they be nowe in this Church: and therefore in that respect there is no cause to complayne.

You doe not truely report Socrates wordes, nor yet his meaning, for he doth not say that euery man at home kept those dayes as he was disposed: but thus he sayth, VVherfore *Socrat. lib. 5. cap. 22.*

neyther the Apostle, nor the Gospell, doe at any tyme lay a yoke of bondage vpon them, whiche come vnto the preaching of the Gospell, but euen them selues euery one in their countrey, according as they thought good, celebrated the feast of Easter, and other holy-dayes of custome, for the intermission of their labours, and remembrance of the healthfull passion: his meaning is not, that euery priuate man in his owne house kepte Easter, and the other feastes as him lyked: but that euery Church appointed suche an order and time for the same, as it thought conuenient: and that this is his meaning, that whiche followeth in that Chapter, and expresseth his owne opinion of this matter, doth euidently declare. His wordes be these: Surely I am of this opinion, that as many other things in diuers places haue beene brought in of custome, so the feast of Easter had a priuate or peculiar obseruation with euery particular people of custome, because none of the Apostles (as I haue sayde) did make any lawe hereof. &c. For his whole drifte is to proue that the feast of Easter concerning the daye and tyme, was diuersly obserued in diuers Churches and Countries: but he neyther can proue, nor goeth about to proue, that there was any Churche wherein it was not obserued. And I haue before declared that the feast of Easter was obserued by the Apostles, and sithence that time continued.

Chap. 7. the 6. Diuision.

Answere to the Admonition Pag. 177. Sect. 1. & Pag. 178. Sect. 1. &c.

Bullinger. Obseruing of holydayes in other reformed churches

Other reformed Churches also haue dayes ascribed to Sainctes aswell as we, as it may appeare by these wordes of Bullinger writing vpon the. 14. to the Rom. In the auncient vvryters, as Eusebius and Augustine, thou mayste finde certayne memorials appoynted to certayne holy men, but after an other manner, not muche differing from ours vvhich vve as yet retayne in our Churche of Tigurie, for vve celebrate the Natiuitie of Christ, his Circumcision, Resurrection, and Ascension, the comming of the holy Ghost, the feastes also of the virgin Mary, Iohn baptiste, Magdalene, Stephen, and the other Apostles: yet not condemning those vvhich obserue none, but onely the Sabboth day. For perusing olde Monuments, vve finde that this hath alvvayes beene left free to the Churches, that euery one should follow that in these things, that should be most best and conuenient.

Bucer. M. Bucer **in his Epistle to** Master Alasco, **speaking of holydayes, sayth:** That in the Scriptures there is no expresse commaundement of them: it is gathered notvvithstanding (sayth he) from the example of the olde people, that they are profitable for vs, to the encrease of godlynesse, vvhich thing also experience proueth.

Obseruing of dayes considered foure vvayes.

To be shorte, Illyricus **writing vpon the fourth to the Galat. maketh this diuision of obseruing dayes and times.**

1 The first is naturall, as of former, spring time, vvinter. &c. time of planting, time of sovving, time of reaping. &c.

2 The seconde is ciuill.

3 The thirde Ecclesiasticall, as the Sabboth day, and other dayes, vvherin is celebrated the memorie of the chiefe histories or actes of Christ, vvhich be profitable for the instruction of the simple, that they may the better remember vvhen the Lord vvas borne, vvhen he suffred, vvhen he ascended vp into heauen, and be further taught in the same.

The

Saincts dayes. 4

The fourth superstitious, when we put a necessitie, worshipping, merite or righteousnesse in the obseruing of tyme: and this kinde of obseruing dayes and times is onely forbidden in this place.

Thus you see by the iudgementes of all these learned menne, that dayes ascribed vnto Saincts, is no suche matter, as ought to make men separate themselues from the Churche, and absteyne from allowing by subscription so worthy and godly a booke, as the booke of common prayer is, muche lesse to make a Schisme in the Churche for the same.

T. C. Pag. 122. Sect. 2. & 3.

As touching M. Bucere, M. Bullinger and Theodorus allowance of them, if they haue suche a qualification of them, as that in their iudgement the people may be edified, and their pastes of the Scriptures which concerne them should remaine in estimation, order & exposition, and yet men not peruerted after from their vanity vnto them, it is so muche the lesse matter: if otherwise that good leaue they gaue the Churches to iudge from them in that point. I doe take it graunted vnto me, hering by the grace of God one of the Churches.

Confessio Eccles. Tigur. & aliarum Eccles. cap. 24.

Although as touching M. Bullinger, it is to be obserued, since the time that he wrote vpon the Romanes, there are almost 24. yeres passed, during which time although he haue still that the feastes kept vnto the Lorde are of the Churches, and conuenient, yet he ascribeth vnto the Lorde nothing more then vnto the rest of the dayes, and that it is lawfull for euery man to worke the same dayes, as he pleaseth in the confession of the Tigurine Church (whom such others,

To. Whitgifte.

Howe perfecte an Answere this is to so many learned mens authorities, let the learned Reader iudge. You are not a Iudge, but a member of the Churche, and therfore seing the matter is such as the Churche may take an order in, you ought to submit your selfe to the determination of that Churche in suche matters, wherein you are a member.

What M. Bullinger hath in any other place consented vnto, I knowe not, but certayne it is that these be his owne words, And that when he write them he was of the same opinion that we are in this time in this Church of England.

Chap. 2. the. 7. Diuision.

Answere to the Admonition. Pag. 177. Sect. 2.

Caluine. Caluine in lyke manner writing vpon the fourth to the Galatians, doth not disallow this kinde of obseruing dayes, his wordes be these: When as holynesse is attributed to dayes, when as one day is discerned from an other for religion sake, when dayes are made a peece of diuine worshipp, then dayes are vnckedly obserued. &c. But when we haue a difference of dayes, laying no burden of necessitie on mens consciences, we make no difference of dayes, as thoughe one were more holy than an other, we put no religion in them, nor worshipping of God, but onely we obserue them for order and concorde sake, so that the obseruing of dayes with vs is free, and without all superstition. And agayne vpon the. 2. to the Collos. But some will say, that we as yet haue some kinde of obseruing dayes; I answere that we obserue them not, as though there were any religion in them, or as though it were not then lawfull to labour, but we haue a respect of pollicie & orders, not of dayes. And in his Institutions vpon the fourth commandement, Neyther doe I so speake of the seuenth day, that I would binde the Churche only vnto it, for I do not condemne those

those Churches which haue other solemne dayes to meete in, so that they be voyde of superstition, which shall be if they be ordeyned onely for the obseruing of discipline and order.

T. C. Pag. 222. Sect. 4.

As for M. Calvine, as the practise of him and the Churche where he liued was, to appoynte no one holy day besides the Lordes day, so can it not be shewed out of anye parte of hys workes (as I thinke) that he approoues those holy dayes which are nowe in question. He sayth in the first booke of his Institution, that he will not condemne those Churches which vse them: no more doe we the Churche of Englande, neyther in this nor in other things which are meete to be reformed. For it is one thing to mislike, an other thing to condemne; and it is one thing to condemne some thing in the Churche, and an other to condemne the Churche for it. And as for the places cited out of the Epistle to the Galatians, and Collossians, there is no mention of any holy dayes either of Saincts, or of any other, and it appeareth also that he defendeth not other churches, but the churche of Geneua, and writereth not to their behoofe, onely against keeping of Saincts dayes, & holy dayes (as they are called) besides the Lordes daye, but against those which would not haue the Lordes day kepte but as a day of rest from bodily labour, as it may appeare both by his place vpon the Collossians, and especially in that booke he alleaged out of his Institutions: and that he meaneth nothing lesse, then such holydayes as you take vpon you to defende, it may appeare first in the place of the Collossians, where he sayth, that the dayes of rest which are vsed of them are vsed by politicke sadenesse. Now it is well knowne that as it is politicke and a way to vphold the estate of things, and to keepe them in a good continuance and successe, that as well the people as the men which labour, haue dayes wherein they rest the seuenth: so it tendeth to no politicke nor wealthy of the people, or preseruation of good order, that there should be so many dayes, wherein men should cease from worke, being a thing which bredeth idlenesse, and consequently pouertie, besides other disorders and vices, which alwayes goe in companie with idlenesse. And in the place of his Institutions he declareth more fully and more playnely when he sayth, that those odde holydayes, then are without superstition, when they be ordeyned onely for the obseruing of discipline and order, wherein he giueth to vnderstande, that he would haue them no further holydayes, than for the time serueth to beehoofe of the exercise of the discipline and order of the church, and that for thereof, they cannot be alleaged for other dayes then to be laboured in. And so it appeareth that the holydayes ascribed vnto Saincts in the seruice booke, is a full cause why a man can not safely subscribe vnto it, vnto the seruice booke.

To M. Whitgifte.

What soeuer M. Calvines practise was in the Churche of Geneua, yet in these places doth his iudgement euidently appeare, neyther doth a man alwayes vse that himselfe, which he alloweth in an other: for there may be circumstances to make that commendable in one place, that is not so in an other.

He that condemneth the thing as vnlawfull, must also condemne the Churches that vse the same, though not wholly, yet in that poynt. For as much therefore as M. Calvine did not condemne other Churches for obseruing suche dayes, it is a manifest argument that he condemneth not the obseruing of those dayes in those Churches. In deede it is one thing to mislike, and an other thing to condemne, but he that maketh suche a sturre in the Churche for these matters, as you do, and that so disorderly, can not be sayde onely to mislike, but also to condemne.

The place of M. Calvine, out of the Epistle to the Galat. is not meante onely of the Lords day, but of other dayes also obserued in other reformed Churches, and in that place he maketh a generall answere as it were for them all, as it is some perceyued by suche as will reade that place. He also that shall peruse hys wordes vpon the seconde chapter to the Collossians, shall finde the lyke sense in them. In that he sayth they be vsed for order and politicie, we doe not dissent from him, but thinke so in lyke maner, howbeit we vnderstande as he doth Ecclesiasticall order and politicie, for in the wordes that goe before the place to the Galatians, he sayth, that the obseruing of dayes doth also pertayne *ad Regimen Ecclesiæ*, to the gouernment of the Churche. What better order and politicie can there be, than to haue certayne dayes appoynted wherein the people may rest from bodily labour, to labour spiritually, to heare the worde of God, &c. which M. Calvine calleth order and politicie, and not the externall rest of the Sabboth day, which is a commaundement of

Calu. in. 4. Gal.

God,

God, and no constitution of the Church, neither hath the Church any respects to worldly policie in appointing of Festiuals, but to Ecclesiasticall policie, which consisteth in hearing the worde, ministring the Sacraments, publike Prayers, and other holy and godly duties.

Chap. 2. the. 8. Diuision.

Answere to the Admonition. Pag. 81. Sect. 1.2.

In the ende you adde, (touched if not alreadie, yet the greatest peece of all the Popes Portus.)

To this I answere briefly, it maketh no matter of whome it was inuented, in what booke it is conteyned: so that it be good and profitable, and consonant to Gods worde. Well saith Ambrose, *Omne verum à quocunque dicitur à Spiritu Sancto est*: All truthe, of whome soeuer it is spoken, is of the holy Ghost.

T.C. Pag. 123. Lin. 6.

To. Whitgifte.

Some reasons be not sufficient to proue them not to be good: the abuse take not heede suche, but that it being removed, the thing may still remayne as profitable and conuenient: the iudgement of the Church in determining what is best and most fittest in matters of order, pollicie, and gouernement (not being against the worde of God) is to be preferred before any priuate mans opinion and imagination.

The iudgement of the Church is to be preferred to priuate mens iudgement.

Chap. 2. the. 9. Diuision.

T.C. Pag. 123. Lin. 10.

And as for Ambrose saying, all truth of whome soeuer it be spoke, is of the holy Ghost: if I were disposed to moue questions, I could demaunde of him, which carrie not of whome he heard the truth to be spoke, if they ought to refuse the testimonie of Deuils, when they gaue a true testimonie, that he was the Sonne of God, and the holy one? And whether we ought to receiue it for good, when the Papistes bring vs the testimonies of the olde Fathers, out of the Scriptures of the holy Ghost, which are taken from the booke of Iudges? Heere I will not stande to aunswere, that the Deuils and that of the Prophet, (if it were true) were not spoken to the edifying of the Church, and that of the Prophet, (if it were true) was not spoken to the edifying of the Church, and that of the Deuils, and that of the Prophet, (if it were true) were

Fol. 8. Augustine.

Christ lyked not the truthe beeing vttered of the Diuell, because he spake it of an euill meaning: but he liked well the same testimonie of truthe after it was vttered by Peter sincerely. Euen so, Brother, ye may vse the wordes of truthe that they were abused by the Diuell before. But I will leaue Diuels, and speake of men, of whome I speake hereafter. Although the truthes truth of whome soeuer it is vttered: howbeit your answere for Antichrist, in both sayde nothing in that sentence which may not be fulfilled.

Caluine.

Caluine vpon these wordes, 1. Corinth. 12. And no man can say that Iesus is the Lorde, but by the holy Ghost: Earth thus: It may be demaunded whether the wicked haue the spirite of God, seeing they sometime publishe the truthe well of Christ. I answere that there is no doubte but that they haue, so muche as concerneth that effect: but it is an other thing to haue the gifte of regeneration, than to haue the gifte of bare vnderstanding, wherewith Iudas was indued, when he preached the Gospell.

P. Martyr.

M. Martyr also vpon the same wordes, after he hath recited the opinions of other, maketh this resolution: But when I weigh this matter with my selfe, I perceyue that the Apostle heere doothe speake, not of the spirite whiche doothe regenerate, or of that grace whiche iustifieth, but of the giftes whiche are freely giuen which may happen as well to the good as to the euill. Therefore I thinke that Paule spake simply, that he might declare, that by what meanes soeuer we speake well of Christ, it is of the holy Ghoste, of whome commeth all truthe, as all vntruth proceedeth of the Diuell, who is the father of lyes. Hetherto is there no that Antichrist is not of this iudgement alone, and that his saying is not vtterly true.

Omne verum a spiritu sancto est.

The Doctors that I haue vsed in this cause, be Ierome and Augustine, whiche be not the worst, but comparable with the best. I haue rehearsed out of them whole sentences, and peeces, the which you are not able to answere: the rest of your oppositions wordes, wherewith you conclude this question of holydayes, I leaue for other to consider of, as notes of your spirite.

And to the intent that the Reader may vnderstande, that it was not for naught, that you set not downe my booke together with your Replie, I will here set downe such portions of my booke touching this matter, as you haue not answered vnto, but closely passed ouer, not thinking that any man should haue espied your lacke of ability to answere them.

Chap. 2. the. 10. Diuision.

Admonition.

They should first proue that holy dayes ascribed to Saintes, prescript seruices for them, &c. are agreable to the written wordes of the Almightie.

Answere to the Admonition. Pag. 153. Sect. 4. & Pag. 154. Sect. 1.

Holy dayes ascribed to Saintes, wherein not the Saintes, but God is honoured, and the people edified, by reading and hearing suche stories and places of Scripture, as perteyne to the martyrdome, calling, and function of suche Saintes, or any other thing mentioned of them in Scripture, muste needes be according to Gods worde. For to honour God, to worship him, to be edifyed by the stories and examples of Saintes out of the Scripture, can not be but consonante to the Scripture. The prescript seruice for them is all taken out of Gods worde, and not one peece thereof, but it is moste consonante

vnto

vnto the same. If there be any that wil repugne, let it do vnto that we may vnderstande it.

I tolde you before, that touching the dayes and tymes and other Ceremonies, the churche hath authoritie to ordeyne what is meete, as it hath done from tyme to tyme. And in this epistle ad Ian. in the place before of me recited saith he, that the feaste of Christes resurrection, his ascension, & the day of the comming of the holy ghost which we commonly call Whitsontide is ordeyned, not by any cōmaundement written, but by the determination of the church. And it is the iudgement of al learned writers, that the church hath authoritie in these thinges so that nothing be done against the worde of God. But of this I haue spoken partly before, and intende to speake more largely therof in the place folowing, where you again make mention of it.

Augustine.

Exo.20. 9.
Exo.23. 12.
Deu.5.13.
Esa.1.10.13 14.
Leuit.23.3.
2.Esd.1.13.
Rom.14.6
Ga.4.10.11.

Admonition.

In this booke dayes are ascribed vnto Saincts, & vayne holie with fastes on their eues, & peculiar seruice appointed for them, which beside that they are of many superstitiously kept, and obserued, and also contrarie to the commaundement (2) of God, & the dayes them selues vnlawful, and therfore spoken for the superstition that is put in them, here not particularly to allow them.

Answer to the Admo. pag. 173. sect. 2. & pa. 174. 175. & pa. 176. sect. 1.2.

Your collection hangeth not together, for howsoeuer this: these holidays be superstitiously obserued of some, therfore you may not also by the: why should other mēs superstition hinder you from lawfully doing a lawful thing? The sabboth day is superstitiously vsed of some: so is the church, so is the order, & the Lords prayer, & many things else, and yet I hope you will subscribe to the. You heap vp a nūber of places in the margent to proue that which no man doubteth of, in this portion of the comandemēt, Six dayes shalt thou labour, &c. the meaning of which wordes is this, that seing God hath permitted vnto vs six dayes, to do our owne works in, we ought the seuenth day wholly to serue him.

I doubt of things doth not condemne the things.

Euery man hath not bodily labour to do, but may serue God as well in these six dayes, as in the seuenth. And certainly he doth not by any meanes breake this cōmaundement, which abstaineth in any of these six days from bodily labour to serue god. For this is the cōmandemēt, Remember that thou kepe holy the Sabboth day: as for this (Six dayes thou shalt work) is no cōmandement, but tendeth rather to the constitution of the Saboth, thā to the prohibiting of rest in any other day appointed to the seruice of God: And it is asmuch as if he should say: Sixe dayes thou mayst worke: & so do some translate the Hebrewe worde.

The place alleaged out of the first of Esay is far from the purpose, ther is not one word there spoke of any holy days dedicate to saints, but only the Lord signifieth, that their sacrifices & feast days were not acceptable vnto him, bicause they were done in hypocrisie, & without fayth: so that he reproueth modum, not factum, their maner of sacrificing (that is) their hypocriticall kynde of worshipping him.

Esay cōdemneth the maner of sacrificing.

In the seconde of Esdras. 1. in the place by you quoted, I see not one worde that may serue for your purpose, the wordes you quote be these: I haue led you through the sea, and haue giuen you a sure way since the beginning, I gaue you Moses for a guide, and Aaron for a Priest.

Mistaine quotation.

In the .14. to the Ro. the apostle speaketh nothing of our holydays, but of suche as were obserued among the Iewes, and abrogated by the comming of Christe. And yet in that place the Apostle expresly saith, that wee whyche are strong, should not despyse them that are weake, nor condemne them, though they vse not the christian libertie in dayes and meates.

That in the fourth to the Galat. Ye obserue dayes, moneths, and tymes, and yeares &c. Saint Augustine *ad Ianuar. Epistol. 119.* expounded after this sorte. *Ea superstitio qui diuinae non professi sunt, quis putarit dies esse aliquos quos lunae reflexio, vel professor ut profert, malos, quibus se habet positio syderum, non bonos dicere audeat? Quos autem, quos illa stella nobis agi monstret, vel agendi quos susceperit monstrum?* I knowe there be other that do otherwise expounde that place (and that truly) euen as they doe also that in the .14. to the Rom. of certain Iewish feastes, as Sabboths, newe Moones, the feastes of Tabernacles, the yeare of Iubilie, and such like abrogated by the gospell, and yet superstitiously obserued of some. But these places cā by no meanes be vnderstode of the days obserued by vs, & called by the names of Saintes dayes, for they were ordeined since the writing of this epistle.

Augustine.

Difference betwixte the Papistes holidays & ours.

And that you may vnderstād the differēce betwixt the festiual days obserued of the Papistes, & the days allowed now in this Churche: it is to be considered, First, that their Saints days were appointed for the honoring and worshipping of the Saints, by whose names they were called: ours be ordeined for the honoring of God, for publike prayer, and edifying the people by readyng the Scriptures, and preachyng.

2 The Papistes in their Saints dayes prayed vnto the Saintes: we only pray vnto God in Christes name.

3 They had all things done in a strange tong without any edifying at all: we haue the prayers and the Scriptures red in a tongue knowen, which can not be without great commoditie to the hearers.

4 To be shorte, they in obseruing their dayes, thinke they merite therby something at Gods handes: We in obseruing our days, are vaught farre otherwyse.

The Church euen from the beginning hath obserued such feastes, as it may appeare in good writers.

Pag. 179 Sect. 1.

Touching fastyng on the euens of suche feastes, or rather abstey-ning from flesche, you know it is not for religion, but for politie, and as I thinke, the same is pretended in that Act, where suche kynde of abstey-ning is stablished: And therfore theyre be but slender quarels picked to disalowe suche a booke.

Fo. Whitgifte.

All this haue you ouerslipped: for what cause, you knowe best your selfe.

¶ What kind of preaching is moste effectual.

Treat. 11. The firste Diuision.

Admonition.

The fifteenth and sixteenth. Then (n) feeding the flocke diligently, nowe teachyng quarterly: n 1. Pet. 5. 2.

(o) 2. Tim. 4. 2.

ly: then preachyng (o) in season and out of season, neuer once in a moneth is thought sufficient, & twice, it is iudged a worke of supererogation.

Answere to the Admonition. Pag. 82. Sect. vlt. & Pag. 83. & Pag. 84. Sect. 1.

These be but wordes of pleasure: God bee thanked there bee ministers (and suche as you mistyke of) whiche feede their flocks diligently, and preache in tyme, and out of tyme, according bothe to S. Peters and S. Paules meaning.

But you must vnderstande, that he doth not always feede the best, nor take the greatest paines, which preacheth most often, but he that preacheth most learnedly, most pithyly, most orderly, most discretely, moste to edifying. Who teacheth best.

It may be that he which preacheth but once in the moneth, taketh more paynes for his sermon, hath more pithe and learnyng in hys sermon, edifieth more by his sermon, than you doe for all your sermons, in all your sermons, or by al the sermons that you make in the whole yeare, be they neuer so many. For what is it to preache euery day, and to spend the time with woords only, or with bytter inuectiues against certain trifles, and against superiours? Such sermons do not edifie, but destroy, do not worke in the heartes of the hearers faith & charitie, but either cõtempt of religion, or else contempt of superiors, cõtempt of good orders, yea hatred, malice, vndiscrete wrath, coloured with a pretẽce of zeale. Truly such sermõs seldome or neuer worke any good effect: many wome in London could on that sort occupie the tyme. Wherfore I am fully perswaded, that he cõmeth nerer to the fulfilling of the mynd of the Apostle, which diligently studying & labouring continually for knowledge, doth orderly, learnedly, and effectually preach once in the moneth, thõ such as backbiting at other mens tables, running all the day long vp and down the stretes, seldome or neuer studying, do negligently, vnorderly, verbally (if I may so terme it) preach euery day twice. And yet I know the oftner a man doth preach (the former circumstances being considered) the better it is. But of euery one it will be required according to his talent: & not he that speaketh most, but laboureth most to speak, not he that preacheth most often, but that preacheth most painfully, truly, and diligently, shall in that day be best accepted. One learned sermon better then many vnlearned. Friuolous and contentious sermons.

That learned and ancient father (R. Whitehead hath sundry times lamented in my hearing, and I thinke there be other of his brethren harbe heard the same) the foole, friuolous, and vnprofitable preaching of diuers ministers in London. And I wonder to God it were better looked into: then I thinke verily we should haue lesse contention and more religion.

Answere to Pag. 83. Sect. 2.

(o) Here (R. Whitehead seemeth to argue (as he is wont) out of the words of the holy Ghost, that he that preacheth once in a moneth in season, and out of season, to be preaching once a moneth, & no oftner, he doth vse the same diligently, he compasseth it about, and fulfilleth the rule of one preaching twice a day, verbally, and fraught small substance of matter, and of an other preaching but once in a moneth, and both it pythyly, and orderly, and discretely, and concludeth, that suche a Sermon once in a monethe, is nearer the mynde of the Apostle, then all those other Sermons made twice euery daye: and yet the case is not so cleare, as he maketh it. For graunting that those (which he calleth verball sermons) haue some goodnesse and wytnesse, it muste be very simple & slender matter, which is not better being

hearing, given every day, than the best and learnedst meate once vsed in a moneth. For with the one a man may liue although he be not strong, with the other he being once fed is afterward famished. But how if the case be put, that the monethly and long laboured sermons, as they are called, haue as little, and litle good wholsome doctrine in them, than the sermons whiche are preached euery daye. I assuredly for the moste of those that goe so long with a Sermon, and whyche I knowe and haue heard: when they come to bringe it forthe: bring forth oftentymes more wynde, and vnprofitable matter, than any good and tymely fruite, or holesome substantiall doctrine. And no marueil, for therein the worde of God is fulfilled, whiche declareth that the talentes of Gods gifte and grace are increased by continuall vse, and laying out of them, and of the other like diminished, and in the ende taken quite away, when as they are suffered to lie so long rusting, as it were digged in the ground.

Io. Whitgifte.

There is not the like reason of externall and spirituall foode.

Q. Doctor wordes bee playne: youre dealyng wyth them can not obscure them: That whyche I haue spoken of verball Sermons, is notoriously knowne to bee true. What I haue sayde of monethly Sermons, I referre to other mens iudgemente. The similitude betwixte the externall meate that feedeth the bodie, and the worde of God that feedeth the soule, doethe fayle in manye thynges, and especially in these: that the meate of the bodie remayneth not in the stomacke, but passeth thorough: the worde of God continueth and indureth in the myndes for euer. The meate of the bodie, the better it is digested, the lesser whyle it doth continue: The worde of God the better it is vnderstande and remembred, the longer it remaineth. The meat of the bodie once taken, serueth but for a present time, be it neuer so good and holesome: The worde of God once preached, and faythfully receyued, doethe nourishe and feede continually: therefore one learned, effectuall, orderly Sermon, preached once in a Moneth, conteyneth more nourysheméte in it, serueth longer, worketh more in the hearres of the hearers, reioyceth more, than all the vnorderlye, and verball Sermons, I might also adde contentious, that some preache in one whole yeare. But you compare the worde of God, and the nutriment of the body togyther in most greate manner, and in that wherein they are nothing like.

What you thinke of those monethly, and long laboured sermons (as you call them) it skilleth not much, for you are in a heate, which hindreth true iudgemente. But I wouldo haue you, and all other to vnderstande, that this whyche I speake of monethly sermons, I speake it in comparison, and not that I wouldo haue a man that is otherwise able, to preach but once in a moneth. I haue shewed the contrary in my Answere. Euery man shall render an accompt of his labours according to his talent. Wherefore you and your company whiche are so greatly delighted in spending false rumors of other men, and seeke to winne credite vnto your selues, by defaming of them, shall answer one day, to God and to me, for the great iniurie you haue done me in that behalfe. If it were lawfull for me to boast of my selfe, I might iustly saye and proue it, that I haue preached as many sermons as the most of you: God forgiue me for my boasting, but you compell me. What I confesse that I haue done no more than I ought to haue done: than I beleeue God requireth of me in my place, or ioy in this worlde, than I desire to be vigilante and painefull in his churche. I wouldo not be perswaded without a foundation as you are, vpon that occasion, for all the goods in Englande: For surely if those that preache not being able and once called thereunto, shall haue an euil iudgement: what shall become of suche, as not onely not preache themselues, but seduce other men that preache, by backbiting and slaundering, and spreading abrode false rumours vpon them, to discredite both their persons, and doctrine: and with sectes & schismes rent in peces the Church of Christ, and violently plucke downe what former other men haue builded. D. E. C. thats thynges would be considered in tyme.

The

The seconde Diuision.

T.C. Pag. 113. Sect. 2.

And here M. Doctor taketh occasion to bitter his stomacke against London. Hearing of one syde against the women, of the other syde against the Aldermen, whose negligence (because it maketh M. Doctors negligence more to appeare, as a darke cloude setteth cleare) maketh him with that lothsome as cleare and lightsome, he hath put about to deface, with the bitterne and slaunderous surmyse, of vaste, negligente and vnprofitable preachyng. Yf there be founde one such or two in London, it is the greate iniurie therefore, to charge thereuppon the consente of the ministers of London. Besides that, M. Doctor knowe not, he ought rather to accuse the Bishop of euer he be aware, both of admyttyng suche ministers, and not reformyng them, being so farre out of order, and then the Archebishop, whiche doth not require this labour at the Bishops handes, seyng (as he sayeth) that is in vayne and vnprofitable so doyng. Neither was it likely ministers, and one Archebishop ouer seuerall Bishops, and if one shall reforme the negligence and slacknesse of preachers, by the fruites, as by the knowledge and leare of God in the people of London, and by faythfull and true hearts toward the Prince and the Realme, I vtterly denie that which he termeth frutuous, vaste, and vnprofitable preachyng, but shal not be ouerthrowe, neuerthelesse leaue a deeper ymage behynde them, then those pretended sermons, to whiche he referreth of. But ere Ministers of London better ministers, whiche preache twice a day, what time remayneth vsyng the worde of God nouell and hopefull, and as M. Bancroft gentlemanly sayth, so frustrate good myng only at certayne tymes of the yeare.

To Whitgifte.

I speake fyrste of the Authours of the Admonition. When I repeate M. Whitehead his saying of vyuers preachers in London: whiche if you coulde haue vnderstanded, I thynke you wouldde.

I knowe there be manye graue, learned, wyse and godlie Preachers in London, whyche haue greatelie profited that place, and as instrumentes haue wrought those good effectes you speake of, in the heartes of manye. But I knowe also, there be some others farre vnlyke vnto them in all respects, who by their vndiscreate and lasie dealyng, haue as muche as lyeth in them, wrought the contrarie.

If they haue bene suffered eyther through the negligence of Archebishop, or Bishop, I excuse neyther of them: I thinke they haue good cause to take better heed hereafter.

Touching the women of London, I haue not sayde any thyng to their dispraise, I knowe a number verie honeste and godlie, and I knowe none that is euyll. Onely I require that modestie in some of them, that beseemeth sober matrones, and women professyng the Gospell. It is not seemely for a woman to speake in the Churche, no not that whiche is good: muche lesse comely is it for her to sette openly in the streates, or to be a common beholder of others at tables, and other meetings.

Where is no cause why I shoulde beare a stomache against London, whiche place I haue allwayes honoured, where I haue many friendes, to the whych I haue shewed as many tokens of good will, as anyone man of my abilitie: But if I admonishe some of the Citizens, and bidde them take heede, that they abuse not the Gospell to serue their affections, that they make it not a cloke for their contentions, that they ware not wearie of it, and desire straunge Doctrines, that they heape not vp suche Preachers vnto themselues, as maye serue their humours, that they shewe themselues mete thankfull for the Gospell, the whyche they haue so long receyued, that they kutye for peace and quietnesse, that they grieue not the Prince in seekyng alterations, by whome they enioy the pure worde of God, true vse of his Sacramentes, and quyetnes and happynesse of lyfe: To be shorte, if I moue them to brotherly loue, true obedience to their Superiours, and hatred of sectes, and schismes, whereunto diuers of them be too much mouued by such as you are: Do I bite my tongue against them? If eyther they or you take it so, then I answere that I must obey God rather than man: and preferre my Prince, before all my friendes: But this is a piece of your Rhetorike, to raise vnto hatred: which I doubt not the goodly will easily espie, and iudge of your spirite accordingly.

The third Diuision.

Admonition.

Now some in the fulnesse of their blasphemie haue sayde it, that muche preachyng bryngeth the worde of God into contempte, and that foure preachers were enough for all London. So farre are they from thinking it necessarie, & seeking that euery congregation should haue a faithfull pastor.

Answere to the Admonition. Pag.167. Sect.2.3.

Verball preachers.

If any haue mistyked often preachyng, or haue sayde, that muche preachyng bryngeth the worde of God into contempte, or that foure preachers were inough for all London, they are to be blamed, (and that iustly) and not the booke, for it willeth no man to say so.

But if any hath sayd, that some of those which vse to preach often, by their loose, negligente, verball, and vnlearned Sermons, haue brought the worde of God into contempte, or that foure godlie, learned, pithy, diligent and discreete preachers, might do more good in London, than fortie contentious, vnlearned, verball, and rashe Preachers, they haue sayde truely, and their saying myghte well be iustifyed. Howbeit take heede that you slaunder no man, or pruilly seeke the discredite of any, whyleft you seeke to vtter youre malice against that godlie booke. None that fauoureth Gods word (as I thinke) denyeth that hearing the worde of God, is the vsuall and ordinarie meanes, whereby God vseth to woorke fayth in vs, And that therfore Preachers be necessarie.

T.C. Page.124. Lin.10.

Of this thing Mr. Doctor speaketh agayne in the.167.page, but to this effect altogether, and almost in the same wordes.

Io. Whitgifte.

And yet is there somthing there, that would haue bin answered, but I take that as graunted whiche is not answered.

The fourth Diuision.

Admonition.

The seuenteth and eightenth. Then nothing taught but Gods word, now princes pleasures, mens deuises, Popish ceremonies and Antichristian rites in publike pulpits defended. Then they fought (p) them, now they seeke theyrs.

P Phil.1.16. 21.

Answere to the Admonition. Pag.84. Sect.3.4.5.

The Church of Englande slaundered by the Admonitors.

It had bin wel to let vs vnderstand what those Princes pleasures be, what mens deuises, what Popish ceremonies, what Antichristian rites, for now you haue but slandered both the Prince & the whole state of religion, in this Churche by publike authoritie established: wherfore vntil you shew some particulars, this shal be my answere, that *Spiritus Dei neq; est mendax neq; mordax*, The spirite of God is neyther a lyer, nor a slaunderer.

It is but your pleasure thus generally to say: That then pastors soughte their flocks, now they seeke theirs: for it is well knowne that there bee Pastours which seeke their flockes, and not theirs.

Hitherto (thanks be vnto God) in al this discourse, ther is not one peece of false doctrine of any substance ascribed to this Churche of England by these libellers, & therfore it hath (as God will) the first note of the true church of Christ, that is, puritie of doctrine.

T.C.

T.C. Pag. 124. Lin. 11.

To the next section being the rest of the .84. page, I minde to say nothing, hauing before spoken of the faults, of the corruptions and rites which are vsed with vs.

Io. Whitgifte.

The Admonition saith, that there nothing sought but Gods glory, now Primacy, pleasures, name, dignities, pompe, the ceremonies, and Antichristian rites, in publike prayers detended, and will neyther you, nor they tell vs, what those primacies, &c. be: Until, it is true ye followeth in that part of my Answere: there is nothing said to the contrary.

Admonition.

These and a greate many other abuses are in the ministerie remayning, which vnlesse they be removed, and the truth brought in, not onely Gods name shall be poured forthe, but also Gods Church in this realme shal neuer be builded. For if they which seeme to be builders, are the hinderers indeede, but in name, or else worke not so diligently and in such order as the worke master commaundeth, it is not only vnlikely that the building shall go forward, but altogether impossible that euer it shall be perfited. The way therefore to auoide these inconueniences, and to reforme these deformities, is this: Your Honours haue to remoue Lordships, Patronages, Impropriations, and Bishops authorities, claiming to themselues thereby right to appoynt ministers, and to bring in that old and true election, which hath accustomed to be (q) made by the congregation. You must displace those ignorant and vnable ministers already placed, and in their roomes appoynte such as both can and will by Gods assistance (r) feede the flocke. You must plucke downe and vtterly extinguish without hope of restitution, the Court of Faculties, from whence not only licences to eate many meates are obtayned, as pluralities, Trialities, Exemptions, &c. but all thinges for the most part, as in the Court of Rome are set on sale: licences to marrie in the flesh in more degrees, then is lawfull, to lie from benefices and charges, and a great number besides of such like abhominations. Appoynt to euery congregation a learned and diligent preacher. Remoue Homilies, Articles, iniunctions, a prescript order of seruice out of the Church, and all such like. Take away the Surplesse, the Cope, the ring, the pompe, the vanitie, & thinges of Byshops, but put simple men in their roomes as they were in the old Church appoynted for. Let a lawfull and a godly seignorie looke that they preache, not quarterly or monethly, but continually: not for filthy lucre sake, but of a ready mind. So God shall be glorified, your consciences discharged, and the Church of Christe (purchased (s) with his owne bloud) edified.

q Act. 1. 16. & 6. 2. 3. 14. 23.

r 1. Pet. 5. 1.

s Acts. 20. 28

Answere to the Admonition. Pag. 86. & 87. Sect. 12.

What these great abuses by you hitherto alleadged be, I trust you do now fully vnderstand, surely except such factious libellers, suche stirrers vp of schismes, such disturbers of the peace of the Church, such contemners of those that be in authoritie, be not onely remoued, but repressed, God will not only of his iustice punish the magistrates of this Realme for their carelesnesse in this behalfe, but also Gods gospell will therein be as much defaced with factions, schismes, and heresies, as euer it was in the Popes time, with superstition and idolatrie. For surely these men that would be compted such perfect builders, be but vnderminers and destroyers, and instruments of some greedy guttes, and lully roysters, who to mayntayne their pride, and ioylitie, seeke for the spoyle of the Church, and indeede the bitter ouerthrow both of learning and religion. Discipline necessary. Libellers be vnderminers, not builders.

For take from Byshops their lands and their authoritie, let euery parish elect their owne minister, remoue Homilies, Articles, Iniunctions, appoynt no prescript order of seruice (that is to say) let there be no order prescribed to any man, no law to direct him or controll him, but let euery minister do what he list, speake what he list, after what he list, and so oft as him list: to be short, let euery minister be King and Pope in his owne parish, and exempted from all controlement of Byshop, Magistrate, and Prince, and you shall haue as many kinds of Religion, as there is Parishes, as many sects, as ministers, and a Church miserably torne in peeces, with mutabilitie and diuersitie of opinions. Contagion.

Anabaptisme feared.

Ambition in the Admonitors.

Do you not see what they shoote at? would they not be free from al magistracie? do they not most ambitiously desire that themselues, whiche they condemne in other? that is, Lordship and superioritie. For who thinke you shoulde be chiefe in euery parish, and direct the rest? Surely euen the minister: The Pope neuer required greater authoritie ouer al Christendom, than they seke to haue ouer their parish. The Pope and his Clergie did neuer more earnestly seeke, and desire to be exempted from the iurisdiction of ciuil magistrates, than these men do both from ecclesiasticall and ciuil. Princes, nobles, and magistrates were neuer brought into greater seruitude & bondage, than these men seeke to lay vpon them.

T.C. Pag. 124. Sect. 1.

After a number of leaues without matter, sayings without proofes, accusations without any grounds, or likelihoode of grounde, as that they be instruments of greedy gutts, and lusty roysters to maynteyne them in theyr ryotte, subiecte notwithstanding sharpe agaynst Patronages, and would haue the liuinges of the Church, which are richly and vnprofitably spent (for the most part) applyed to the right vses of the poore, and of ministers and scholers, and that they would be discharged from ciuil and ecclesiasticall subiection, whiche humbly submitting themselues to the Queenes maiestie, and all those that are sente of her, seeke to deliuer the Churches and themselues for the Churches sake, from the vnlawfull dominion of one, to the end that they might yeld themselues with their Churches subiect to the lawfull ecclesiasticall gouernment of those which God hath appointed in his worde. After I say a number of such and like accusations, mixt with most bitter and reproachfull wordes, vnto all which, it is sufficient answer, that Quod verbo dictum est, verbo sit negatum. As easily denyed as sayde.

Io. Whitgifte.

For proofe of all that I haue here sayde, I referre my selfe to common experience, and the like practises in other Churches, by persons of much like disposition, as the notes in the beginning of the second edition of my Answer to the Admonition doth more at large declare.

Tell that that lawfull ecclesiasticall gouernment of those which (you say) God hath appointed in his worde is: and whether it verifyeth my saying or no, shall be seene, whe we come to that part of your Replie. Certain it is that you would transferre both the authorities of the Prince, Archbyshop, and Bishop, to your selues, and your seniors: for that is the lawfull ecclesiasticall gouernment you meane. And those be the persons whome you thinke God to haue appointed in his worde, as it will fall out more euidently hereafter.

Answer to the Admonition. Pag. 87. Sect. 2.

An exhortation to those that be in authoritie.

Wherefore you that be in authoritie, if you loue the peace and prosperitie of the Church of Christ, if you desire the good successe of the Gospell, if you will preserue the state of this Realme, if you thinke it necessary to haue good magistrates, to haue good lawes and orders in a common wealth, if you esteeme learning, and seeke to preserue it, if you hate *anarchian*, confusion, Anabaptisme, if you allowe of your owne condition, and like of a kingdome better than of a popular state: Then prouide betime some speedy remedy, for these and suche like kind of men: and if the religion you haue established be good, if the orders and lawes you haue made be conuenient, let them not be written against, spoken against, nay openly contemned and broken, without sharpe and seuere punishment: suffer not suche as execute them to be contemned, hated, discouraged, and oftentimes trumped by some superiours. Either let your lawes be maintained as lawes,

Lawe keepers contemned.

The court of faculties.

or else deliuer hys from our dutie in correcting and obeying of them.

T.C. Pag. 124. Sect. 2.

He turneth him self to those that be in authoritie, whom he would make beleue, that it standeth vpon the ouerthrow of the church, of religion, of peace, of the Ministerie, of the state of Princes, of Magistrates, which are by this meanes established, and whose estates are made thus long and sure, when as the true causes of these stormes, and euerses, that M. Doctor maketh, is nothing else, but the feare of the ouerthrow, of that honoure which is to the Maiestie of God, and ignorance of hys Church, and which maketh to the good vnderstanding of their greate, to the ease and peace of the Church, which now serue to oppression.

Io. Whitgifte.

It shall be sufficient to referre the consideration of this your answer to such as be in authoritie, who can best construe of both our meanings.

Answere to the Admonition. Pag. 88. Sect. 2.

Touching the Court of faculties I cannot say muche, for I haue no great experience of it, and lesse knowledge in the lawe, notwithstanding bycause by lawful authoritie it is allowed in this Realme, I cannot but reuerently iudge of it, for in such matters I thinke it a poynt of modesty to suppose the best, and to abstaine from condemning of that gouernment, which is allowed as conuenient. If there be faultes in the officers, they may be corrected.

The Court of faculties.

T.C. Pag. 124. Sect. 2.

As for the Court of faculties, the corruptions thereof being so cleare that all men confesse, and so grosse that they which vnderstand not, may grope them, M. Doctor ignorantly doth, he knoweth not what to answere, and therefore in behalf of something to answere the gulls of his Audience he saith thus. For I beleeue that that the Admonition speaketh nothing of it, but that the Gentlemen may haue some colour to make their matter good, for it seemeth to be obscurely there. M. Doctor should haue bin so negligent an aduocate, as to haue omitted so seeming a thing, if he were so, he might haue had so easily, and with so little cost, the knowledge of it. As for his answere, his bolde affirmation of things which are doubtfull, which are false, which are altogether vntrue, which are impossible, for him to know, doth sufficiently discouer, what credite he doth deserue, and how litle regard, any graue thing can force to make vpon him. Some answere necessarie there may be made, from speaking for the Court of faculties, which surely I neuer meant to do, but to leaue the vnlearned to their owne folly, as it falleth out, he hathe declared himself to haue litle discretion, whose seeming thinges he durst call that Court.

Io. Whitgifte.

I haue spoken my sclfidence of that Court, neither do I coferre with any to giue me any instructions concerning it. And surely as I thought then, so do I think now. I haue affirmed nothing which I will not stande to, except you can conuince me by better reasons, than I haue heard any as yet. That Court hath the original and authoritie from the Prince as is established and confirmed by Parliament: it medleth nothing with you, that pertayneth to the office of Bishops or Pastors. The principall officers be the Lord Chancellor and the Archbishop. It maintayneth the Queenes prerogatiue in causes ecclesiasticall, and hath exercised the 25. yeare of King Henry the eight by authoritie of Parliament, to the impeaching and bitter exclaiming of the Papistes. It medleth not for any thing that I know with matters, that by learning can be proued to be against the word of God, or his true seruice. It cannot without great inconuenience be misliked. But this is a matter of policie, wherein I leaue the further consideration of it, to such as God hath called to the gouernment of his realme, to whome it doth especially appertayne.

Of

Of preaching before the ad ministration of the sacramēts.

Of preaching before the administration of the Sacramentes. Tract. 12.

The first Diuision.

Admonition.

Now to the second point which concerneth ministration of Sacraments. In the olde time the word (t) was preached before they were ministred, now it is supposed to be sufficient if it be read. t Math. 3. 12.

Answer to the Admonition. Pag. 89. Sect. 1. 2. 3.

The second externall note of the church.

The second externall note of the true Church of Christ is ministring of the Sacraments sincerely: you would proue that this Church of England hath not the Sacraments sincerely ministred: hauing three generall reasons pertayning to both the sacramēts: then by certaine abuses which you find seuerally in either of them.

The first generall reason is this: In olde time the worde was preached before the Sacraments were ministred, now it is supposed to be sufficient, if it be red.

To proue that the word was preached before the Sacramentes were ministred, you alledge the third of Matthew. vers. 12. Which hath his fanne in his hand, and will make cleane his flower, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire. I vnderstand not how you can of this place conclude, that there must be of necessitie preaching and not reading before the administration of the Sacramēts: If you say, John preached vnto such as came vnto his baptisme, and read not vnto them, therefore of necessitie there must be preaching and not reading: I denye the argument, for it is a common rule, that we may not conclude a generall doctrine, of a singular or particular example: and I am sure it is against all rule of Logicke.

A generall doctrine may not be concluded of a singular example.

T. C. Pag. 114. Sect. vlt.

[illegible] vnto the Answere [illegible] of the Lorde, that preaching must go before the ministring of the Sacramentes [illegible] to reason [illegible] vpon a particular example [illegible] that [illegible] Iohn was in that point the 4th [illegible] as a singular example [illegible] the [illegible] of Iacobus, but as the ministers of the gospell, and therefore it appertayneth as well to all other ministers as vnto him. For as it is a good conclusion, that for so much as Peter in that he is a man is beleue to haue, and by common course of nature hath two legges, therefore Iohn & Thomas, and all the rest haue so: euen so, for so much as Iohn by reason of his ministerie, had neede first to preach, then to baptise, it followeth that all others, that haue that ministerie committed vnto them, must do the like.

To. W. Brigitte.

Iohn did not as a priuate man, but as a minister of the Gospell preach in the wilderneſſe, baptise in Iordan, must therefore all other ministers of the Gospell do the same? This is no orderly kinde of reasoning to saye, Peter in that he is a man is beleue to haue two legges, *Ergo* euery man hathe two legges: but the true frame of reasoning is this: Euery man by nature hath two legges, Peter is a man, and therefore by nature hath two legges. Therefore if the argumente was sufficient in the first, it is the office of euery minister of the Gospell to preach before baptisme, so will Peter, and Thomas be ministers of the Gospell. Now how [illegible] to preach before he baptise, it [illegible] be prooue. If God [illegible] in some good order touching the [illegible] in the [illegible] had his some fault, yet you must thinke that to preach before the [illegible] baptisme, is not so natural to a minister of the Gospell, nay so much of the substance of his office, as to haue two legges is to a man. For he may be a true, faithfull, and perfecte minister of the Gospell, though he neuer preache before the administration of Baptisme: But he cannot be a perfecte man, touching his body, that lacketh the one or bothe of his legges. It is an vndoubted rule in the Scriptures, that a gene-

a generall doctrine, may not be concluded of particular examples, except the same examples be according to that generall rule of commandement.

The Apostles in that they were ministers of the worde, preached in all places, cured diseases, brought miracles &c. Doe it and not therefore follow that all other ministers must do so likewise. Howbeit if the rule were note with other ministers of the Gospell, as it was then with John, that is, if they had to baptise only men of yeares and discretion, and such as believed and repented, as John had: then it were most necessary that they should preach before they did baptise. But seeing the case is cleane altered and there is now no occasion to minister the sacrament of baptisme to any but to young infants, that never knew nor heard preaches, I cannot perceive how that example of John can be aptly applied, for preaching to such as were yet to be baptised. But the Reader may note, that you are content to passe over the whole allegation of the Scripture, used by the authors of the Admonition in this place.

Of preaching before the administration of the Sacraments.

When preaching before baptisme is necessary.

The second Division.

Answere to the Admonition Pag. 90. Sect. 1.

But how if it may be proued that John did baptise some without preaching vnto them? In that third Chap. of Matthew vers. 5. and. 6. we read that all Jerusalem and al Judea, and all the region round about Jordan, went out to be baptised of him, and that they were baptised of him in Jordan, confessing their sinnes: but we reade not, that he did immediatly before preach vnto them.

Baptising distinct from preaching.

T. C. Pag. 117. Lin. 5.

Secondarily you saye that it doth not appeare, that he preached immediatly before he baptised them with water. And yet M. Madam after that he had shewed, that he preached repentance, (which the other Euangelists call the baptisme of repentance) he addeth that then the people were baptised of him, whiche also may appeare by the. 19. of the Acts vers. 5. where M. Luke declareth this order to haue ben kept. For obseruing betweene the story of his preaching, and that whiche he saythe of his baptising, there is enterlaced a description of his doct. and of his auditors, yet these woordes then came vnto him &c. must neuer be referred vnto the time whiche followed his preaching.

Fo. Whitgifte.

I doubt not but that John preached vnto them other then once, or twice before he did baptise them: for else should he haue baptised them being infidels: but it may well be gathered by those places of Saint Matthew, that he did not immediatly preache vnto them before baptisme, which is that that I affirme. For the authors of the Admonition seeme to condemne the administration of our sacramentes, bycause the worde is not allwayes preached immediatly before they be ministred.

I vnderstand not how you can gather any such order out of that. 19. of Actes, vers. 5. except you call questioning preaching. For S. Paule there doth question with them, asking them whither they had receiued the holy Ghost, or no, and vnto what they were baptised: there is no mention of any sermon preached, for any thing that I can espie. Moreouer it is daungerous to vnderstand that place of the Sacrament of baptisme, least we should seeme to admitte rebaptisation, and to fal into the heresie of the Anabaptistes, who vse this place for their purpose as if they thinke that there is so greate difference betweene the baptisme of John, and the baptisme of Christ, that suche as were baptised with the baptisme of John, had needs againe to be baptised with the baptisme of Christ, which opinion some hold being deceiued by this place: Therefore that it may appeare how vnaptly you haue alleadged this place for your purpose, and what suspition you haue giuen either of the Anabaptisticall rebaptisation, or Papisticall difference betweene the baptisme of John, and the baptisme of Christ,

The place. 19 Act. may not be interpreted of the sacrament of baptisme.

Christ, I will recite vnto you the iudgement of some learned men concerning this place. M. Caluine vpon the same verse and sentence writeth thus: But now it may be asked, whether it be lawfull to reiterate baptisme, and furious men of late time haue of this testimonie haue gone about to bring in Anabaptisme. Some men by the name of baptisme vnderstand a new institution, vnto whome I do not assent, because their opposition as it is enforced, semeth to stande vpon this, Cornelius that Baptisme was reiterated, because they had bin baptised of some false minister of Iohn. But because there be these hethren colours of truth, nay rather the words of Paule do plainly shew that they were the very true disciples of Iohn, and Luke very honorably calleth them the disciples of Christ: I do not take vpon me this sentence, and yet I deny the baptisme of water to haue bin reiterated, because the wordes of Luke do sound nothing else, but that they were baptised with the spirit. For it is no new thing to transferre the name of baptisme to the gifts of the spirite, as we haue seene in the firth and 11. Chap. where Luke sayd that Christ, when he promised to the Apostles the visible sending of the holy Ghost, called it baptisme, and agayne when the holy Ghost descended vpon Cornelius, that Peter remembred the wordes of the Lord, you shall be baptised with the holy Ghost. Then we see that it is here namely intreated of the visible gifts, and that they are conferred and giuen with baptisme. But whereas it followeth immediatly, that when he had layd his hands vpon them, the holy Ghost came. I interprete that to be put in the way of exposition, for it is the vsuall and familiar manner of speaking in the scripture, to propound a matter briefly, and after to explicate it more plainly. That therefore which for brieuitie was somewhat obscure, Luke doth better expresse, and more largely expound, saying, that the holy Ghost was giuen them by the imposition of hands. If any shall obiecte, that the name of baptisme, when it is vsed for the gifts of the holy Ghost, is not put simply, but with addition, I answer that the meaning of Luke is made enough by the text. And further, that Luke alludeth to baptisme, whereof he had before made mention. And surely if you should take it for the externall signe, it will be absurd that it was giuen vnto them, without any better instruction. But if metaphorically of the institution, the phrase would yet be more hard, and the story would not agree, that after they were taught, the holy Ghost descended vpon them.

Calvin in 19. Acts.

The name of baptisme transferred to the gifts of the spirit.

But be it as other some learned men also interprete this place, that in the former parte of the Chapter, the baptisme of Iohn is taken for the doctrine of Iohn, and in this place for the sacrament of baptisme: and that Paule preached before he did administer the same, yet doth it not follow, that of necessitie there must be preaching before the administration of baptisme. The Anabaptists abused this place to the same effect, but M. Bullinger doth answer them in this manner. Whereas the Catabaptists obiect here, Therefore doctrine goeth before baptisme: no man denyeth it, but yet in those that be of yeares of discretion, and with whome the name of Christ hath not bin published. But agayn whereas the name of Christ hath bin heard of, no man can denie, but that there the parents being carefull for the saluation of their children, do offer them vnto holy baptisme, because they beare that God is also the God of infants: but baptisme it selfe to be nothing else, but the signe of the people of God.

Bullin. in. 19. Acts.

The third Diuision.

Answer to the Admonition Pag. 90. Sect. 1.

And verses. 13. 14. 15. it is manifest, that he did baptise Christ without preaching. This is but a slender proofe you bring, thereby to condemne the sincerities of our sacramentes, and administring of them in this Church.

T.C.

Of preaching before the administration of the Sacramentes.

T.C. Pag.125. Lin.13.

And whereas you say that it is manifest that our Sauiour Christ was baptised without preaching, I would know of you, whether our Sauiour only be here your, respect, or the contrary rather very appeare in S. Luke, which seemeth to make plaine, that not our Sauiour Christe, but the whole multitude of the people were baptised. But the people or Iewes ignorant were baptised immediatelye after they heard John preache, therefore it is like that our Sauiour Christ was baptised after he had heard John preach. And it is very probable, that our Sauiour Christ, which had beene the ministery of God by the hand of men so far, as he would vouchsafe to be baptised of John, receaued greater at large by his ministery of the worde, being more precious then that of the Sacramentes, as is signified by John, that our Sauiour Christe was present at his sermon, for so much as S. John saith he was preaching in the people, whom now saith the Scripture neuer speech that he knew not, for one of them which was greater than he.

Luke.3.

John.1.

Io. Whitgifte.

First S. Luke maketh no mention of it, neither can it be gathered by any circumstance of the place. Secondly, Luke doth not say that John preached immediatly before he baptized. But the contrary rather appeareth, if S. Luke wryte the story orderly. Thirdly, to what purpose should he preache to Christe before he baptised him? Lastly, in the first of John, there is not one sentence to proue that Christe was present at any of Johns sermones, for those wordes (But there standeth one among you whome you know not &c.) do not signifie that he was in that company at that present, *Sed quod inter eos versabatur*, that he was conuersant amongst them. But if he had bin present, doth it therefore followe that the sacramentes may not be ministred without preaching? do you make preaching immediatly before the administration of the sacramentes, *De substantia Sacramentorum*, of the substance of the Sacramentes?

John.1.

Preaching before the sacramentes not necessarie.

The 4. Diuision.

Answere to the Admonition. Pag. 20. Sect. 51.

There is no man I thinke which doth not allowe of preaching before the administration of the Sacramentes: but it is not therewith followed, *quoniam de necessitate sacramenti*, as of the necessitie of the Sacramente, neither is there any thing here alledged for preaching before the administration of the lorde supper. Indeede we reade not that Christ did preach immediatly before the distribution of the Sacrament of his body & bloud to his disciples, only he told them, that some of them should betraye him, & that he had greatly desired to eate y passeouer with the.

This I write to the we your bynde and vnlearned collections, not to disalowe preaching in the administration of the Sacramentes.

T.C. Pag.125. Lin.25.

And there is no doubt, but those wordes which our Sauiour Christe spake before the supper, although they are gathered by the Euangelistes into short sentences, were notwithstanding long sermons touching the fruite of his death, and vse and ende of this Sacrament.

Io. Whitgifte.

But if it had bene so necessary a matter as you make it, and of the substance of the sacramentes, it would haue bene expressed by one meanes or other: seing therefore it is not, the wordes and order of the holy Euangelistes must be corrected before your bolde coniectures.

The 5. Diuision.

Act.1.
Act.8.12.
Vers.38.
Act.9.
Act.10.
Act.16.
Vers.15.33.
Act.20.

T.C. Page. 125. in the midst.

And this order of preaching immediatly before the ministring of the Sacramentes is continually vsed of S. Luke, throughout the whole Story of the Acts of the Apostles.

Io. Whitgifte.

It is not denied but that men must first be conuerted to Christe by preaching of the worde, before the Sacramentes be ministred vnto them, and therein agreeth all

those places of ỹ Acts which be noted in ỹ margent. But our questiō is whither preaching be so necessarily ioined with ỹ administratiō of ỹ sacramēts, ỹ neither ỹ faithful which will vnderstand ỹ vse of the, neither infantes whose capacitie will not serue to learne, may be made partakers of ỹ sacraments, without a sermon preached before.

The 6. Diuision.

T.C. Page 125. about the midst.

But I feyl not needlesly to repeate yet againe ỹ authors of ỹ Admonition affirme (as all ỹ doctors furnished of them) that there must be preaching immediatly before the administration of the sacramēts. This I saye that when as the (*) vse of the sacramentes, dependeth of the preaching of the worde of God, there must of necessitie the worde of God be, not read, but preached vnto the people, amongst whome the sacramentes are ministred.

(*) An vntrue and foule error.

Io. Whitgifte.

What do you saye then, or wherefore contende you? no man euer denied preaching to be very conuenient. But the Authours of the Admonition saye: That in the olde time the worde was preached before the sacramentes were ministred, howbeit is supposed to be sufficient if it be read. To what purpose be these wordes spoken, except their meaning be to haue the worde preached at all times, when the Sacramentes be ministred? so that you would seeme to saye something in their defense, & when you haue done, you make a doubt of the matter, and begin to halte, saying that you wil not precisely saye &c.

The vse of ỹ sacramentes dependeth not of preaching. The absurdities of the assertion of the Replier.

This saying of yours, that the vse of the sacramentes dependeth of the preaching of the worde of God. &c. is moste vntrue: and in mine opinion a foule error, for the vse of the sacraments depende vpon Gods promises expressed in his worde, and neither vpon preaching nor vpon reading. If this doctrine of yours be true, then be the sacramētes dead sacramentes, and without effect, except the worde be preached when they be ministred. And so in deede do some of your adherentes in playne termes affirme, saying that they are seales without writting, and playne tables. Whiche doctrine sauoureth very strongly of Anabaptisme, and doth depriue those of the effectes and fruites of the sacramentes, which haue been partakers of them without the worde preached when they were ministred, and so consequently quiet your selfe; for it is not like that there was a sermon at your Christening. And therefore this doctrine must of necessitie bring in both rebaptization, and condemne the baptisme of infantes, which is flat Anabaptistically. For if that baptisme be without life, at the which the worde of God is not preached, then can it not regenerate or be effectuall to those that were therwith baptized. And therefore must of necessitie be iterated, that it may be lively.

The doctrine of the Replier adiorneth to plaine Anabaptisme.

Against if baptisme be dead, at the which the worde of God is not preached, then can it do no good to such as haue no vnderstanding of the worde of God preached, that is, to infantes. For if the preaching of the worde be so necessarily ioyned with the administration of the Sacramentes, it is in the respect of those that are to receiue the sacraments, & then must it needes folowe ỹ the sacramēts may be ministred to none, but to such as be able to heare the worde of God: whereby infantes must be secluded from baptisme. And in deede this is one of the strongest argumentes that the Anabaptistes vse against the baptising of infantes, as shal hereafter appeare. For of this the Reader shall vnderstand more, by ỹ which straightwaye I will set down out of Zwinglius.

The 7. Diuision.

T.C. Pag. 125. somewhat past the midst.

And inasmuch as I haue proued before, that no man may minister the sacrament, but he which is able to preach the worde, although I (*) dare not affirme that there is an absolute necessitie, that ỹ worde should be preached immediatly before ỹ sacramēts be ministred, yet I can imagine no case wherein it is either meete, or conuenient, or els almost sufferable that the sacramentes should be ministred without a sermon before them, for the minister being, as he ought of necessitie to be, able to preach, ought so to do. And if it be said that his health or voyce wil not serue him sometimes to preach, when he is able enough to minister the sacramentes, (*) I say that either he ought to beg ỹ help of an other minister herebye, or els there is lesse inconuenience in deferring ỹ celebration of the sacrament, vntil he be strong enough to preach, then ministring so vnprofitably and without a sermon: whereby it is seene how mist cauils Doctor hath to cast these blynde and vnlearned gatherings, which he hath his Eagles eye, & his great learning can not scatter, out once more.

(*) Belike you are in doubte of your doctrine.

(*) Ergo one may preache out of his own cure, which is contrary to your doctrine Tract. 6. cap. 1. & Tract. 9. cap. 1. diuis. 15

Io. Whitgifte.

I haue sufficiently proued that the administration of the Sacramentes of Baptisme may be committed to those which be not preachers of the worde.

If the life of the sacrament depende of the preaching of the worde, as you haue saide before: then there is an absolute necessitie that the worde be preached immediatly before the sacramentes be ministred, and therefore in making this doubt, you doe but declare a wauering mynde, and an vncertayne iudgement.

Of preaching before the administration of the Sacramentes.

Howe can he begge helpe of an other minister, seing no man may preache in an other mans cure?

Contrarietie in the Replye

You greatly forget your self, and the absurditie of your doctrine appeareth by your owne contrarieties.

But nowe that it may be knowen, howe nere in this point you approche to Anabaptisme, I will recite one or two places out of *Zuinglius*, touching this matter. In his booke *De baptismo*, speaking against this selfe same assertion of the Anabaptistes, he saith thus: The disciples did minister the baptisme of water in times past without any doctrine, and without giuing the holy Ghost, for they baptised when as Christ taught and did not baptise, as we haue before shewed out of the 4. of Iohn, and out of the 1. Cor. 1. for Paule sayth, Christe sent me not to baptise, but to preache, therfore some taught, and other baptised. But we may gather out of the 3. of Iohn, that baptisme was vsed before that men being indued with true faith, did sticke vnto the doctrine, for there we reade that many forsooke Christ, whom notwithstanding no man doubteth to haue bin before baptised. Againe intreating of these wordes, *Euntes docete omnes gentes. &c.* Matth. 28. which the Anabaptistes vse for an argument to improue the baptisme of infantes, bicause Christe sayd there *Docete*, before he said *Baptizate*, wherevpon they gather your assertion, that preaching must go before baptisme, and therefore conclude that infantes may not be baptised bicause they can not be taught) saith thus: By these wordes they which deny baptisme vnto infantes do not only seduce them selues, but drawe others also into great errors, and Labirinthes: for vrging of the bare order of the wordes of Christe, they haue nothing else in their mouthes but onely this: *Docete & baptizate*, teache and baptise. Behold (saye they) the commaundement of Christe. In the meane tyme, they do not marke (may in deede they will not marke) that the same thing that they so much crie vpon, doctrine, is afterwarde also set after, when as he sayth, *Docentes eos seruare &c.* teaching them to obserue all those thinges, vvhich I haue commaunded you. By the which wordes, it is manifest that baptisme is a signe whereby we giue our names, and haue our firste entrance vnto Christ, the which being giuen and receiued, yet notwithstanding those thinges are to be taught and to be learned, which Christ would haue vs to keepe: but these men vrging the bare letter, Cry still, that Christe sayd, *Docete & baptizate*, teache and baptise. VVherefore I will also vrge the same bare letter, but for their causes onely, if by any meanes I might withdrawe them from their desire to contende. Sith you vrge that saying, Go and teache al nations, baptizing the in the name of the Father, and of the Sonne, and of the holy Ghost: and I say this, Baptise them in the name of the Father, and of the Sonne, and of the holy Ghost, teaching them to obserue all things, vvhatsoeuer I haue commaunded you. VVherefore nowe I aske, whither of vs hath the worde more plaine and apert, that concerneth doctrine? you verily bring the worde of God, whiche prouideth that men should be taught, but what kinde of doctrine that is, is not in those your wordes expressed. But wee haue the worde of God more cleare and playne than yours, whiche is, Teaching them to obserue all those things, vvhatsoeuer I haue commaunded you, and these wordes are put after, and not set before baptisme. And a little after. Although we graunt that this order of wordes hath some force in this place, yet these thinges perteine nothing vnto young children and infantes, that they should not be baptised before doctrine: for these wordes perteine vnto those that are instructed in doctrine and the outward worde; but it is manifest that infantes are not taught, therfore these wordes can not so be referred vnto children, that they ought not to be baptized.

The doctrine of the Replyer approcheth to Anabaptisme.

Zuinglius.

And in the same booke, speaking of this, 3. chap. of Mathewe set by you allenged and vsed of the Anabaptistes to the same purpose, he graunteth that John did preache before he did baptise, For necessitie so required, that by teaching he should expedite to

When preaching is necessarie before baptisme.

the people the causes of baptisme. For except doctrine were preached, no man woulde in these our dayes haue their children baptized. But after they were of yeares of discretion, and had receiued faith through the ministerie of the doctrine, (as we reade that it was done of them in olde time) they brought their children also to be baptised. And in the ende he concludeth thus: In the meane time, we do willingly graunt this vnto them, that doctrine and instruction ought to go before, if at any time we come vnto infidels, for none of the Heathen ought to be baptised, but he which hath heard and beleued that doctrine, which was before vnknowen vnto them and theirs.

Whus then you se, howe nere your opinion of the necessitie of preaching before the administration of the Sacramentes, approcheth to the heresie of the Anabaptistes. If you would shifte off the matter, as though you required not this necessitie of preaching before the administration of the Sacramentes alwayes in respecte of those whiche are to receiue them, but in respect of the rest which are present, as this would be but a shifte, so can it not agree with your assertion: for the vse of the Sacramentes, pertayneth not to those that be present, but vnto those that are partakers of them. Wherefore M. Docto^r needeth not his eyes eyes to espye your errors (that I saye no worse) but with vnmuse sight than he hath, might easely se, that you in this doctrine haue playnely ioyned handes with the Anabaptistes.

Preaching before the ministration not disalowed.

And yet I would not haue any man thinke that I mislyke preaching in the administration of the Sacramentes, which can be vnprofitable at no tyme: but this only I affirme, that it is not so necessarily ioyned with the administration of the sacramentes, but that they may be rightly administred, though the worde be not at the same tyme preached.

¶ Of Reading of the Scriptures. *Tract.* 13.

A comparison betwene reading of scriptures and preaching

Chap. 1. the first Diuision.

T.C. Pag. 125. Sect. vlt.

After this M. Docto^r accuseth the authors of the Admonition, as though they simply condemned reading the scriptures in the church, and this accusation he followeth in many wordes, and in diuers places, wherein to my number of other places of their booke, the authours of the Admonition haue cause to renew that olde complaynt of Theophrastus, which is that sometimes any thing is layde that is vnpleasant, that is by and by ouercome of the people than it is more of hym that speaketh so: so that that which is spoken both the right hande, is receiued both cheerefully. For the authours of the Admonition declaring their vtter mislyking, that there should be in steade of a preaching minister (x) (if I may so call hym) and in steade of preaching reading, are vtterly expounded of M. Docto^r, as though they condemned all reading in the churche. And here he maketh himselfe sport, picketh a quarell to blot a great peece of paper, and to conne that which no man denieth, for beside this treatise, he speaketh afterwarde of it in halfe a leafe pages, euen from the. 159. page vntill the. 170. page, & so lighteth vp a candle at noone dayes. (y) It is a token of an vnruly disposed no great quietnesse, whiche rather than he would not striue, striueth with himselfe.

(x) A dangerous parenthesis.

(y) Herein you haue aptly described your own nature.

Io. Whitgifte.

Whether I accuse them iustly or no, I shall referre it to the Reader to iudge, after I haue set downe their very wordes, which I truste no Christian eares can patiently beare: pag. 157. they say thus: Reading is not hearing, but it is as euil as playing vpon a stage, and worse to. Which wordes if they be well marked and ioyned with the reason that followeth: for players yet learne their partes without booke, &c. must needes signifie a mere contempt of reading the scriptures, and a mynde that thinketh lesse edifying to come by reading, than by playing vpon a stage, which is an vnsufferable blasphemy. Pages. 164. and. 165. their talke of reading the scriptures seemeth wholy to this purpose, to make the same altogether vnprofitable: and surely no man can excuse them of this

of this crime, but he that is bent without regard to affirme boldly whatsoeuer he list, though they be neuer so manifestly false, and vaine.

And I pray you marke this well good reader, that speaking of a reading minister, you saye, If I may so call him, whereby you plainly signifie that he is not a preacher, you may well inough esteeme them to be ministers of Sathan, that preache. For if it be true, then haue they not in your doctrine the true knowledge of the Scriptures, so consequently so many not baptized as haue bene baptized by them: for the power of your doctrine tendeth wholly. The like he hath after in the page 128. lyne 6. saying,

The worse that the Popes ministers can be.

Chap.1.the.2.Diuision.

T.C. Pag.126. Lin.4.

And although the candle be cleare and good, which he deliuereth, yet I haue note in a house by day time, howe so though there were perhaps some loose thing in his hande, he vehemently suspecteth he toucheth.

Io.Whitgifte.

A token of a modest and quiet nature to impeache a brethren rashly, for the persones sake that hath deliuered it. Remember for shame Paule did preach so: for did Peter dally in that manner? Paule was content to allowe the truthe preached, though by false Prophetes. But what should I compare the mylde, modest and louing spirite of the Apostles, with the contentious and scoffing spirite of T.C.

Chap.1.the.2.Diuision.

Answere to the Admonition. Pag.90.Sect.4.

But I would gladly learne why you do so greatly mislike of reading the Scriptures, I hope you be not Zwingsildians: is not the worde of God as effectuall when it is read, as when it is preached? or is not reading preaching?

Zwingsildians mislike reading of scriptures.

Reading is preaching.

T.C.Pag.126.Lin.6.

And therefore he affirmeth, and so, that he doth most boldly and confidently affirme it, I doubt not: but whether the worde of God is not as effectuall when it is read, as when it is preached? as whether reading be not preaching? In which two questions, although the one of them confuteth the other, (for if reading be preaching (as he saith) then the comparison of the Apostle betweene reading and preaching (as he saith) is absurde) yet I will answere to both. I say therefore that the worde of God is not so effectuall read as preached. For S. Paule saith, that faith commeth by hearing, and hearing by the worde preached, so that the ordinary and effectuall meanes to worke faythe by, is preaching and not reading.

Rom.10.

Io.Whitgifte.

I haue affirmed nothing so boldely, which I haue not as strongly by good authorities, and reasons confirmed, to the which you haue not answered, but in this manner of prattling. If you do vnderstande that there are diuers kindes of preachings (as M.Bucer declareth) vpon the 4. to the Ephes. and that reading of the scriptures is one of them, which also the same Bucer there affirmeth, then would you haue ableyned from making this sentence. That of reading be preaching, then is the comparison of the Apostle betweene one and the other absurde: for one kynde of preaching may be compared to an other, without any absurditie.

I say that S. Paule in that chapter to the Romains, by preaching doth generally vnderstande all kindes of publishing the Gospel by the external voyce, which comprehendeth reading, as well as it doth that which you call preaching, and it is greatlye

Preaching for publishing the Gospell by voyce generally.

against the blyndly and rawishe of the scriptures, it alle greatly confirmeth the error of the Papistes, touching the obscuritie of the scriptures and debarring the people from reading them, to saye, that fayth commeth not by reading, for that is to make them dumbe and senseleasse.

The commodyte of reading the scriptures in the churche. Bucer.

M. Bucer upon the .19. to the Ephes. setteth forth the commodities of reading the scriptures in this maner. Rewling of the holy scriptures was appointed to this end, that both the phrase, and manner of speaking of the scripture, and the scripture it self, might be more knowen and more familiar to the people, when as they which did interprete the scriptures, could not finish one little part thereof in one whole yeare. In the meane time by the onely reading of the scriptures, the people were marueilously confirmed in the knowledge of all the pointes and doctrine of saluation. For they be in euery booke oftentimes repeated, and expounded with diuers wordes, that the people of that which followed might vnderstande many things, which in that that went before, they could not sometime perceiue: and by that meanes the iudgement of the people was confirmed in all pointes of religion, so that they were able to iudge of the interpretation of the scriptures, and of all doctrine whiche was taught them by their owne Curates and teachers, or by any other. And therfore in auncient Churches, this bare reading of the scriptures was greatly esteemed. Of reading of scriptures (God be thanked) it is very well appointed in the Churche of Englande. &c. Thus farre M. Bucer. Surely I muse[ll] what is ment by this your straunge kinde of doctrine, except you would haue the people through ignorance of the scriptures, to stande agaynste to this point, that they must only depende vpon the mouth of the Pastor.

Chap. 1. the. 4. Diuision.

T. C. Pag. 126. Lin. 14.

And although reading do helpe to nourish the fayth, which commeth by teaching, yet this is geuen to the preaching, κατ' ἐξοχὴν that is by excellency, and by that it is the excellentest and most ordinary meanes to worke by in the hearers of the heauenly doctrine, and sacramentes, how preaching in the consideration of the making of the worke, and of Gods holy ordinance, and commaundement, how preaching in deede doth nourish and strengthen fayth, and yet may it not therefore in effecte be compared to the preaching of the worde of God.

Fo. Whitgifte.

Reading both not only nourishe fayth, but ingendreth faith also.

Reading of the scriptures both not only nourishe fayth, but ingendreth faith also: as I haue proued in my Answere to the Admonition, both by the scriptures and other learned writers. If it were otherwyse, then were the power of perswasion to be ascribed to the preacher and manner of teaching, not to the worde whiche is against that saying of Christe, *Scrutamini scripturas. &c.* Searche the scriptures, for in them you thinke to haue eternall life. &c. and of the Apostle, The whole scripture is geuen by inspiration of God, and is profitable to teache, to improue, to correct, and to instruct in righteousnes, that the man of God may be absolute &c.

Iohn. 5.

2. Tim. 3.

Preaching the most ordinary meanes: and why.

I denie not but that preaching is the moste ordinary and vsuall meanes, that God vseth to worke by in the heartes of the hearers, because the people be for the most part ignorant, and dull of vnderstanding, and therfore haue nede of schoolemaisters, & teachers to open and declare the scriptures vnto them, and to deale with them according to their capacitie: but this doth nothing derogate from the might and power of the worde of God being read of them, or to them that vnderstande it, & set their heart vpon it. If reading were so simple a thing and so litle profitable as you would make it, why was the Gospell committed to writting? why is it thought so expedient to haue it in a toung knowen to the people? why do men printe their sermons, which they haue preached? why did God by sondry commaundes the same to be read? why did the Prophets Jeremy bydd Baruch to wrytte out his sermons, and so reade them to the people?

Do you

Reading of scriptures.

Do you thinke that there commeth no more knowledge or profit by reading the scriptures, than doth by beholding of Gods creatures? Then let us haue Images againe, that they may be lay mens bookes, as the Papistes call them: and let vs attribute as much to the externall and visible creatures, as they do to the reading of the externall worde of God, wherein you agree with them, for any thing that I yet see.

Chap. 1. the. 5. Diuision.

T.C. Pag. 26. lin. 20.

I will not heere stay the speech of God preached by the mere voice, and the more effectuall it is, when it is read: for it is not to be questioned, but the preaching of the worde is a liuing up of our Sauiour Christ, like vnto the lifting vp of a banner, as the Serpent was lift vp by the Israelites in the wildernesse. As therefore that which is lifted vp aboue, is better and subiect to more of a greater compasse, than when it standeth as vpright vpon the grounde, or in some valley or some low place: so the preaching of the gospell doth often sooner, and easilyer, stir the truth thereof vnto the fayth, (which is the eye of the hearer) than when it is read.

Ioh. 3.

Io. Whitgifte.

Where is there any such comparison in that three Chapter of Iohn? If you meane these words, *Et sicut Moses exaltauit serpentem in deserto, &c. As Moses lifted vp the Serpent in the wildernesse, &c.* as you can inuente no other, then I thinke you were not well aduised to alleage that for your purpose, when you abused them to this purpose, to proue that the worde of God is more effectuall when it is preached, than when it is read. Surely if you fetch your similitudes so farre, and imagine that which was neuer ment, and make the scripture a rule of wax as the papists do, you may conclude what you list. For how hangeth this together: No man ascendeth vp into heauen, but he that discended downe from heauen, the sonne of man which is in heauen. *Ergo* fayth commeth by preaching of the worde of God, and not by reading of it? Do this. As Moses lifted vp the Serpent in the desert, so must the sonne of man be lifted vp, that all that beleeue in him &c: Therefore the worde of God hath more force when it is preached, than when it is read. This geare is to ridiculous for me. I cannot tarry to stand at euery point with you, and to examine this text to a hayre: but in that place, Christ foretelleth of his death and passion, whereof the lifting vp of the Serpent in the wildernesse was a figure. And although I am not ignorant that some do allegorize vpon this place, saying that Christ is lifted vp, by the preaching of the Gospell, yet that maketh nothing against me, who no where denie this kind of preaching. And it is a verie harde collection to say: Christ is lifted vp by preaching, therefore preaching setteth him vp on the grounde, as though by reading the Gospell, Christ is not also lifted vp, and made manifest vnto the eyes of the faythfull.

Iohn. 3.

Num. 21.

Chap. 1. the. 6. Diuision.

T.C. Pag. 126. in the middest.

It is called also a sworde & speare, and therefore as the sworde being brought into vse, smyteth sweetlie, and stronger than when they be sodenly taken vp: so the worde by interpretation being handled and vsed, conueyeth a sweeter and stronger wounde into the heart, than when it is by reading onely vttered, and before the same also may be vsed as a meane to worke the feeling of the wounde of God, for as when the wounde is cut and searched, it doth more paine: so likewise it is in preaching and reading.

1. Cor. 2.

2. Tim. 2.

Fo. Whitgifte.

Saint Paule speaking of diuerse sortes of the ministers of the worde, sayth thus. 2.Cor.2. For we are vnto God the swete sauour of Christ in them that are saued &c. and 2. Tim. 2. Timothe he admonisheth to rule the worde of truth rightly, that is prudently, and according to the capacitie of the hearers. What conclude you of this? Do what one worde is there in eyther of those places that derogateth any thing from reading? Do you thinke that the praxis of preaching, is the dispraxis of reading? As though they were one contrarie to an other, and not rather both of them most profitable. Is not the worde of God when it is read, a sweete sauour? Is there not prudencie and discretion required in reading the Scriptures? Surely I am sorie that the Papists shall haue so iust occasion to iest at your so abrupt alleaging of the Scriptures; and that they shall be animated by this ridiculous application of the same, by iests and such like pretious allegations of yours.

Chap. 1. the. 7. Diuision.

T.C. Pag. 116. somewhat past the midst.

And that which is brought by the Authours of the Admonition, and so stronglie hurled awaye of M. Doctor, that Saint Paule compareth the preaching vnto planting and watering, in a place (e) notable place to proue that there is no saluation without preaching. For as the husbande man receyueth no fruite, vnlesse he both plante, and water that which is planted: So is there in no saluation to be looked for, where there is no preaching. It may be that God doth sometymes worke sayth by reading onely, especially where preaching cannot be, as in the holie Sacrifice without receiuing by a wonderfull worke of his holie Spirit: but the ordinarie meanes whereby God regularly doth vse to worke by the worde of God, is preaching. And therefore Salomon sayth, Prou. 29. where prophecie, (which is not a bare reading, but an opposition and application of one Scripture to another, that the people perish.

(e) Surely you will make answerable application.

1. Cor. 3.

Fo. Whitgifte.

1. Cor. 3. ver. 6. Saint Paule sayth, I haue planted, Apollos watered, but God gaue the increase. Ergo there is no saluation without preaching: is not this good stuffe, and a strong argument to builde a matter of saluation vppon? Saint Paule there declareth, that the preaching of the worde is not effectuall, except God gaue the increase, and that we ought not to attribute our saluation to the ministers of the worde but onely to God. He maketh no comparison betwixt reading and preaching, neyther is there any thing there spoken, eyther of tilling, or watering, which may not also be applyed to attentiue and diligent reading. If your inuention of quoting Scriptures, some tymes for the matter, sometymes for the phrase, serue at any tyme to excuse the insufficiencie of the Authours of the Admonition, it must eyther serue now or neuer: else I vnderstande not to what purpose it can be alleaged. It may be that God doth not onely worke sayth by reading, but it is commonly so, especially in such as reade with vnderstanding. And yet this derogateth nothing from preaching, for God worketh by both.

Prouer. 29. Salomon sayeth, That where there is no vision the people decay. And most true it is. For where there is no true doctrine, nor saythfull Ministers to preache the same, there the people must needes decay in Godlinesse, and true knowledge: but this derogateth nothing from reading.

Both reading and preaching be necessarie in the Churche, and most profitable, the commendation of the one doth not take any thing from the other. But preaching doth profit more than reading doth, because it is more apt for the ignorant & vnlearned: & if in this respect you preferre preaching to reading, because it doth more cōmōly profit, & serueth more to ỹ instructiō of those which are ignorāt, because it more

Preaching profiteth more than reading, and why?

plainly

plainly expresseth the meaning of the Scripture and applyeth the same, then haue you also bestowed a great tyme in proouing that which is not denyed of any, whiche fault you founde with me before (though vniustly) euen in this treatise. But we may not make so light of reading, whereby so many haue come to the knowledge of the truth, whereby also dayly mo are conuerted, euen such as very seldome or neuer heare the worde preached: both preaching therefore and reading be meanes whereby God doth call to saluation those that be his, he vseth them both, layrnly and generally as it pleaseth him, and where the one is gaynlikely required, there is the other neuer refused.

Reading of scriptures.

Many conuerted by reading.

Chap. 1. the 8. Diuision.

T.C. Page. 126. towards the ende, and Sect. vlt.

It is true, the worde both preached and read is all one, as the fire couered with ashes is the same when it is discouered. But (1) as when the fyre is stirred vp and discouered it giueth more heate, than when it is not: so the worde of God by preaching and interpreting (as it were) stirred vp and discouered maketh greater flame in the hearers of the heauenly, than when it is read. The reason wherof is not in the worde, which is all one read and preached, but in vs that be readers to whom it pleaseth God more effectually to worke by the one, than by the other, thereby approoning and authorizing that meanes and worke, whiche he especially ordeyned for vs to be saued by.

(1) This shall make nothing for the Papistes.

Of infinite examples take one of the Eunuch, which although he had heard of Philippe and Actes, 8. returning home, from reasoning of the Prophete Esay, yet he knewe not howe Philippe came and preached vnto him, whereof I neither see any relation or ground of the scriptures (whiche is very probable) nor yet to strengthen the handes of the Papistes, which so enuy the reading of the Scriptures, obiecte the perpetuall and particular of the Scriptures, as Apollos learned both more diligently, and more perfectly the Baptisme of Iohn: but that it may appeare more a trifle and a palpable errour then it is, that the reading of the Scripture should be as effectuall as the preaching of it, which God hath appointed to be the especiall and singular meanes, to saue those whom he hath appointed to saluation.

Fo. Whitgifte.

What is this els but together with the Papistes to condemne the Scriptures of obscuritie: as though all things necessarie to saluation were not plainly and clearely expressed in them? I graunt you that euerie man vnderstandeth them not, for it is the spirite of God that openeth the heart of man, hath to vnderstande the Scriptures read and preached: and to him that vnderstandeth them, they are as hole and as light[e]some read as preached; neyther shall you euer bee able to proue the contrarie. And the places that you haue hitherto alleaged, being so farre from the purpose, conuince you of a marueilous great fancifulnesse of prooфes.

T.C. ioyneth with the Papistes.

One example of infinite, is as fewe as may bee. But if that one make not for your purpose, then must you be faine to seeke some other, seeing you haue such store. The Eunuche did not vnderstande the Scripture, that he read, as it appeareth in the same place of the Actes: but I speake of suche as vnderstande that which they reade, and therefore this place is fully answered. Neyther doe I speake of suche in the commendation of reading, to dispraise in any respect, the necessitie and vtilitie of preaching. But neyther you, nor the Authours of the Admonition can auoyde the strengthening the handes of the Papistes in their erroneous opinions, not onely of the hardnesse and difficultie, but also of the vnprofitablenesse of the Scriptures. Howe palpable an errour it is that I defende, may appeare by your weighty reasons against it, and your learned answere to those prooфes that I haue brought for it.

Chap.

Chap. 1. the. 9. Diuision.

T. C. Pag. 127. Lin. 3.

And although this be verie grosse, yet in the 163. page, where he goeth about to shewe the profit of reading the Scriptures in the Church, he is yet more absurde. For there he sayeth that it may be that some men be more edified by the simple reading of the Scriptures, than by Sermons. In deede if a man sleepe the Sermon time, and wake the reading time, as he otherwhile deafe at the one, and attentiue and heedie at the other. I will not denie but he may be more edified at the simple reading, than at the Sermon, vnlesse it be in this and such like case. I knowe not howe it may be true that M. Doctor sayth. And indeede it is as much to say that it may be, that the meanes that God hath ordeyned to be the fittest and meetest, to call men to saluation, is not the fittest and meetest meanes, which a man should be not once so much as thinke of, without trembling and shaking euery ioynt of him.

Io. Whitgifte.

As absurde as it is, Musculus doth affirme it in his common places. *tit. de Lectio. sacræ script.* And as his sayings I repoꝛt it in mine answeres: beleeuing it to be moste true. And therefoꝛe (if your malice had not beene wholy bent against me) you should haue ascribed this absurditie to him, oꝛ at least haue deuided it betweꝛt us, and so my backe should haue beene somewhat eased of the burden of absurdityes, wherewith you would so gladly ouerchaꝛge me.

God vseth reading as a meanes aswell as preaching.

God woꝛketh by reading the Scriptures as well as he doth by preaching, and vseth that also as a meanes to call men to saluation. Read Augustine lib. 22. cap. 11. and you shall se that God vsed reading as a meanes to conuert him. And surely I marueil that you professing the Gospell, can suffeꝛ so trembling and shaking speeche so baldly of reading the woꝛde of God, being a thing so precious, and so singular a meanes of our saluation: but foꝛ the thing it selfe, I referre it to the iudgement of those, that haue not dꝛunke so deepely of the cuppe of contention as you haue, whither it may not sometymes so happen. Oꝛ whither they which are quietly affected may not receyue more edifying by the simple reading of the Scriptures which they vnderstande, than by the Sermons of diuerse contentious preachers, whose hote and bitter inuectiues, (which sauour more of malice, than of loue: of contention, than of peace the fruite of the Gospell) may harde in the heartes of those that are studious of peace, and quietly minded, some suspition of the truth of their doctrine. Oꝛ lastly, whither some misdoubting the truth of the doctrine of the preachers of the Gospell, and conceyuing a preiudicate opinion against them (as diuers of papistes doe) may not be more edifyed, by diligent reading of the Scriptures, of whose authoꝛitie they doe not doubt, than by hearing of the preacher, whose woꝛdes they doe either mistrust, oꝛ not regarde, by reason of theyr preiudicate opinion against all preachers: and in the same perceyuing by reading of the Scriptures the truth of their doctrine, may be thereby established, which were not by the Sermons vnto moued. And foꝛ this cause Christ sayde. Iohn. 5. Search the Scriptures. &c.

Reading sometime profiteth more than preaching.

Iohn. 5.

That Reading is Preaching.

Chap. 2. the. 1. Diuision.

T. C. Pag. 127. Lin. 13.

And nowe I thinke by this time M. Doctor knoweth his answere to his seconde question, which is whether reading be not preaching. And it thus be not sufficient that I haue sayde. I bidde him aske his gladly of him. (*) Whether all Readers be Preachers, and whether whosoeuer readeth, preacheth, foꝛ if it be true (which he sayth) that reading is preaching, then that is likewise true that all those which reade, preache, and so a childe of. 4. oꝛ. 5. yeares olde, is able to preach, bycause he is able to reade.

(*) A mere cauil.

Io. Whitgifte.

Io. Whitgifte.

I know no aunswere in deede, such as it is: but it is much more for a Popish Sir Iohn, then for a professour of the Gospell. If preaching be taken generally for How reading is preaching.
euerie kinde of instructing or teaching by the worde of God, as it is Act. 10. then is reading preaching. But if it be taken in the vsuall signification, for him that interpreteth the Scripture, teacheth, and exhorteth in the Congregation, by discoursing vpon the scriptures, and applying them as occasion serueth, then it is not so: and yet no lesse profitable to edifying, to such as vnderstande that which is read, than preaching. To reade the Scriptures is not to preach, or teache, in respect of him that readeth, but in the respect of Gods spirite, whiche thereby worketh knowledge in the heart of the Reader or Hearer. For we must thinke it to be true that Chrisostom sayth. When we reade the Scripture God speaketh vnto vs: and in this sense a childe may read, may preach, that is, God by his worde read of a childe, may, and doth oftentimes teach vs. And herevnto we haue (God be thanked) many examples in England, of those which being not able to reade themselues, by the meanes of their children reading to them at home, receyue instruction and edifying. And if you had bene disposed to haue called to remembrance, that which you say you haue so diligently read in Master Foxe, you might haue knowne that Maiestie in the beginning came to the light of the Gospell onely by reading, and hearing the newe Testament in English read: which I am sure you will confesse to haue bene to them a preaching and instruction.

Chap. 2. the. 2. Diuision.

Admonition.

By the worde of God it is an office of preaching, they make it an office of reading.

Answvere to the Admonition. Pag. 139. Sect. 1.

But where doth the booke make the ministerie an office of reading onely? Or what contrarietie is there betwixt reading and preaching? May what difference is there betwixt them? If a man A written sermon is preaching.
shoulde write his Sermon, and reade it in the booke to his flocke, doth he not preach? Is there no Sermons but such as be sayde without booke? I thinke to preache the Gospell is to teache and instruct the people in fayth and good maners, be it by writing, reading or speaking without booke: and I am sure the spirite of God, doth worke as effectually by the one of these wayes, as it doth by the other. Did not Saint Paule preache to the Romaines when he writte to them? Was not the reading of Deuteronome to the people a preaching? 2. Reg. 23. Will you so scornefully and so contemptuously speake of the reading of Scripture, being a thing so frutefull and profitable?

T. C. Pag. 117. Lin. 18.

And least he shoulde seeme to be thus craftily aduised, without some reason in the. 150. Page, he asketh whether (if a man writte his Sermon and after reade it in the booke) that reading be preaching. Here is hard shift, what if I graunte that it is preaching, yet I denie that therefore he that readeth an other mannes Sermon preacheth: and further. I say, that if there be any such, as being able to preache for his knowledge, yet for fault either of vtterance or memorie, am not doe it, but by reading that whiche hee hath written: It is not conuenient that hee shoulde bee a Minister in the Churche. For Saint Paule doth not require onely, that the Bishoppe or Minister shoulde be learned in the mysteries of the Gospell, and fashion out as is 1. Tim. 3.

able

able to set downe in writyng in his studie, the sense of the Scripture, but one whiche is apt and fitte to teache. And the Prophete Malachie sheweth, that he must haue the lawe, not in his papers, but in his lippes, noting thereby that it is necessarie to haue the gift of utterance: And Esay the Prophete saying that God hath giuen him the tongue of the learned, doth thereby declare, that it is not sufficient that he be well instructed in the mysteries of saluation, but that he haue also the gift of utterance. Mal. 2. Esay. 50.

Fo. Whitgifte.

And why doth not he which readeth an other mans Sermon preache, as well as he doth when he readeth his owne? What if he pronounce another mans Sermon in the Pulpit without booke, doth he not preache, because it is not his owne? I do not speake this to defende any such ignorant pastor, that thinkes nede is to depende vpon other mens labours: I doe but put a case. It may be that a learned pastor hauing both memorie and utterance, sometime vpon occasion may reade a Sermon. And I nothing doubt, but in so doing he preacheth. And surely he shall the more redily haue the lawe in his lippes, if he haue it first in his Papers. And yet if he reade, he must vse his lippes. Ieremie the Prophete as it appeareth in the 36. Chapter, was commaunded to write that which the Lord had commaunded him to say to the people of Iuda, and of Ierusalem, and to cause it to be read vnto them, and so it was in the open congregation, and in the house of the Lorde, in the hearing of all the people. And so did Baruch in like maner write that which he had to say to Iechonia, and to all the people, and read the same in the open congregation Bar. 1. and surely both these bookes were Sermons. Ier. 36. Bar. 1.

Chap. 2. the. 3. Diuision.

T.C. Page. 127. about the middest.

Afterward M. Doctor asketh whether S. Paule did not preach to the Romaines, when he wrote vnto them. No forsooth, his writing to the Romaines, was no more preaching than S. Rom. 1. Paules hande, or his pen, which were his instruments to write with, were his tongue, or his lippes, or any other parte, which were his instruments to speake with. But S. Paule himselfe seeking to the Romaines, putteth a difference betweene his writyng his preaching, when although he wrote vnto them, yet he accounteth himselfe that he could not come to preach vnto them, saying, that he was redie, as much as lay in him to preach vnto them.

Fo. Whitgifte.

Forsooth and I thinke verely, that the same Epistle did them more good, and wrought more with them, than if the selfe same matter, had beene preached vnto them, and not written. And if you will but perule the 15. and 16. vers. of the 15. Chapter of that Epistle, I thinke that you shall heare the Apostle call this written Epistle in effect, preaching. I do not perceyue that in the first Chapter of this Epistle, he maketh any such difference betweene his writyng vnto them, and his preaching. If you meane the 15. verse, he therein onely signifieth, that in maner as lyeth in him, he is redie personally to preach the Gospell among them, as well as he doth it now by his letters: and therefore to say that this his writyng is no more preaching than his hande or his pen, was his tongue or his lippes, is a proper iest, but not so apt for the purpose, nor so fitte for your person. A mans minde is commonly much better expressed by writyng than by worde, and that which is written continueth.

Chap. 2. the. 4. Diuision.

T.C. Pag. 127. somewhat past the middest.

But saieth he was not the reading of Deuteronomie preaching? No more than the reading of

of Eyes. Here be good proofes. It is generally denied that reading is preaching, and M. Doctor without any proofe, taketh it for graunted, that the reading of Deuteronomie is preaching, al men see how pitifull reasons these be.

Io. Whitgifte.

And why then did God by Moses Deut. 31. commaunde the Priestes and Leuites, that they should reade The wordes of this lawe before all Israell, that they might heare it and learne, and feare the Lorde God, and keepe and obserue all the wordes of the lawe? Why did Iosiah after he had founde this booke, cause it to be read, before all the people? if reading had not bene effectuall, and of as great force to persuade as preaching, that is, if reading in effect had not bene preaching. If the eight chapter of Nehemias be well considered, and the true meaning of the 4. and 7. verses, according to learned and godly interpreters weyghed and pondered, this controuersie will soone be at an ende, & it will there appeare in expresse wordes, that reading is preaching. Deut. 31. Nehem. 8.

These pitifull reasons so disquiet your patience, that it woulde pitie a man to see how of a diuine, you are become a scornefull iester.

Chap. 2. the. 5. Diuision.

Answvere to the Admonition. Pag. 162. Sect. 2.

Act. 15. it is thus written: For Moses of old tyme hath in euery citie them that preach him, seyng he is read in the Synagogues euery Sabboth day. Where he also seemeth to call reading preaching.

T. C. Pag. 117. Towardes the ende.

And in the 162. page he alleageth that in the 15. of the Actes. M. Luke seemeth to meane by readyng preaching. But what reason is this? Vpon a (e) seeming and coniecture, to be proued so certainely, and vnbeholdenly, that reading is preaching, and then there is no one letter nor sillable that vpholdeth any suche coniecture. For M. James saieth that Moses (meaning the lawe) read euery Sabboth throughout euery towne in the Synagogues, were also preached, or they that preached it, seeing both the one & the other was vsed in all the Churches amongst the people of God: that alwayes, when they mette vpon the Sabboth daye, they had the Scriptures first read, and then preached of and expounded. Which is that the Authours of the Admonition be desirous therefore complayne, for that after readyng followeth no preaching. Which any indifferent man may easily vnderstande, by that that they saye: In the olde tyme the worde was preached, nowe it is supposed to be sufficient if it be read.

(e) If your [illegible] meanings and coniectures were taken away, there would [illegible] few reasons left.

Io. Whitgifte.

Surely the place of it selfe is euident, neyther can I reade any interpreter, that doth otherwise vnderstand it, than of reading, & the occasion of vttering these wordes inforceth the same. For M. James doth vse this for a reason, why the ceremonies of the lawe could not by any meanes be abolished among the Iewes, because Moses was of so great authoritie with them, beyng read euery Sabboth day in their Churches. Therefore hauing the wordes of the Scripture with me, I must rest in my opinion, vntill I heare some proofe or authoritie to the contrarie. Howbeit the weight of the cause lieth not vpon this text, this is but one reason among others.

Chap. 2. the. 6. Diuision.

T. C. Pag. 117. Sect. vlt.

But M. Doctor heareth with his left eare, and readeth with his left eye, as though his right eye were pulled out, or his right eare cut of. For otherwise, the other wordes which they bring in this matter, might easily haue bene expounded, by the argument and matter whiche they handle.

Io. Whitgifte.

Now doth it then happen that you haue not salued the matter, by setting downe theyr wordes, and declaring how I haue mistaken them: seyng you haue omitted that, men may well thinke that this is not vttered of you in good earnest. Now that you haue sayde all in this matter, you must giue me leaue, to let the Reader vnderstande, what you haue lefte vntouched in my booke concerning the same, whether it be bycause you consent vnto it, or that you cannot answere it, I referre to his discretion.

¶ The profite of Reading Scriptures in the Churche.

Chap. 3. the. 1. Diuision.

Answvere to the Admonition. Pag. 90. Sect. 5. 6. & Pag. 91. Sect. 2. 3.

Isidorus. Tertul. in Apologet.

Isidorus sayth that reading bringeth great profit to the hearers. Tertullian sayth, when we come togither to the reading of the holy Scriptures, we feede our fayth with those heauenly voyces, we rayse vp our affiance we fasten our hope. And agayne he calleth the reading of the Scriptures, the feeding of our fayth. But what

Hardinges opinion of reading Scripture

nede I speake any more of a matter so manifest? you flatly ioyne

Part. 3. and in the 15. Artic. of the Replie.

with the Papiste in this, for in the confutation of the Apologie of the Church of England, M. Harding calleth reading of the Scriptures to the people in the Churche, a spirituall dumbnesse, and a thing vnprofitable, &c. That to reade the Scriptures in the Churche is no newe thing, but most auncient, and grounded vpon Gods worde, it is manifest by that which is written in the. 4. of Luke, where the Euangelist sayeth,

Luc. 4.

that Christe on the Sabboth daye, going into the Synagogue according to his accustomed manner, rose vp to read, and there was deliuered vnto him the booke of the Prophete Esay, and as soone as he opened the booke, he founde the place where it was written. *Spiritus Domini super me. &c.* The spirite of the Lorde vpon me, &c. Like wise in the thirtenth of the Actes, we reade that Paule and other of his company, beyng in the Synagogue on the Sabboth day, was sent vnto by the

Act. 13.

rulers of the Synagogue, *Post lectionem legis & Prophetarum.* After the reading of the lawe and the Prophetes. To knowe if they would make any exhortation to the people.

Iustinus Martyr.

Iustinus Martyr *Apolog. 2. pro Christianis*, sayth, that in his time the manner was, on the Sabboth day when the people were gathered togither, to haue the scriptures read in the publike congregation, and in the time of publike prayer, for the space of one whole hower.

Origen.

Origen writing vpon Iosua Homil. 15. sayeth, that the bookes of the olde Testament were deliuered by the Apostles to be read in the Churches.

Cyprian.

Cyprian lib. 2. Epist. 5. sayeth. The Reader soundeth out the high and heauenly wordes: he readeth out the Gospell of Christe. &c.

Chrysostome

Chryſoſtome vpon the Actes Homil.19. The miniſter and common miniſter ſtandeth vp, and crieth vvith a lovvde voyce, ſaying: Keepe ſilence, after that the Reader beginneth the prophesie of Eſay. Auguſtine ſpeaking to the people, ſayeth: Yee heard vvhen the Goſpell vvas read. Ye heard erevvhyle, vvhen it vvas read, if ye gaue eare to the reading, dearely beloued vve haue heard in the leſſon that hath bene read. tures. *Chryſoſtome.* *Auguſtine.*

Admonition.

For reading miniſters vievv theſe places. Mala.2.7. Eſay.56.10 Zach.11.15 Mat.15.14 2.Tim.3.3

(d) And that this is not the feeding that Chriſte ſpake of, the Scriptures are playne. (d) Reading is not feeding, but it is as euill as playing vpon a ſtage, and worſe too: for players get learne their partes without booke, and theſe a maynie of them can ſcarcely read within booke. Theſe are cumpte leeders (e) darke eyes (f) ill workemen to haſten in the Lordes haruell, (g) meſſengers that can not eat, (h) Prophets that can not declare the will of the Lord, (i) vnſauerie ſalt, (k) blind guides, (l) ſleepie watchmen, (m) vntruſtie diſpenſers of Gods ſecretes, (n) euill benders of the worde, (o) weake to withſtande the aduerſarie, (p) not able to confute: And to conclude, ſo farre from making the man of God perfect to all good workes, that rather the quite contrarie may be confirmed.

c Math.6.22 f Math.9.38 Philip.3. g Luc.14.17 h Mat.23.34 i Math.5.13 k Mat.15.14 l Eſay.56.10 m 2.Cor.4.1. Luk.16.1. &c. n 2.Tim.2.15 o Titus.1.9. p 2.Ti.3.15. 16.

Anſvvere to the Admonition. Pag.161. Sect.2.3.

For reading miniſters you bid vs vievve theſe places. Mala.2. verſ.7. Eſay.56.10. Zachar.11.15. Matth.15.14. 1.Timoth.3.3. **The Prophete Malachie in the ſeconde chapter, and ſeuenth verſe, ſayeth on this ſorte:** For the Prieſtes lippes ſhoulde preſerue knovvledge, and they ſhoulde ſeeke the lavve at his mouthe. For he is the meſſenger of the Lord of hoſtes. **In vvhiche vvordes the Prophete doth ſignifie, that the Prieſtes ought to be learned in the lavve and able to inſtruct, vvhich no man denieth, and if there be any crepte into the miniſterie, vvhiche are not able ſo to do, it is to be aſcribed, eyther to the negligence of the Biſhop, and ſuch as haue to do therein, or to the neceſſitie of the tyme. Vve here is nothing ſpoken agaynſt reading, for any thing that I can gather: and if any man ſhoulde come vnto me, and demaunde of me, any queſtion touching the lavve of God, I thinke I ſhoulde better ſatiſfie him, if I did reade the vvordes of the lavve vnto him, than if I ſhould make a long tedious diſcourſe of myne owne, to litle or no purpoſe. It is the vvorde it ſelfe that pearceth and moueth the conſcience.** Reading is profitable.

I ſpeake not this agaynſt interpreting of the Scriptures, or preaching (for I know they be both neceſſary) but agaynſt ſuch as be enimies to the reading of them. Pag.162.Sect. 1.2.

The places in the.56. of Eſay, and in the eleuenth of Zacharie, tende to the ſame purpoſe, they all ſpeake agaynſt ignorant, fooliſh, ſlouthfull gouernours and paſtours; there is nothing in them that condemneth or diſalloweth reading of the Scriptures, or reading of Prayers: No more is there in the fifteenth of Matthew, nor.1.Timo.3. reade the places and you ſhal ſoone ſee, with how litle iudgement they be quoted agaynſt ſuch miniſters, as vſe to reade the ſcriptures and prayers to the people. If you had layde agaynſt dumbe & vnlearned miniſters, vvhe vvere theſe places, you had layde ſomething. For reading miniſters that is, for reading the Scriptures publikely in the church by miniſters, vvhe vvere you theſe places. For Reading miniſters. 1.Tim.4. 1.Tim.4. Til I come

giue attendance to readyng, to exhortation, to doctrine. In the whiche wordes as Muſculus ſayeth: *Exprimit ordinem Eccleſiaſticum, quo primùm ex ſacris Scripturis aliquid legebatur, deinde exhortatio & doctrina ſubijciebatur.* He expreſſeth the Eccleſiaſticall order, vvherein firſte there is ſome thing reade out of the Scriptures, then followveth exhortation and doctrine. Luke. 4.

Muſculus.

Chriſte read the ſcripture.

Where wee learne that Chriſte beyng at Nazareth, as his cuſtome was, wente into the Synagogue on the Saboth day, and ſtoode vp to reade. &c.

Pag. 163. Lin. 2. & Sect. 1. 2. 3. 4.

And yet you ſaye, Reading is not feedyng, but it is as euill as playing vpon a ſtage, and vvorſe to, for players yet learne theyr partes vvithout booke and theſe a many of them, can ſcarcely reade vvithin booke.

Reading is feeding. *Muſculus.*

That reading is feedyng, Muſculus giueth theſe reaſons: Firſte, bycauſe it maketh the people experte and cunning, in the Scriptures, ſo that they can not be ſo eaſily deceyued with falſe teachers. And therefore *Ioſephus Lib. 2. contra Appion.* ſpeakyng of this commoditie of hauing the Scriptures read, ſayeth on this ſoyte: *In vnaquaque ſeptimana ad legem audiendam conueniunt vniuerſi. Noſtrorum quilibet de legibus interrogatus, facilius quam nomen ſuum recitat. vniuerſas quippe mox à primo ſenſu diſcentes in animo velut inſcriptas habemus.* Euery vveeke all the people come togither to heare the Lavve. Euery one of vs demaunded any queſtion of the lavve, can anſvvere readily, as he can tell his ovvne name. For vvee learnyng the lavve euen from our youth, haue it, as it vvere vvritten in our memorie.

Secondly the publike reading of the Scripture, is good for ſuch as can not reade themſelues: to ſuche likewiſe as can reade, but yet haue not the bookes of the holy Scripture at home in their houſes.

Thirdly, it maketh the people better to vnderſtande the Sermons preached vnto them: bycauſe through the continuall hearing of the Scriptures read, they be acquainted with the wordes and phrases of the ſame.

Laſt of all, it may be that ſome men be more edified by the ſimple reading of the ſcriptures, than by ſermons.

Admonition.

By this booke bare reading is (q) good tilling, and ſingle ſeruice ſaying is excellent (r) buylding, and he is thetherde good inough, that can, as popiſh Prieſtes could, out of their Portiues ſay ſayngly their diuine ſeruice.

(q) 1. Cor. 3. 6.
(r) 1. Cor. 3. 9.

Anſvvere to the Admonition. Pag. 165. Sect. vlt. & Pag. 166.

No godly mā miſliketh reading in the churche.

Here is much a do about bare reading and ſingle ſeruice ſaying: by like you lacke matter to make out your bolume, when you treate one thing ſo often. I tell you agayne, no honeſt, godly, or learned man, euer hitherto did or will diſallow readyng of the Scriptures in the Churche, or a preſcript order of Common prayers. Shew any learned mans iudgement to the contrary, ſhewe the example of any Chriſtian Churche of antiquitie, or of any late reformed Churche, vvherein there is not both reading of the Scriptures in the publike congregation, and a preſcripte order of Common prayers. Nay ſhew

Reading of Scriptures.

shewe any one sillable in the Scriptures to the contrary. As for your places alleaged out of the 1. Corinth. 3. vers. 5. And 1. Corinth. 3. vers. 9. The one to proue that by the booke bare readyng is good tilling, the other that by the same booke, single seruice saying is excellent buyldyng. &c. They shewe your intollerable audacitie (I will terme it no worse) in abusing the Scriptures. In that place to the Corinthes the Apostle sayeth thus. VVho is Paule then? vvho is Apollos? 1.Cor.3. But the mynisters by vvhome yee beleeued, and as the Lorde gaue to euery man. Howe can you gather hereof that by the Communion booke bare readyng is good tilling, or how can you hereof conclude (that which I thinke you meane) that the sole and onely reading of the Scriptures is not tilling, or that the Scriptures may not be read in the open congregation by the Minister? what sequele call you this? Paule and Apollos be the ministers by whome you beleeued, as the Lord gaue to euery man: Therfore the readyng of the Scriptures edifie not, or it is not lawfull for them to be read in the Churche by the Minister. You come to soone from the vniuersitie to haue any great skill in Logike: but belyke bycause there is mention made of tylling in the nexte verse of that chapter, therefore you quote it in the margent, milling onely the lyne: for this is your vsuall manner, if you haue but one worde in a texte whiche you ble in your booke, you quote the place, as though it made for your purpose. This is neyther playne nor wise dealyng.

Unskilfull Logicians:

The examples of suche as haue bene conuerted by readyng of the Scriptures, and hearyng of them read, be infinite. I know not wherevnto this your bitternesse agaynst readyng of the Scripture tendeth, excepte it be to confirme an other opinion of the Papistes, touching the obscuritie and darkenesse of the Scripture, or diuerse senses and vnderstanding of the same. If you ioyne both them in that also, then I haue to say vnto you with S. Augustine: *In his quæ apertè in Scripturis posita sunt inueniuntur illa omnia quæ continent fidē, moresq; viuēdi.* In those things that be playne and manifest in the Scriptures, are all such things conteyned, vvhich perteyne to fayth and good manners. And holy Hierom. in Psalme. 86. *Sicut scripserunt Apostoli, sic & ipse Dominus, hoc est, per Euangelia sua locutus est, vt non pauci intelligerent, sed vt omnes. Plato scripsit in scriptura, sed non scripsit populo sed paucis, vix enim intelligunt tres homines. Isti verò, hoc est, principes Ecclesiæ, & principes Christi non scripserunt paucis, sed vniuerso populo.* As the Apostles vvrite so did the Lorde, that is, he spake by his Gospels, not that a fevve, but that all might vnderstand. Plato vvrite, but he vvrite to fevv, not to the people, for scarse three do vnderstand him: these, that is the Apostles vvrite not to fevv, but to the vvhole people. But I thinke you doubt not of this matter.

Pag.168.Sect. 1.23.

Many conuerted by hearyng the scriptures read.

Augustin.

Hieronim.

If the readyng of the scriptures edifie not, what needed Chrysostome writing vpon the third to the Colossi. so earnestly exhorte the people to get them Bibles, or at the least the new Testament, to be as it were a continuall maister vnto them to instruct them?

Chrysostome exhorteth the people to get Bibles.

What needed the same Chrysostome Hom. 3. De Lazaro with suche vehement wordes, haue moued the people to reade the Scriptures, declaring not onely the commoditie of them, but the easinesse

Idem.

also to be vnderstoode? Is not this saying, both auncient and true, That when wee reade the Scriptures God talketh with vs: when wee pray then we talke with God? But touching this matter I referre you to that whiche I haue spoken before in the former parte of your Admonition. And also I beseech you take paynes to peruse the.15. Article of that notable Iewell, and worthy Bishop late of Sarisburie, wherein he of purpose intreateth of this matter against M. Harding.

Io. Whitgifte.

All this you haue lefte vnanswered, saue onely that you haue touched the lasse of Pudentius his reasons.

¶ Of Ministring and Preaching by Deacons. Tract.14.

The.1. Diuision.

Answere to the Admonition. Pag. 93. Sect. 2.

Philip deacon baptised.

We reade in the eight of the Actes, that Philip beyng a Deacon did Baptise.

T.C. Pag.128. Lin.1.

Of ministring of the sacraments in priuate places and by women, I haue spoken before: there remaineth therefore only in this section to speake of the Deacons, that they ought not to minister the Sacraments. Which although I haue done partly before, and partly at seuered seasons, when I shall speake that it appertayneth not to them to minister the Sacrame. and therefore not the Sacraments (being things the ministerie whereof ought not to be seuered) yet I saith in a worde answere those arguments, that M. Doctor bringeth for to proue, that they may minister the Sacraments, whereof the firste is, that Philip baptised. &c. of the Actes baptised. But I would gladly aske M. Doctor, how he is able to proue, that that was Philip the Deacon, and not rather Philip the Apostle, seyng that S. Luke when he speaketh of Philip that was the Deacon, speaketh of him, with that title & addition of Deaconship, and there is great doubt amongst writers, which Philip that was, that S. Luke mentioneth in the eight chapter of the Actes of the Apostles. But let it be that Philip that was the Deacon. I answere that he was no Deacon then, for the Church of Ierusalem wherof he was Deacon, being scattered, he could be no more Deacon of it, or distribute the mony that was collected for the poore of that Churche. And further I answere that he was afterwarde an Euangelist, and therefore preached not by vertue of his Deaconship, (whose calling is not to preach) but by that he was an Euangelist, whose office put vpon him a necessitie of preaching.

Io. Whitgifte.

Philip that baptised Samaria, was a Deacon.

In the beginning of that.8.chap. of the Actes. S. Luke declareth, that all the Apostles did still remayne at Ierusalem, wherefore it could not be Philip the Apostle which was now at Ierusalem: but it muste needes be Philip the Deacon that was dispersed with the rest & came to Samaria, where he now preaches & baptises. And of this iudgement is M. Caluine whose wordes vpon the same place & chapt. be these: Seing I like had before debated, that the Apostles did not stirre from Ierusalem, it is probable that one of the seuen Deacons, whose daughters also did Prophecie is here mentioned.

Caluine.

Geneua.

M. Geneua writing vpon the same place sayeth thus. This Philip was not the Apostle, but he whiche was reckened before among the Deacons, as the auncient Ecclesiasticall writers do with one consent testifie: especially Epiphanius wryting *De Simone & Simoniaca.* That this Philip was remayned Deacon, and that he was called an Euangelist, in respecte that he preached the Gospell though he were but a Deacon, it appeareth *Act.21.* Where S. Luke speaketh of him in this manner. And wee entring into the house of Philip the Euangelist, whiche was one of the seuen, &c.

Act.21.

And

And further, that he still remayned Deacon, although he was nowe departed from Ierusalem, M. Gualter declareth in the sight of the Actes, in these wordes: Although it was the office of Deacons to take charge of the common treasures of the Churche, and of the poore, yet was it heerewith permitted vnto them to take the office of preaching, if at any time necessitie required, as we haue hitherto seene in the example of Stephen. And peraduenture there was not so great neede of Deacons at Ierusalem, when the Churche was through persecution dispersed: and therefore they whiche before were stewardes of the Churche goodes, dyd giue them selues wholly to the ministerie of the worde. The wordes of Epiphanius, whome M. Gualter mentioneth, be these: For when Philip beeing a Deacon had not authoritie to lay on handes, that thereby he might giue the holy Ghost, &c. Whereby it is playne, that Philip being Deacon did baptise, though he had not authoritie *imponendi manus*, to lay on handes.

Gualter.

Epipha. de Simone & Simoniac.

Augustine also in his questions, speaking of Philip, sayth thus: *Et iterum multum differre inter Diaconum & Sacerdotem, liber approbat quem dictimus actus Apostolorum &c.* Agayne the booke, which we call the Actes of the Apostles, doth proue that a Deacon differeth muche from a Priest, for when they of Samaria beleeued the preaching of Philip the Deacon, they sent (sayth he) vnto them Peter and Iohn. &c.

Aug. in quæst. ex vtroq; test.

The seconde diuision.

T.C. Page. 128. Lin. 19. & Sect. 1.

After you say that Deacons are not permitted sayth he to celebrate the Lords supper, why then should they be suffered to minister baptisme? as if the one Sacrament were not as precious as the other. This is a miserable rending in sunder of those things whiche God hathe ioyned together, not onely to separate the ministery of the Sacraments from the worde, but also the ministery of one Sacrament from an other.

And what reason is there, that it shoulde be graunted vnto one that can not preache (being as they (a) call him a minister) to minister bothe the Sacraments, when as the same is not permitted vnto a Deacon (as they call him) whyche is able to preach? I doe not speake it, for that I would haue those whyche be seacons in deede, that is, whych haue charge to prouide for the poore of some congregation, should eyther preache or minister the Sacraments, but I say that it is agaynst all reason to permit the ministerie of the Sacraments to those whych can not preache, and to deny it to those whych are able to preache.

(a) Why do you accuse him for minister? the geare would be marked.

Io. Whitgifte.

I doe but in that poynte agree with the Scriptures, and all other writers, for the moste parte, bothe olde and newe, who teache that Deacons dyd preache the worde, and minister the Sacrament of Baptisme. But I can not reade in any auncient, where they ministred the Communion, and therefore I am bolde to speake as I haue learned out of the holy Scriptures, and other godly writers: neyther is this to reade in sunder eyther the Sacraments from the worde, or the Sacraments from them selues: but to keepe the order vsed in the Churche in the Apostles time, and since their time.

No man that is able to preache, being for his other qualities also meete, is debarred from ministring the Sacraments, if he be in the ministerie: but no man be he neuer so able in all respectes, may presume to take an office vpon him, whereunto he is not called. Therefore he that can not preache, and yet by the order of the Churche is admitted to minister the Sacraments, is a lawfull minister of the same: and he that can preache, excepte by order he be thereunto called, maye not intrude him selfe into any function of the ministerie. I haue also declared before, that euen from the beginning, the administration of the Sacramentes haue beene committed to some, to whome the preaching of the worde hathe not beene committed.

Tract. 6. & cap. 1. Tract. 9. cap. 1 diuis. 15.

The.3.diuision.

Admonition.

Touching Deacons though their names be remayning, yet is the office foully peruerted and burned vpside downe, for their duetie in the Primitiue Churche, was to (f) gather the almes diligently, and to distribute it faythfully: also for the sicke and impotent persons to prouide paynefully, hauing euer a diligent care, that the charitie of godly men were not wasted vpon loyterers (t) and idle vagabounds.

(f) Rom.11.8. (t) 2.Th.3.10

Answere to the Admonition. Pag.118.Sect.2.

It is true that in the primitiue Churche, the office of a Deacon was to collect and prouide for the poore, but not only, for it was also their office to preache, and to baptise. For Stephen and Philip beeing Deacons dyd preache the Gospell. Acts.6.7.8. And Philip dyd baptise the Eunuche. Act.8.

T.C.Pag.128.Sect.1.

In the.118.page, vnto the example of Philip he addeth S. Stephen, whyche was one of the Deacons, which he affirmeth to haue preached. But I deme it: for all that long oration which he hathin the seuenth of the Actes, is no sermon, but a defense of him selfe, against those accusations whych were layde against hym, as (*) M. Beza doth very learnedly and substantially proue in his annotations vpon those places of S. Stephens disputations and defense. Nowe to defende himselfe beeing accused, is lawfull not for the Deacons only, but for any other Christian, and we reade nothing that Stephen did there, either touching the defense of his cause, or the sharpe rebuking of the obstinate Pharisies and Priestes, but that the holy Martyrs of God which were no deacons nor ministers haue done with us, when they haue beene commented before their persecutors: and whereas he sayth, that Philip baptised, I haue shewed before by what authoritie he dyd it, that is, not in that he was a Deacon, but for that he was an Euangelist.

(*) No suche thing to be found in Beza his annotations.

Io.Whitgifte.

Stephen hys oration a sermon.

This is a harde and newe deuised shifte. You imagine (as I thinke) that you are in the Logike or Philosophy scholes, where you may feyne what distinctions you liste, but al will not serue. The accusations are conteyned in the.13.&.14. verse of the.6.chap. let the Reader compare his sermon with them, & iudge whether he spake in the way of preaching, or of defending himselfe. Although a man may make his Apologie in preaching, & answere accusations in a sermon: and surely that sharpe & seuere reprehension, that he concludeth with, beginning at the.51. verse, doth euidently declare that it was a sermon: Moreouer it was in the Synagogue which was called the Synagogue of the Libertines, &c. The ende of it was to proue true religion, and the true worshipping of God, to be affixed neither to the Temple, nor to external ceremonies, but to consist of fayth in God. And yet I do not deny but that Stephe also did vse this sermon as an answere to those matters, whereof he was accused: but he answered in the way of preaching, & not of pleading. And that doth M. Gualter directly affirme: for although he cal this an oration, & a defense, yet in the.8.chap. he proueth by this example of Stephen, that Deacõs were permitted togither with the charge of the goods of the Churche, and of the poore, to preache, as I haue shewed before. And the Authors of the Centuries, speaking of that time, say thus: It appeareth also out of the 6. & 8 of the Acts that Deacons did teach. And in the same booke & chap. Others were Deacons, whose office was to serue the tables at Ierusalem, so long as there was there a cõmunitie of goods. Act.6. notwithstãding it appeareth by Steuen, Act.6. & by Philip, Act.8 that they did teach & work myracles, & euery where in other Churches, the office of Deacons was to teach & minister.

Gualter.

Cent. 1. lib. 2. cap.7.

I can not finde in M. Beza his Annotatiõs any such thing, as you here affirme. Although it it were so, yet doth it not improue this to be a sermon: for then was the oration of Peters no sermõ. Act. 2. wherin he answered to those that accused the Apostles of drunkennesse: neyther can Paule be sayde to haue preached. Act. 24. If this be true that an Apologie may not be made by the way of preaching. If it be lawfull thus to inuent distinctions to shift off so manyfest examples of Scriptures, then it is an easy matter to shift off any thing that shall be propounded.

I haue

I haue proued by the Scripture it selfe, by Epiphanius, and by M. Goalter, and by the authors of the Centuries, that Philip being a Deacon dyd bothe baptise and preache, and you onely deny it, without eyther author or reason.

The.4. Diuision.

Answere to the Admonition. Pag.118. Sect.1.

Iustinus Martyr one of the moste auncient writers, in his seconde Apologie sayth, that in the administration of the Supper, Deacons did distribute the bread and the wine to the people. The same dothe M. Caluine affirme of Deacons in his Institutions. chap.19.

Deacons helped in the administration of the supper.

T.C. Page.128. Sect.1.2.3.

He addeth further out of Iustine Martyr, that the Deacons dyd distribute the bread and the wyne, in the administration of the Supper. Tully sayth in a certayne place, that it is as greate a poynt of wisedome in an aduocate, or pleader of causes, to holde back and to keepe close that which is hurtfull to hys cause, as it is to speake that which is profitable.

M. Doctor obserueth none of these poynts, for beesides that the things which he brought for the defense of the seruice booke, are suche, as they haue before appeared in seeking to defende it, he manifestly oppugneth it. For before he sayde, that the booke of seruice dothe not permit Deacons to minister the supper of the Lorde, and that by way of allowing of the booke, and here proueth that the Deacons dyd minister the sacrament of the Supper, and that also as a thyng whyche he dothe allowe of.

But to let that passe, I beseeche thee (good Reader) marke, what a (*) ministring of the Supper thys is, whiche Iustine maketh mention of, and note with what conscience M. Doctor handleth this cause. Iustine sayth, that after the Scriptures are read, and preached of, and prayers made, bread and wyne, and water was brought forth, and that the minister made prayers and thanksgiuing in the hearing of the people, (which is that whyche the Euangelistes call the blessing, and hath beene of later times called the consecration) and after that the people were partakers of them, that then thys being done, the Deacons doe carry of that which was left vnto those which were not present (for that corruption of sending the Communion vnto the houses was then in the Churche, against which I haue before spoken) now if to carry to a priuate house the bread and wyne whyche was blessed, or set aparte by prayers, and by obeying the institution of Christ by the minister, be to minister the sacrament of the Supper, then Serapions boy, of whome mention is made by Eusebius, ministred the sacrament. For Serapion beeing sicke, as Li.6.c.44 I haue before shewed, and sending hys boy to the minister for the sacrament, receyued the same at the handes of his boy, for that the minister beeing sicke, could not come hym selfe. So by M. Doctors reason Serapions boy ministred the sacrament.

(*) An vnfit & metre cauill.

Io. Whitgifte.

Where dothe M. Doctor saye that Deacons dyd minister the Lordes supper? set downe his wordes: Is there no ende of your falsifying and vntrue gathering? Let the Reader compare the wordes that I haue recited out of Iustinus Martyr with your collection, and then iudge of the honestie and sinceritie of your dealing. The Admonition so speaketh of Deacons as thoughe their office in the primitiue Church, had beene onely to gather, and to distribute almes. This I denye, and proue that Deacons dyd then also preache, baptise, and distribute the bread and the wyne in the administration of the Lordes Supper. I no where saye, neyther doe I beleeue that they dyd at any tyme minister the Lordes Supper, and you might haue vnderstoode, that to distribute the bread and wyne to the people in the administration of the Supper, is not to minister the Sacrament of the Supper. For these Deacons of whome Iustinus Martyr speaketh, yea and Serapions boy also dyd the one, but they dyd not the other: and therefore the spirite of cauilling hathe driuen you to thys surmise.

The

The.5.Diuision.

T.C.Pag.129.Lin.11.

Many wordes bestowed in the confutation of that whyche is not affirmed.

A man would not thinke, that one that hath beene the Queenes Maiesties publike professor of diuinitie in Cambridge, should not know to distinguish, & put a difference betweene ministring the sacrament, & helping to distribute the bread & the cuppe of the sacrament. And if M. Doctor could not learne this in bookes, yet he might haue eyther seene it, or at least heard tell of it, in all reformed Churches almost, where the Deacons do assist the minister in helping of him to distribute the cup, and in some places also the bread, for the quicker and speedier dispatche of the people, beeing so many in number, that if they should at receyue the bread & the cup at the ministers hand, they should not make an end in eyght hours, which by that assistance may be finished in two, whych is that that M. Calaine sayth. For he sayth, the deacons did reach the cup, & maketh no mention of the bread. And if this be to minister the sacrament, then they that cut the loaues in peeces, they that fetch wine for the supper, they that poure it foorth from greater bellels into glasses & cuppes, or whosoeuer ayderh any thing in this action, doe minister the sacrament, than the whych thing there can be nothing more ridiculous.

Io. Whitgifte.

A man would not haue thought, that one which hath ambitiously desired to be the Queenes Maiesties diuinitie reader, & yet pretendeth such puritie & simplicitie, would vpon any occasion (muche lesse of none) vse suche contemptuous & deriding speeches towards one not so muche his inferiour. But I passe all ouer quietly, desiring only the Reader to take these & such like notes of your mortification, modestie, & playne dealing. And marke I pray you, howe many wordes he spendeth in this place to confute me, which speake no otherwise than he would haue me to speake. Surely it is very like that (when you were answering this parte) the olde griefe conceyued for missing the diuinitie Lecture came into your minde, & so much ouercame you, that you could not vnderstande what I had sayd: otherwise it could not haue beene possible that a man in his right wittes should so farre haue beene ouershot. For marke my saying that you confute, and you shall finde it to differ very little in wordes, but in effecte nothing at all, from that which you in confutation hereof affirme to be the vse in reformed Churches.

The. 6. diuision.

Admonition.

Now it is the first steppe to the ministerie, nay rather a meere order of Priesthoode.

Answere to the Admonition. Pag.119.Lin.2.

It may well be counted the first steppe to the ministerie, as it hathe beene from the Apostles tyme: and S. Paule ioyneth them togither. 1.Tim.3.

T.C.Page.129. Sect.1.

In the ende M. Doctor to shut vp thys matter, sayth, that it is the first steppe to the ministery, and so ioyned of S. Paule in the thyrd chapter and fyrst Epistle to Timothie. But what a reason is thys? to be a Deacon is the fyrst steppe to the ministery, therfore the Deacon may preach & minister the sacraments, when as the contrary rather followeth. For if it be a steppe to the ministery, then it is not the ministery, but differeth from it, and so ought not to doe the thynges that belong to the minister.

Io. Whitgifte.

You are but disposed to counterfeite, I must giue you leaue so to doe, & be content: But I trust it will turne finally to your credite. The wordes of the Admonition be these: Now it is the fyrst steppe to the ministery, nay rather a meere order of Priesthoode. The which wordes I answere in this maner: **It may well be counted the first step to the ministerie, as it hath bin from the Apostles time, and S. Paul ioyneth them togither.** 1. Tim. 3. Now let the Reader consider, whether I vse this for an argument, or no, to proue that a Deacon may preach & minister the sacraments. If I should so haue concluded, the argument might haue bin proued, for preaching

ching and baptising: but taking any Archdeacon is priest to the words of the Admonition to an other minister, it is so much for your purpose wittingly to forge, and so utterly contrary to truth. If he doth you must shew arguments to verify withal: where you are forced to coyne some of your owne, and so for want of other proofe, to imitate the Cattle that playeth with his owne taile.

The. 7. Diuision.

T. C. Page. 119. Sect. 1.

But I deny that it is or ought to be always a step to the ministerie. I know that it hath been the use of long time, and I know also, that there be very many who the Apostle (where he speaking of the Deacons that behaue themselues well, that they get themselues a good Calling, that is, a degree, to be a minister, or a Bishop.) But I haue shew a manifest reason why it can not to be vniuersall: subiect to this, that as the functions of a Deacon, &c. are byuers: so are the gyfts also, whereby those functions are executed: and vnless a Deacon there may be some men for their wisdome & grauitie, discretion & faythfulnesse, & whatsoeuer other gyfts are required in him that should do this office of ministring for the poore, & to be a good deacon: which notwithstanding for some impediment in his tongue, or for want of vtterance, shall neuer be able as long as he liueth to be a good minister of the Worde, and therefore the gyfts being diuers, wherewith those offices must be executed, although it is no reason that no minister should be a deacon a minister, if he haue gyftes for that purpose) yet I deny that S. Paul appointeth that the deaconship should be (as it were) the first degree of the ministerie, or that he meaneth by these words, that the deaconship is a step to the ministerie. Which may yet also further appeare, by the phrase of speeche which the Apostle vseth, for he doth not say, that they that doe the office of a deacon ministry well, shall come to, or get a good standing, but he saith, they do purchase to themselues a good standing: which is, they get them selues authoritie & estimation in the Church, whereby they may be both the bolder to do their office, & whereby they may do it with more fruite, because when they liue naughtily, they neyther dare do aduentures that which they should do, nor yet that which they do well take any to good effect, because of the brittleness. Which reason, if it be well weyed, is very substantiall. And so I gather that S. Paul speaketh of the Deacons office, as of a thing that hath some affinitie with the ministerie, but not that it is a step vnto the ministerie.

Io. Whitgifte.

It is not necessarie that euery one which is a Deacon, should be preferred to the ministerie: for it may be that he shall so exell and profit himselfe in that function, that he be thought meete to be further preferred. But you haue not read, as I think, whence the Apostles come, of any that hath been diuerly preferred to the ministerie, not hauing Deacon before.

I denie that it is a step into the ministerie.

Ambrose, Chrysostome, the Greeke Paraphrast, Bullinger, Gualter, Hemingius, & diuers other do so expound these words of Paul. 1. Tim. 3. (*Qui bene ministrauerint gradum sibi bonum acquirunt &c.*) that they make the deaconship a step to the ministerie. And therefore your reason had need be very good, that shall conuince all these of vnskilfulnesse.

S. Paule doth not make much difference betwixt the gyfts that are to be required in a Bishop, & the gyfts that are to be required in a Deacon, as it appeareth. 1. Tim. 3. and in deede if you respect the gyfts, required in the both, there is not much difference betweene them, & therefore your reason is not so strong, as you make it. Moreouer I neuer heard that an impediment in the tongue, or some want of vtterance were sufficient causes to debarre a man (otherwise meete) from the ministerie. In deede S. Paul requireth that he should be *aptus ad docendum*, which he may be, though he hath some impediment in speech. For S. Paul doth not meane by these words, volubilitie of tongue, but wisdome, discretion, & order in teaching. If you meane such a one, as eyther cannot speake at all, or not vtter his mind in such sort, as he may be vnderstoode, him I thinke neither to be fit for to be minister, nor a deacon, but (as I told you before) it is not necessarie, that wholsoeuer is deacon should after be minister, no more than it is that a Bacheler of Art should be a Master of Art, or a Bacheler of diuinity a Doctor, for there may be iust causes to stay the first proceeding any further. And therefore sayth S. Paul 1. Tim. 3. *Qui bene ministrauerint, gradum sibi bonum acquirunt &c.* They which haue ministred well, get themselues a good degree. So that this reason of yours is easily puffed away. I know some do expounde the words of S. Paul as you do, & the interpretation is not amisse: yet

yet are not the reasons sufficient to suppresse the other, to the which I muste incline, bicause it is allowed of moste learned men, and the wordes themselues doe very fitly beare it. But the matter muste not depende onely vpon these wordes of S. Paule, but vpon the continuall practise of the Church also from tyme to tyme.

The.8.diuision.

T.C.Pag.129.Sect.vlt.

And albeit M. Whitgifte be not able to shewe it, yet I confesse that it hathe beene in times past, permitted vnto them in some Churches to baptise, in other some to preache and baptise, & sometimes also to minister the Supper: but I say also that this was a corruption, & vsed at those times, when there were many other grosse & intolerable abuses, from the which I do appeale vnto that, which was first, that is the institution of the Apostles, which limited and bounded euery function within his seuerall limits and borders, which it ought not to passe.

Io.Whitgifte.

Deacons baptized. *Tertul.*

Yea I haue proued it by sufficient testimonies to haue beene so, euen in the Apostles time, when the Church was furthest from corruption: and now I will adde a little more. Tertullian in his booke *de baptismo* hath these wordes, *Baptizandi quidem ius habet summus sacerdos, qui est Episcopus, deinde Presbyteri & Diaconi, non tamen sine Episcopi authoritate propter Ecclesiæ honorem*: The highe Priest, which is the Bishop, hath authoritie to baptize, so haue the Ministers and Deacons, but not without the authoritie of the Bishop, for the honour of the Churche.

Hierom. Hierome *aduersus Luciferianos*, sayth thus, I do not denie, but that that is the custome of the Churche, that the Bishop should go to lay his hand by the inuocation of the holy Ghost, vpon those which a far of in little cities by ministers and Deacons were baptised.

And a little after he sayth, that neyther the ministers nor deacons haue authoritie to baptise, without the commaundement of the Bishop.

Beza. M. Beza *lib confess. cap.5.* sayth, that deacons did oftentimes supply the office of the Pastors in the administration of the sacraments, and celebrating of Mariage. And to proue this he quoteth, 1.Cor.1.verse.14.15.&c. and John.4.verse.2.

But the thing is manyfest, and can not be denyed: wherefore you are but disposed to play *Iobomes ad oppositum*.

¶ Of matters touching the Communion. *Tract.15.*

Of the orders and ceremonies vsed in the celebration of the Communion. Cap.1.the.1.Division.

Admonition.

They had no introite, for Celestinus a Pope brought it in, about the yere.430. But he hath borrowed a peece of one out of the Masse bookes.

Answere to the Admonition. Pag.94.Sect.1.2.

The introite. What you vnderstande heere by the *Introite*, certaynely I knowe not. The first thing that we say at the Communion is the Lordes prayer, which Celestinus did not inuent, but Christe. Matth.6. nor first vse in the celebration of the Lordes Supper, but the Apostles, as we reade in good Chronicles: next vnto that is a very godly and necessary prayer, worthy to be sayde in the celebration of suche a mysterie, and therefore no matter at all who inuented it, or brought it in: And yet Celestinus was a godly Bishop, and the Churche of

The Apostles began the Lordes supper with the Lordes prayer.

Rome

Rome, at that tyme had the substance of the sacraments, according to Gods worde, neither were there any superstitions mixed with them: notwithstanding I am not ignorant of Celestinus question, that we haue in our order of the Communion for the introite that he appointed was one of the psalmes, as Valla, Erasmus and Polydorus Vergilius do testify. And we haue not any psalme in the celebratiō of the supper: if we had, it were not to be reproued.

Celestinus introite what it was.

This I answere, that it is not euill, because it is in the Masse booke, except it be repugnant to the worde of God: as the Lordes prayer some of the psalmes, the Gospell, the Epistles, the Nicene creede &c. be in the Masse booke, and yet good, so is there some other good prayers in it also.

The epistle and Gospell.

Admonition.

The second. Ye read no fragments of the Epistle and Gospel, but the whole scripture.

Answere Pag. 94. Sect. vlt. & Pag. 95. Sect. 1.

And what fault can you find in that? is not the whole scripture, and euery peece of it profitable to edifye? and the scripture at any time in the open congregation be read but of reason, being in a knowen tongue? but I thinke your quarell is at reading, not against the Epistle and the Gospell.

Answere in the Churche there haue bin red the scriptures in the celebration of the mysteries, and I am sure, the Gospell was not wont to be read from the one ende to the other at one tyme. Well, it is but your opinion without reason, that the Epistle and Gospell ought not to be read at that time: for you bring no proofe, and I thinke the contrary. First, because they be scripture, and tend to edifye: secondly, because it hathe bin the manner of long tyme, euen since Alexanders time, Anno. 111.

Reading of scriptures in the communion. Anno. 111. Alexander.

Admonition.

The third. The Nicene creede was not read in their communion, we haue it in ours.

Answere Pag. 95. Sect. 3.

The Nicene creede and euery parte of it is grounded vppon the worde of God, it was collected by that famous Councell of Nice, to confounde that detestable heresie of the Arrians, and therefore meete to be reade in all Christian congregations, neyther can any mislyke it, but Arrians and suche lyke, of the whiche sorte you gyue full suspition that you bee fautors. This Creede in thys forme was not framed in the Apostles tyme, because the heresie of Arrius was not then hatched. And therefore no good reason to say it was not read in the Apostles tyme at the communion; Ergo it ought not to be read now. But thys argumente is intollerable, the Nicene Creede is read at the communion, therefore the communion is not sincerely ministred. All these three reasons be taken *ab authoritate negatiue*: and therefore of no force, except they will also graunte these to bee true, and suche lyke, *scilicet*,

The Nicene Creede.

T.C. Pag. 110. Sect. 1.

Unto the three next sections conteyned in the .94. .95. and a peece of the .96. pages touching that which is cleared by the Apostles writinges of the Gospelles and Epistles and the rehearsall of the Nicene creede, I have declared before the causes of our mislyking, neyther meane I to stand to refute the slaunderous surmises which Mr. Doctor raiseth of the authors of the Admonition, subscribing he knoweth not whether the fathers of Nicene, or the Apostles all those that feare God preach contrary, that there are no such forms. Do you seke matter standing upon nouelties in the time of these three sections, .94. .95. and .96. pages? Do you call the maner of the Apostles baptising, which is cleared by their writinges, Gospelles, and Epistles, a slaunderous surmise of the Admonition? Do you call the rehearsall of the Nicene creede, in the same sections, a slaunderous surmise of the Admonition? Do you call the causes of our mislyking, in the same sections, slaunderous surmises of the Admonition

the Baptisme of Infantes by the Scripture, or rather by our forefathers, for they haue euery thing in the Scripture wherevnto they may trust, but they make onely the negatiue their foundation, when they saye: wee reade not that the Apostles baptized infantes, therefore they ought not to bee baptized. &c. And in the booke *de Baptismo*: of the baptisme of infantes and the first originall thereof, neyther I, nor any other man can otherwise affirme (if we set aside the expresse and euident decree of God) than that it is that auncyent custome of Christes Church, which we may call an vniuersall thing, of this sorte, wherevnto although there be no expresse and playne testimonie of God, yet they are not repugnant to the wholesome rule of the Scripture: of this sorte is that, that we make women priuie to the Lordes supper, although we reade nothing expressely of them that euer they were present at Christes holy institute. And M. Calvine in the booke aforesayd of necessity in baptisme. Calvine. 1. Cor. 11. Calvine. matter. They haue nothing to say against the Baptisme of infantes, but that there is no where any mention made that the Apostles did vse it: and so say they of the Lordes supper, that we reade in many place, that they did vse ministre the Supper of our Lorde, but in no place, that they did not. And yet there bee neyther Anabaptistes, Catabaptistes, nor Papistes, but valiant captaines against them all.

Chap. 1. the. 2. Diuision.

Admonition.

The fourthe, There seeme three sacramentes to be in vse in the Communion, which none is neglected.

Answere to the Admonition. Pag. 26. Sect. 4.

Examination of communicantes.

Howe proue you that there was euer any examination of communicantes? If there hadde bene eyther commaundemente or example for it in Scriptures, I am sure you wouldе not haue lefte it vnquoted in the margent. Saincte Paule layeth, 1. Cor. 11. *Probet* 1. Cor. 11. *homo seipsum*. Lette a man examine himselfe, &c. But he speaketh of no other examination: wherefore this reason of youres is altogether friuolous and without reason.

A place of Scripture vnfitly applied. 1. Cor. 14.

And yet I doe not allowe the ouer examinacion of communicantes, for there be a discrete respecte had of the persons, places, and other circumstances, neyther is it neglected in this Churche of Englande, but by learned and discrete ministers, hauyng learnyng and discretion bred. But note I praye you the force of this argumente: some ministers neglecte to examine the communicantes, ergo, the Communion is not rightly and orderly ministred. As though the examination of the communicantes were of the substance of the sacrament. If your nonsence reason were good, manye ministers in London, yea in the Countrey, should eatches cause, that is, there were no examination, because they receyued the communion. But this is a childishe obiection, that is no examination: that is no kinde of searchyng, but it is childishe inough if it were so, to conclude vnmeetnesse by fashion.

The people receyue not the purpose.

Before the marginal note in the Geneua Bible.

examination of the vnworthynesse of the receiuers of the Sacrament was not a matter of doubtfulnesse, was a necessary thing, therefore it was vsed in the churches of God in the Apostles time.

Io. Whitgifte.

I deuide your answer, first, because no suche at that time would offer themselues to receyue the Communion. Secondly, because if any such did offer themselues, not being blameable, the fault is particular to themselues, and not theirs only, not the whole Churches. Thirdly, because if it had been so necessarie a thing, Saincte Paule would not haue omitted it, especially when he hadde an especiall cause to speake of it, as he had when he spake of priuate examination of a mannes selfe, 1. Cor. 11. Probet autem seipsum homo. &c. Of the whiche wordes M. Caluine speaking in his booke against the Anabaptistes sayeth thus: But what needeth vs to disputte? seyng the Apostle himself in an other place treating of the manner, howe every man shoulde be prepared to the receyuing of the Supper of the Lorde (as it behoueth him) doth not bidde euery one too examine the faultes of his neighboure, but speaketh after this manner, *Probet seipsum homo. &c.* Lette a man examine himselfe, and so let him eate of this breade and drynke of this cuppe: for he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation. In which wordes there are two things to be obserued. Firste, that to communicate with those that are vnworthy, is not to eate the bread of the Lord vnworthyly, but not to prepare himself as he ought so to do, and not to expend and consider his owne faith and repentaunce. The second, that when the supper is to be receiued, we begin not with other men to examine them, but first we vse ourselues: and surely if all things were exactly considered, euen they which haue so much leysure to enquire of other mens behauiour, are for the most part negligent, and forgetfull of their owne duties. So that it is necessarie for euery man to examine himselfe, and not so necessary for one man to examine another. But what I thinke of this kinde of examining by other, I haue declared in my Answere to the Admonition.

1. Cor. 11. Caluine.

Two things worthy the noting, for those which shall communicate.

Chap. 6. the 3. Diuision.

T. C. Pag. 130. Sect. 2.

Then he saith he is sure there is neither commandement nor example in all the Scripture. In the second booke of the Chronicles he might haue read, that the Leuites were there commanded to prepare the people: but because it was a matter of the Leuites, it is not to be looked for, he saith, that the Lord should haue commanded any thing as a part of the purgation, it followeth that there is commandement

A place of Scripture fondly applyed. 2. Chro. 35.

Io. Whitgifte.

Maruell not my brethren at our cause to much, when you see vs thus vrged to seeke for euidences out of other mens writtes to be committed and shewed vnto you, when you are compelled for want of other, to bring out ceremoniall precepts long ago abrogated. Is the holynesse of yours is so by custome confirmed that none ought to disobey any statute or ordinance, yea euen touching the Ceremonies of the Lord, to prepare your selues: and why may not the people vse the like for their Ceremonies?

The Replies applieth a ceremoniall precept to the receiuing of the communion.

His precept proueth not his purpose.

Loke the marginal note in the Geneua Bible.

Examination of communicants

Chap. 1. the 1. Diuision.

(a) This is an argument of your owne forming.

To. Martiall.

Surely it holdeth as the moste parte of your argumentes do, that is saith he, that it is your reason, it is not myne: If I haue framed any such argument, it will appeare in my Answere. But this is your accustomed dealing to peruert my wordes, and therein haue you concerned my booke. least your Reader should espie you, as he must needes do, if he hath any iudgement.

Examination of communicants not allowed.

Neither doe I mislyke, that there should be examination of the communicants, as I haue said in my Answere: but I mislyke this wrangling at the administration of the sacraments vsed in the Primitiue Church. Neither could I haue this kinde of examination counted as necessarie, seing it is no where commanded, neither yet any example of it, extant in the Apostolicall or primitiue Church.

In what wordes, or how to the Ministers of the Sacraments interpret themselues, pag. 108. or how do they knowe that men do not examine themselues?

Chap. 1. the 2. Diuision.

Admonition.

The 2. part. When they assembled with common & vsuall meate, they could take order that the Lordes Supper might be kept, for as much as both were the ordinances of the same.

8 Act. 2. 46. Act. 20. 7.

Answere to the Admonition. Pag. 97. Sect. 2. & Pag. 98. Sect. 1. 2.

Of bread vsed in the communion.

The place you alleage, Act. 2. (which is this) And they continued dayly with one accord in the temple, & breaking bread at home, did eate their meate together with gladnesse, and singlenesse of heart, maketh as much for your purpose, as it maketh for the papistes halfe Communion: for they alleadge it to proue that the Supper may be ministred with bread only. But learned interpreters, & especially M. Caluine, denye this place to be meante of the ministration of the supper: howsoeuer it is vnderstanded, it doth not necessarily proue, that the Sacrament was then ministred in common and vsuall bread, for there is no mention made of the kinde of bread.

If any thinke better of one kinde of bread than of an other, in the ministration of the Sacramente, it is their errour, and derogateth nothing from the order of administration.

M. Caluin in his Institutions cap. 19. sect. 7. touching this matter writeth on this sorte: *Caeruleis in locis & planè fabulosis opus: inter scholasticos*

Exhortation of the kynd breade.

sumitur & in ecclesie libertate posita. But whether the faythfull take it in their handes or no: whether they deuide it among them selues, or euerye one eate that whiche is giuen vnto them: whether they gyue the cuppe to the Deacon, or deliuer it to hym that is nexte: whether the breade be leauened or vnleuened: the vvyne redde or whyte, it makes no matter. These be indifferente thynges, and put in the libertie of the Churche.

Alexander Iynea. Anno. and was a good and godly Bysshop: It is reported in some writers that he appointed vnleuened breade to be vsed in the Eucharistie, bycause that Christe hymselfe vsed the same accordyng to the lawe written Exod. 12. Deuteron. 16. But that he broughte in wafer cakes, or appointed any certayne forme of breade, you can not proue, neyther doth any credible authour report it.

Io. Whitgifte.

To all this there is not one worde answered.

Chap. 1. Diuis. 6. Duplex.

Answere to the Admonition, Pag. 99. Sect. & Pag. 98. Sect.

The truth is, that it skils not what kynde of bread is vsed, leuened or vnleuened so it be bread, although it were to be wished for the auoydyng of superstition, that common and vsuall breade were vsed, and also that the forme were altered, and the quantitie encreased. But these thynges are not *de substantia Sacramenti*, and therfore not sufficient to proue that the Supper is not sincerely ministred.

Usual bread.

M. Bucer likewyse in his censure vpon the booke of Cõmon prayers is of the same iudgement, his wordes be these: The third chapter is of the substance, forme, and breaking of bread, vvhiche all doe vvell inough agree vvith the institution of Christe, vvhereby it is manifest to haue vsed vnleuened breade, and easy to be broken, for hee brake it, and gaue to his disciples peeces of the breade broken. Touchyng the forme and figure, vvhether it were rounde or square, there is nothyng declared of the Euangelistes. And bycause this breade is vsed onely for a signe, and not for corporall nourishemente, I see not vvhat can be reprehended in this description of the breade vvhiche is in this booke, thoughe some vvoulde peraduenture haue it thicker, that it maye the more fully represente the forme of true breade.

M. Bucers opinion.

T.C. Pag. 190. Sect. vlt.

I haue spoken of this breade before in generall, and if M. Bucer do not altogether loue himselfe, we are here well agreed. For first he hopeth, it shall not be vsed for holie vse, by and by he saith, that he knoweth it cannot commende it vnto vs, and afterwards a great deale. Which the booke of seruice likewise alloweth, hereby to auoyde superstition, and it is certainly knowen by experience that in many places the ignorant people hath ben nuzzled vp in the holie breade, so addicted vnto it, and held vp their handes vpwardes the minister hath geuen it, not thinkyng any seruice hath ben receiued it, but those which haue bin in the Churche and looked on. I speake of that I know.

Or els you speake of a matter you know not.

Fo. Whitgifte.

I am constant and sure, both my selfe to be right, & thanke God for it. I know the kinde of bread to be indifferent, and changeable: I know my selfe, therefore, most fully resolued in my conscience, that I doe not communicate in the Church, to whome God hath given his power, vpon any opinion, that the bread is necessarily required to the substance of the Sacrament.

The question, that was in deede of, is in the vse, and vsage of the bread, not in the substance: not in the substance: and therefore, nothing pertaining to any thing that I doe beleeue, or for the substance of the Sacrament, but of Ceremonies & circumstances, (wherein I confesse the diuine and holy wise is discerned, and in the power of the Church to appoynt, wherein there may no scruple or question in the Church be made by vs.

M. Bucers censures were vpon the first booke in king Edwards time, not vpon the second, therefore you are deceiued. The Church hath authoritie in things indifferent to abolish or reuoke vp occasion seuerally: and therefore that circumstance is not worthy the noting.

Bucers censure vpon the first booke in King Edwards dayes.

Chap. 1. the. 7. Diuision.

T. C. Pag. 131. Sect. 1.

Wilden then, we be called by the example of our Sauiour Christ to vse in the Supper bread and common bread, for what time our Sauiour Christ celebrated his Supper there was no other bread to be gotten but vnleauened bread, there being a straight charge giuen by the lawe, that there should be them no leauened bread, and it is not to be doubted but that if there had ben them before he celebrated his supper, as at other times there was nothing but leauened bread, he would haue caused vnleauened bread to haue bin made for this purpose of celebrating his Supper.

Fo. Whitgifte.

It was not bread, but properly appointed for the celebrating of the supper, and then to be vsed and not otherwise vsually and commonly. For their bread and common bread was leauened, wherefore this maketh against you, and if you will haue the common bread that appertaine to the eating of the passouer put vnto all, and to be referred to the celebration of the Lordes supper, as by that practise of Christ, before alleaged it seemeth you would, then must we make it a matter of necessitie, because vnleauened bread was not as then to be had. So in this alloweth the kinde of bread is indifferent, although (as M. Bucer saith) it commeth nearer to the institution of Christe to vse vnleauened bread, because he did celebrate his supper with it, if there wer not other circumstances and reasons to moue the Church sometimes to vse the contrary.

Christ vsed vnleauened bread.

Pa. 130. Sect. 2

The kind of bread of itself indifferent

Chap. 1. the. 8. Diuision.

T. C. Pag. 132. Sect. 1.

But this is a great vnreuerence to M. Bucer, who in this matter, and the whole order of the booke, doth so farre allow the booke, that he doth not onely not mislike the order of the Communion, but also doth greatly commend it, and doth not so much as desire any alteration of it, but onely that it may be vrged, and the ministers, &c. may not be punished, &c. for not vsing it.

Dis. iij. Surplesse.

[illegible] whether there be transubstantiation, that is, whether the substance, nature, and truth of the bread and wine remain in the sacrament, or not: but whether the sacraments are duly ministred according to Christes institution, that is, whether the matter of the sacrament be bread and wine (for that Christ ordained) and whether the same be duly applied to the end that Christ ordained it for. Now, although these things are not so plainly expressed in the Booke of Common Prayer, but that they may be doubted of of the ignorant people, yet I trust no man will say, that they are denied or impugned in the same booke. And therefore, although the Booke of Common Prayer doth not in expresse words affirme, that the bread and wine remaine bread and wine after the consecration, and that Christ is not there present really, corporally, and substantially, but only sacramentally and spiritually: yet, seeing it is not there denied, but rather by many words and sentences insinuated, that the bread and wine remaine bread and wine, and that Christ is not there present really, corporally, and substantially, but only sacramentally and spiritually, it is sufficient for us, that the booke is not contrary to it selfe, although it doe not in expresse words affirme that which is not the substance of the sacrament. [illegible] ther place, [illegible] although M. Doctor [illegible] in the next section, and in other places, put this shall be an answer for all.

To. Whitgifte.

It is as godly required heere, that we believe as, that the sacrament is as purely and sincerely ministred, with the one, as it is with the other. For not every man, for superstitious or vayne opinions of every minister person in this or that ceremonie, derogateth any thing from the pure and sincere administration of the sacraments, except it can be shewed that the things used be wicked, unlawfull, or superstitious of themselves. But heerein this is a greate quarrell of yours, it is not sincere nor pure, for I am well assured of the right and sincere administration of the sacraments in this Church, both touching substance, ceremonies, and other circumstances. And it is too much iniurie that you do to this Church of England, in condemning the ceremonies thereof (which be pure) to the corrupt and superstitious ceremonies of the Papistes used in baptisme. But how shewe you, that I doe utter your corrupt affection against it?

Chap. 1. the. 9. Diuision.

Answer to the Admonition Pag. 99. Sect. 1.

These words that you use (like their God of the Altar) be slanderous and false, we are as farre from thinking the bread to be our God as you, and teach as sound doctrine touching this sacrament: And therefore you shew of what spirit you be.

T. C. Pag. 131. Sect. 1.

The meaning of the Admonition (of saying (their God of the Altar) is proper enough, that is as understanders of the Papistes, but that M. Doctor both for ignorance to know the meaning of it more to hatred, and he cannot be ignorant, that when a man speaketh of things whereof he is not sufficiently knowen, he often useth (the, or that, or their,) without naming the things which he speaketh of.

To. Whitgifte.

The words of the Admonition be these: Then they ministred with common and vulgar bread, now with wafer cakes brought to the people. Whereafter, being in forme, fashion and substance another God of the Altar. Now let the Reader iudge whether I charge them iustly or no. Your excuse is but for a fashion, their opinion of this whole Church, is as you iustly and apparantly differed in many other places of their booke, and it is in this, that therefore there is no great doubt of their meaning: if their meaning be not so, yet this is plainely set downe in their order, that we may iustly suspect their meaning to be so.

Chap. 1. the. 10. Diuision.

Admonition.

The sixth. They received it (c) sitting: for kneeling according to Honorius decree.

(c) Mat. 26. 20 Mar. 14. 18 Luk. 22. 14 Iohn. 13. 28

Answere to the Admonition. Pag. 99. Sect. 1. 2. 3.

Kneeling and sitting at the Communion.

The places of scripture that you quote in the margente to proue sitting at the communion, declare that Christe and his disciples sate at the table, but that proueth nothing. For you might as well haue sayde, they received after supper, we before dinner: they at nighte, we in the morning: they after meate, we before meate,

they

they in a priuate house, we in the open Church, they beeing all men, and in nüber twelue, we together with women, not strictly obseruing the number of twelue, or any other number aboue three or foure.

This your argument toucheth them as well as it doth vs, which receyue it standing or walking. But to sit, stande, kneele, or walke be not of the substance of the sacrament: and therfore no impediments why it may not be sincerely ministred.

It behoueth humble and meeke spirites, in suche indifferent matters to submit themselues to the order of the Churche, appoynted by lawfull authoritie, and not to make schismes and contentions in the Church for the satisfying of their owne fantasies.

To Whitgifte.

Nothing answered.

Chap. 1. the 11. Diuision.

Answere to the Admonition, Pag. 99. Sect. vlt.

& Pag. 100. Sect. 1.

Touching kneeling at the communion it forceth not who did first appoynt it (although I can finde no suche decree made by Honorius) it is the meetest maner of receyuing this Sacrament in mine opinion, beeing commonly vsed in prayer and giuing of thanks: both which are annexed to this Sacrament, and are to be required in the communicants, and therfore I thinke this to be a good reason, the meetest gesture for prayer and thanksgiuing is kneeling, but those that receiue the Eucharist pray & giue thanks, Ergo, the meetest gesture for them is kneeling. Kneeling the meetest gesture.

The onely perill is adoration, whiche may as well be committed sitting or standing. But where for feare of such preaching, there is as much danger of contempt the one way, as there is of adoration the other way. In suche matters Christian magistrates haue authoritie to appoynt what they iudge meete conuenient, and the same muste be obserued of those that be [illegible] and not gainsaid. But of sitting and kneeling at the communion more is to be spoken hereafter in the second part.

T. C. Pag. 131. Sect. 3.

Although it be not of necessitie that the Church should vse [illegible] sitting, yet there is the same cause of abolishing kneeling, that there is of removing [illegible] and if there be danger of superstition in one (as M. Doctor confesseth) [illegible] there is danger in the other: & if there be men that take occasion to fall at the one, & their ouerthrowe, how commeth it to passe that M. [illegible] & round cast. [illegible] bodies, [illegible] & [illegible] & [illegible] &

might be) such quarrellers as you are, and to take away all occasion of cauilling, not thy any great feare of abrogation.

Chap. 1. the. 12. Diuision.

TVC. Pag. 121. Sect. vlt.

Whether reason why kneeling should be taken away, as by that kneeling agreeth better with the action of the supper, I answere. Doctor tedious repetition. Such reasons please, and I serue the turne both against you in that forasmuch as this sacrament is a sacrament of thanksgiuing, and thanksgiuing is vpon knowledge, therefore kneeling to be most meete vpon which we all agree.

Fo. 14 bis vitis.

If this be a good reason, then let the sacrament be ministred at table, for that sorte most of all agree with the supper, let there be also other meate, and let it be made a supper in all poynts. But are you yonge vnto the grosse imagination of the maner and forme of an earthly and terrestriall supper? Christ doth will vs in the celebration of this sacrament to expresse his death and passion vntil he come, and not the maner of his sitting at the table. But to these vnapt reasons both the absurditie of your cause vrging you, and therefore you are to be pitied rather than confuted.

Matt. 26.

Chap. 1. the. 12. Diuision.

T. C. Pag. 121. Sect. vlt.

Fo. 14 bis vitis.

And you should haue learned that the whole action of this supper is sacramentall, and that these tearmes called sacramentall do not signifie a thing to be done for the present, but the remembrance of that which was done before. Therefore when we receiue the bread and wine, we receiue them as tokens of the vnspeakable benefites of the death and passion of Christ, ordained vnto vs for this sacrament, and not whether we receiue them at table or at the communion, for thanksgiuing is as well at table as at the communion. So it is written, and a man may giue most hearty thankes vnto God, when he receiueth the communion, although he sit at the table. My duty and dutie to my God, as I am a Christian, doth not binde me to any gesture, but such as is most meete and conuenient others.

Chap. 1. the. 13. Diuision.

T. C. Pag. 121. Sect. vlt.

Fo. 14 bis vitis.

Kneeling at the communion.

more obiect the sitting of Christs against it, than you vrge his supping at vrging against our receyuing in the morning.

Chap. 15. the 15. Diuision.

Admonition.

& 1. Thes. 5. 22 Exo. 12. 11. a Mat. 26. 20 Mar. 14. 18 Luc. 22. 14 Iohn. 13. 28 b Gala. 4. 10. Ga. 5. 3. 4. 5 Hebr. in many places. c Exo. 20. 5.

The fourth reason: In the booke for ministers to receiue the communion kneeling, [illegible] the table that it bee not a [illegible] holie supper. [illegible] nesse to passe, euen to in the receyuing of it [illegible] figures [illegible] redemption [illegible] which [illegible] gotten their freedom God, so slenderly [illegible] commaundement. Thou (c) shalt not [illegible]

Answere Pag. 180. Sect. 2.

You say, eating is the most vsuall gesture by reason it signifieth reliefe [illegible] fulfilling thereof by Christ of all the ceremoniall law &c. What? are you euen come to allegories and to significations? Surely this is a verie papisticall reason: may then we (saying you) a great deale better significations of the surplice, of crossing, of the ring in marriage, and many other ceremonies, than this is of sitting. I pray you in the whole scripture where is to be sitting signifie a full fulfilling of the ceremoniall law, and a perfect worke of redemption that giueth rest for euer? If allegories please you so well, let vs haue euer standing which signifieth a readinesse to passe (yea also in the eating of the passeouer) of kneeling, which is the proper gesture for prayer: and thankesgiuing, and signifyeth the submission and humblenesse of the mind. But you say, Christ sate at his supper, therefore we must sit at the receiuing of the supper. You may as well say, Christ did celebrate his supper at night, after supper, to twelue, onely men and no women, in a parlour, within a priuate house, the thursday at night before Easter, therefore we ought to receiue the communion at night, after supper, being twelue in number, and onely men, in a parlour, within a priuate house, the thursday at night before Easter. But who seeth not the *Nonsequitur* of this argument?

The. C. Pag. 132. Sect. 1.

In the .11. page but one the Admonition saying, that sitting is most fit, bycause it betokeneth rest, and accomplishment of the ceremonies in our Sauiour Christ. M. Doctor saith it is a Papisticall reason, and triumpheth ouer the Authors of the Admonition, because they allegorize, when as notwithstanding the surplice, crossing, ring, &c. of the papists are defended by nothing but meere allegories, which being not worthy to giue reason as this hath. But let it be that this is not so sound a reason (as indeede, for my part, I will not defend it) and the authors themselues haue confessed as much: Doctor might haue beene easilier without them to call it a papisticall reason, which vnderstand [illegible] and the reason of two notable learned and religious men, Iohannes Alasco, and of M. Hooper in his owne words vnder the Popish Iones.

In liturgia eccle. pere.

The Admonitors flye to allegories.

Io. Whitgifte.

I call it Papisticall, bycause the Papists ground the most points of their doctrine vpon allegories, as the authors of the Admonition do their sitting. I neyther defend surplis nor any thing else by allegories, but I shew that I might verie much better than they do sitting at the Communion.

Chap. 1. the 16. Diuision.

Answere to the Admonition Pag. 180. Sect. 3.

You say kneeling is a shew of euill, and for proofe thereof you alledge

ledge. 1. Thess. 5. Abstayne from all apparance of euill. Now followeth this, The Apostle willeth vs to abstayne, from all apparance of euill: therefore kneeling at the communion is a shewe of euill? But your meaning is, that because the Papists kneeled at the sacring of the Masse (as they called it) therefore we may not kneele at the receiuing of the communion: you may as well say, they prayed to images and saincts kneeling, therefore we may not pray kneeling.

Pag. 181. sect. 1. & 2. The places written in your margent to proue, that Christ did sit at supper be nere deceite, I were vsed for the same purpose before, where I haue also spoken my opinion of kneeling.

If you cite the Galat. 4. and 5. and the Epistle to the Hebrues in many places, to proue that liuing signifyeth rest, that is, a full finishing of the ceremoniall law: you do but delude the Readers, and abuse the Scriptures, for there is no such matter to be found in them. If you alleage them to proue that Christ is the full finishing of the Ceremoniall lawe, you take vpon you to proue that whiche no man doubteth of, and is verie farre from your purpose.

Pag. 182. sect. 1. You note also the. 20. of Exodus: Thou shalte not bowe downe to them, nor worship them, to proue that we may not kneele at the communion: but how fitly, euery childe may iudge. For what sequele is there in this argumente? God in the seconde commaundement forbiddeth worshipping of images, therefore we may not receyue the communion kneeling.

L. C. Pag. 132. Sect. 1.

For the rest which he hath here, as in the 180. and 181. page, it is either answered before (all that the danger of adoration may be taken away) or hath no matter touching the answering. And I thinke that kneeling is verie daungerous for the causes before alleadged.

Fo. Whitgifte.

An easy kinde of answering, a verie slender defence for the crooked handeling of the scriptures, by the authors of the Admonition. But it is wittily done, so to passe ouer that which you can not maintayn. Surely the authors of the Admonition are verie little beholding to you, for in most places you leaue them to answer for themselues.

Contention about externall rites become not the churche of God. 1. Cor. 11. If kneeling at the communion be not holden to be necessarie, why do you then make a scruple in the church for it? do not you know y M. Caluin, M. Bullinger, and others, writing against the Anabaptists, do especially condemne them for making a tumulte in the Churches about externall and indifferente things? S. Paule sayeth, If any lust to be contentious, we haue no such custome, neither the Churches of God, and he meaneth in externall rites. But the question is whether the church must giue place to you, or you to the church, in that thing that by your owne confession may be vsed.

Chap. 1. the. 17. Diuision.

Admonition.

The seuenth. Then it was deliuered generally, and indefinitely. Take ye (c) and eate ye: but particularly and singularly, take thou, and eate thou. (c) Mat. 26. 26 Mar. 14. 22 1. Co. 11. 24

Of the words take thou, eate thou, &c. The plurall number includeth the singular.

Answere to the Admonition. Pag. 100. Sect. 3. 4.

Here is a byghe matter in a lowe house, hee that sayeth, Take ye and eate ye, dothe hee not also saye in effecte, take thou and eate thou? Dothe not the plurall number include the singu-

singular? Christ, Matth. 6. sayth: *Ad hunc igitur modum orate vos*, Praye ye on this maner: maye we not therefore say, pray thou on this maner if we speake to one singular person? so speaking to all his Apostles he sayth: *Ite in vniuersum mundum*, Goe into all the vvorlde.

We vse the plurall number when we speake to many ioyntely, we vse the singular number when we speake to one seuerallie.

And for as muche as euery one that receyueth this Sacrament, hath to apply vnto himself the benefites of Christes death & passion, therefore it is conuenient to be sayde to euery one: Take thou, eate thou. But this obiection is so ridiculous, that it is more worthy to be hissed at, than to be confuted. Euery one must apply the sacrament to him selfe.

T. C. Pag. 132. Sect. 2.

Vnto the three next sections dout ouned in the. 100. & 101. page. I haue spoken already, when as I shewed the general faults of the first booke, only that is to be noted, that D. Doctor still pursueth of euer he be aware, at our Saviour Christes action in the first of these sections, so as he commendeth rather this forme of speaking, take thou, than that which our Saviour Christ vsed in saying, take ye. And if it be a good argument to proue, that therefore we must rather say, take thou, than take ye, because the Sacrament is an application of the benefites of Christ, then for as muche as preaching is the applying of the benefites of Christ, it behoueth that the Preacher should direct his admonitions particularly one after an other, vnto all those which heare his sermon, which is a thing absurde: and therefore beleues that it is good to leaue the popishe forme in those things which we may so conueniently do, it is best to come as neere the maner of celebration of the things as which our Saviour Christ vsed, as may be.

Io. Whitgifte.

I see no difference betwirte them, but onely in number, for the whiche I haue giuen some reason before, whereunto you haue made no answere. The similitude of preaching that you here vse to improue my latter reason, is very vnapte, for there is great difference betwirte the meanes of exhibiting the benefites of Christ by his Sacraments, and by preaching of his worde. And yet there is none doubteth, but that a man is more moued by that whiche is spoken to him particularly, than he is with that whiche is spoken generally as well to other, as to him selfe. And therefore we may commonly note that godly and zelous Preachers, euen in their generall exhortations, vse oftentymes the singular number, and seconde person, as thoughe they spake to euery particular man seuerally. Therefore, be the commaundements giuē in that number & person, as Thou shalt haue no other Gods but me, &c. And Christ doth vse the same maner of speche oftentimes in his sermon. Matth. 5. 6. 7. If thou bringest gifte to the aulter, &c. Agree with thine aduersarie quickly, &c. It is vsuall in all exhortations, and it is a maner of speaking that giueth euery man occasion to apply that vnto him selfe, whiche is spoken. Neither doe I herein gesse at our Saviour Christes entent, as you surmise, for he spake generally to them all, and therefore vsed that forme of wordes, which was most conuenient for that purpose. Particular exhortations moue more than general.

Chap. 1. the. 18. Diuision.

Admonition.

The eyghte. They vsed no other wordes but suche as Christ left: we borrowe from Papistes the body of our Lorde Iesus Christ which was giuen for you, &c.

Answere to the Admonition. Pag. 101. Sect. 2. 3.

From whence soeuer these wordes were borrowed, they were well borrowed, for it is a godly prayer, and an apte application of that sacrament, and putteth the Communicantes in minde of the effecte of Christes passion exhibited vnto them by that sacrament, and sealed with the same, if it be worthily receyued. Of the wordes The body of our Lorde Iesus Christ, &c.

It maketh no matter from whome we receyue any thing, so it be godly, profitable, and consonant to the scriptures. But I pray you tell vs what Pope inuented these words, The body of our Lorde Iesus Christe. &c.

Admonition.

The ninth. They had no Gloria in excelsis in the ministerie of the sacrament then, for it was put (f) to afterwarde. We haue nowe.

f Telesphorus in anno 130.

Answere. Pag. 101. Sect. 5. & Pag. 102. Sect. 1.

Of Gloria in excelsis.

It is the common consent of ecclesiasticall hystories, that the Apostles dyd celebrate the Lords supper with the Lords prayer, and yet we doe not reade that Christe dyd so. You also teache that the supper ought not to be ministred without a sermon, and in the ministration thereof you vse diuers prayers, and other orders whiche Christe vsed not: Can you espie a mote (if it be a mote, as it is not) in an other mans eye, and can you not perceyue a beame to be in your owne? There is nothing conteyned in *Gloria in excelsis*, but the same is taken out of the scriptures, and to be vsed of all true Christians.

The Apostles celebrated the Lords supper with the Lords prayer.

Telesphorus a good Bishop.

Telesphorus, whome you note in the margent to haue added to the supper of the Lorde *Gloria in excelsis*, in the yere of the Lorde. 130. was a good Bishop, and the Church of Rome was as yet pure in doctrine, and vnspotted with heresie.

Fo. Whitgifte.

No answere to one whit of all this.

Chap. 1. the. 19. Diuision.

Admonition.

The tenth. They tooke it with conscience, not with custome.

Answere to the Admonition. Pag. 102. Sect. 3. 4.

This is but your presumptuous and arrogant iudgement, who dare take vpon you to giue this generall sentence, so generally vpon this whole Churche of Englande, for you make no exception, but set vs *ad oppositum* to them.

If you say some take it without conscience, I thinke you say truely, and so did some of them, as Iudas. But if you say all or the moste part, you go beyonde your commission, and make your selues Iudges of other mens consciences, contrary to the rule of Christ. Mat. 7. Luke. 6. and of Paule. Rom. 2. and. 14. 1. Cor. 4. and of James. 4.

T. C. Pag. 132. Sect. 3.

When as many receyue they know not what, some other without any examination, either of the selues, or by others, howe they come, with what fayth in Christ, with what loue towardes their brethren, I see not againste what rule of our sauiour Christ it is, or what rashe iudgement to say, that they come rather of customs then of conscience, when neyther they speake generally of all, nor particularly of any one particuler person.

Fo. Whitgifte.

Generally to charge the whole Churche with that, which is but the faulte of some, and thus boldely to enter into many mens consciences, must needes be bothe lacke of

great

Shutting from the Communion.

great diſcretion, and alſo againſt thoſe rules of Scripture that I haue quoted in my Anſwere to the Admonition.

¶ Of ſhutting men from the Communion, and compelling to communicate. Chap. 2. the firſt Diuiſion.

Admonition.

The eleuenth. They that men by reaſon of their (g) ſinnes, from the Lords ſupper ſhut them in their ſinne to the Lords ſupper.

g 1. Co. 5. 11.

Anſwere to the Admonition. Pag. 102. Sect. 6.

The place that you alleage out of the fifte chapter of the firſt to the Corinthians, whiche is this (But nowe I haue written vnto you that you companie not togither: if any that is called a brother be a fornicatour. &c.) dothe not particularly touche the ſecluding of men by reaſon of their ſinnes from the Communion, but generally prohibiteth true Chriſtians to haue any familiaritie or friendſhip with any ſuche notorious offendour.

If you were not with malice blynded, you might eaſily vnderſtande, that by the order and rules of this Church of Englande, all notorious and knowne offendours, euen ſuche as S. Paule heere ſpeaketh of, are ſecluded from the Lordes ſupper. Your peraduenture your meaning is, that no man ſhould be compelled to the Communion at any time, wherein you greatly gratifie the Papiſtes, and ſhewe your ſelfe a good patrone of theirs. When you ſhewe any reaſon why men may not be compelled to come to the Communion: then you ſhall be anſwered: In the meane time you are worthy of your fee.

The Admonition gratifie the Papiſtes.

T. C. Pag. 132. Sect. vlt.

If the place of the. 5. to the Corinth. do forbid that we ſhould haue any familiaritie with notorious offenders, it doth much more forbid that they ſhould be receyued to the Communion.

Io. Whitgifte.

I will anſwere you as M. Caluine anſwered the Anabaptiſts obiecting the ſame place of S. Paule 1. Cor. 5. in effect to the ſame ende and purpoſe, that the Authors of the Admonition doe, vſing the like collection that you doe in this place. But whereas (ſayth he) Paule doth forbid to eate, with thoſe that liue diſſolutely, that perteyneth to priuate converſation, not to the publike Communion, but ſome will ſaye: if it be not lawfull for a Chriſtian man to keepe company with him that is wicked for corporall meate, much leſſe may he receyue with them the Lords bread. I anſwere that it is in our power, whether we will be familiarly converſant with the wicked, or no, and therefore euery one ought to flye from them. But it is not ſo in our power to receyue the Communion, or not to receyue it, therefore the reaſon is not all one, we muſt therfore note, that if the Churche do tollerate and ſuffer an vnworthy man, he ſhall do well, that (knowing him to be ſuche a one) doth abſtayne from his companie as muche as he can: ſo that his doing make no ſchiſme or ſeparation in the Churche. This I ſpeake onely touching the true vnderſtanding of that place of S. Paul to the Corinthians: and not becauſe I would haue the Churche to ſuffer any ſuche notorious offendours to receyue the Communion.

Calu. aduerſus Anabapt.

Chap. 2. the 2. Diuiſion.

T. C. Pag. 132. Sect. vlt.

And therefore Papiſts being ſuche, as ſuche are notoriouſly knowne to holde heretical opinions, ought not to be admitted, much leſſe compelled to the ſupper. For ſeeing that our ſauiour

Sect. 4. Chriſt,

Christ did institute his Supper amongst his Disciples, and those onely which were as S. Paule speaketh within, it is euident that the Papists being without, and strangers and straungers from the Church of God, ought no to be receyued if they would offer themselues, and that minister that shall geue the supper of the Lorde to him which is knowne to be a Papist, and which hath neuer made any cleare renouncing of poperie, with which he hath bene defiled, doth prophane the table of the Lorde, and doth giue the meate that is prepared for the children, to dogges, and he bringeth into the pasture, which is prouided for the sheepe, swyne and vncleane beastes, contrarie to the scripth and trust that ought to be in a stewarde of the Lordes house, as he is. For albeit that I doubt not, but many of those which are nowe papistes, perteyne to the election of God, which God also in hys good time, will call to the knowledge of his truthe: yet notwithstanding they ought to be vnto the minister, and vnto the Churche, rounding the ministring of the sacraments, as straungers, and as vncleane beastes. And as for the Papistes howsoeuer they receyue it, whether as their popishe heathen God, as some doe, or as common and ordinary bread, as other some doe, or as nothing they knowe not what, as some other: they doe nothing else but eate and drinke their owne condemnation, the weight whereof they shall one day assuredly feele, vnles they do repent them of suche horrible prophaning of the Lordes most holy mysteries.

Io. Whitgifte.

When our Sauiour Christ did institute his supper, Judas was present, and partaker thereof with the rest, as it is euident in the Euangelistes: and yet was not Judas of the Churche, but without the Churche, and a reprobate. You allege S. Paule, but there is neyther Epistle, nor chapter, nor any other place quoted, which argueth guyltie conscience, and willing to vse vntrue allegations, or at the least vnapte.

I doe not allowe that Papistes being notoriously knowne, and continuing in their poperie, should be admitted to receyue the Communion, neyther are they admitted thereunto in this Churche. And being suche as you speake of, I thinke they would not come, although they were compelled.

Chap. 2. the 3. Diuision.

T.C. Page. 133. Lin. 16.

And if this be to gratifie the Papistes, to shewe that they ought not to be compelled to receyue the supper of the Lorde, as long as they continue in their Popery, I am well contente to shewe them that pleasure, so that bothe they and you forget not what I haue before sayde, (*) that the Magistrate ought to compell them to heare the worde of God, and if they profite not, not withsufficient teaching correct not them selues, that then they should be punished. And if you doe aske why they should be more coupled vnto the sermons, than vnto the supper of the Lord, or why they are not as well to be admitted vnto the one as vnto the other: you see the like done in the sacrament of baptisme, whiche may not be ministred vnto all, to whome the worde may be preached.

(*) You sayd before, that if they be not meete to receyue the communion, ney ther are they meete to heare the worde. Pag. 118. sect. 1.

For albeit this is an ordre, for the preaching of the worde of God to the Papistes, is an offer of the grace of God, whiche may be made to those whiche are straungers from God, but the ministring of the holy sacraments vnto them is a declaration and seale of Gods fauour and reconciliation with them, and a playne preaching, partly that they be washed already from theyr sinnes, partly that they are of the housholde of God, and suche as the Lorde will feede to eternall life, whereby is not lawfull to be done to those, whiche are not of the housholde of fayth. And therefore I conclude, that the compelling of Papistes vnto the Communion, and the dismissing and setting of them goe, when as they be to be punished, for their stubbornesse in Poperie (seyng this condition if they will receyue the Communion is very vnlawfull, when as although they would receyue it, yet they ought to be keepte backe, vntyll suche tyme as by their religious and godlie behauiour, they haue put out them selues of that suspition of Poperie, whiche their former life and conuersation hath caused to be conceyued).

Io. Whitgifte.

This is directly contrarie to that which you before affirmed, page. 118. For there you saye, that those whiche are not meete to receyue the holy sacrament of the Supper, are not meete to heare the worde of God: if they be meete for the one, they be meete for the other, and that with what lawfulnesse they may offer them selues to the prayers, and to the hearing of the Worde of God, they may also offer them selues to the Lordes supper, and to whome so euer of them the Lorde will communicate him selfe by preaching the worde, vnto the same he will not refuse to communicate him selfe by receyuing of the Sacrements. Thus be your wordes there, and nowe you

Pag. 118 sect. 1

Shutting from the Communion.

you sing another song, going about to proue, that the Magistrate may and ought to compell those to the hearing of the worde, who are not meete to be receyued to the Lordes supper. Surely this is great inconstancie, but I agree with you in this place. And I haue before declared the vnlawfulnesse of your assertion in the other place. This onely I muste let you vnderstande, that when I speake of compelling either Papistes or other to the communion, I doe not meane that they persisting in their wicked-nesse and errours, should be constrayned to come to the Lordes supper, but that all ordinarie meanes of perswasion beeing vsed, if they stil continue in their frowardnesse, and refuse to communicate with vs, suche discipline shoulde be vsed towardes them, as is conuenient for their wilfulnesse and contempt of the truthe.

When perstsing in suche errours are not to be compelled.

Your selfe before, pag. 117. sayde, that suche as seperate themselues from the Communion, shoulde bothe by ecclesiasticall discipline, and ciuil punishment be brought to communicate with their brethren, the same doe I affirme also. But the Authors of the Admonition saye, that this is to oppresse men in their soules to the Lordes supper, and therefore pag. 109. they woulde neyther haue Papistes nor other constrayned to communicate in the mysteries of saluation: meaning (as I thinke) that they would haue no correction nor discipline (for that is to compell) vsed against suche as refuse to communicate. I thinke in deede the especiall quarell is their owne, because they haue separated themselues from the Churche, and woulde not be constrayned to communicate with vs, but they make their doctrine generall, therby to cloke their intent. Wherefore whether they do it to gratifie the Papists, or no, it may be doubted, but certayne it is that the Papists could not haue had better Procurors.

The Author agreeth not with the Admonition.

The Admonition woulde haue none compelled to communicate.

Chap. 2. the. 4. Diuision.

T.C. Pag. 133. Lin. 37.

As for the fee that M. Doctor saythe here he deserued of (for shewing our faults (as he saith) so good patrons of the Papistes) he hathe giuen vs well to vnderstande, what it should be if he were the paymaster: but as we serue the Lorde in this worke, so we looke for rewarde at his hande, not fearing but that the Lorde will in the ende giue suche blessing vnto our labours, as we shall not nede greatly to feare at the handes of those whiche God hath placed in authoritie, the rewarde whiche you so often call for.

Jo. Whitgifte.

Surely that fee you should looke for at my handes, that it behoueth a Christian man to giue vnto suche as continue in disturbing the Churche: and yet peraduenture shoulde it not be by the twentie parte so sharpe, as the fee that you woulde be content vpon me, if it were in your power. Howbeit, I commit my selfe to him, by whome hitherto I haue beene protected (notwithstanding all the malice, and practises of slaunderous tongues, and hatefull countenances) and I nothing doubte but that in the ende God will turne all to his glorie, and profite of the Churche.

¶ Of playne and simple ministring and receyning of the Communion. Chap. 3.

Admonition.

The twelfth. They ministred the Sacramentes vnreuerently, superstitiously, lastly singing, playing, surplesse, and cope wearing.

The thirteenth. They simply as they (k) receyued it from the Lorde: We, finishe mingle

(k) 1. Co. 11. 23 with many inuentions and deuises.

Answvere to the Admonition. Pag. 103. Sect. 2.3:
&c Pag. 104. Sect. 1.

This is a very slender reason to proue that the sacrament of the Supper is not sincerely ministred, bicause there is singing, pyping, surplesse and Cope: when you shewe your reasons agaynst that ponne, whiche is nowe vsed in the celebration of that Sacrament, you shall heare what I haue to saye in defense of the same. I thinke that there is nothing vsed in the administration thereof, that dothe in any respecte contaminate it, or make it impure. As for pyping, it is not prescribed to be vsed at the Communion by any rule, that I knowe. Synging I am sure you doe not disallowe, beeing vsed in all reformed Churches, and an arte allowed in Scriptures, and vsed in praysing of God by Dauid. Of Surplesse and Cope I haue spoken before, & wyll speake more hereafter as occasion is ministred.

Singing vsed in al reformed Churches.

There is no suche inuentions or deuises of man mixed wyth the Supper of the Lorde as can make it sinfull, beeing all pertayning to edifying, and to good & decent order, and nothing there appoynted to be done contrarie or not agreable to the Scriptures. Caluine him selfe sayth in his Institutions, *Lib. 4 Cap. 10.* That those thynges vvhiche be partes of decencie, commended vnto vs by the Apostle, though they be prescribed by man, yet are they Gods traditions, and not mans, as kneeling at solemne prayer, and suche like. The Supper it selfe in all poynts of any moment is ministred nowe in this Churche of Englande, euen as Christ deliuered it, as the Apostles vsed, and as the primitiue Churche continued the same.

Caluine.

Decent orders be Gods traditions.

These be all the reasons you vse to proue that the Sacrament of the Supper is not rightly and sincerely ministred, wherof some be impious, some ridiculous, and all of them vnworthy any confutation.

T. C. Pag. 133. Sect. 1. 2.

Thus that whyche is conteyned in the two next sections in the. 103. and a peece of the. 104. page, I haue answered before, partly particularly, & partly when I noted the general faultes of the Scripes booke, especially seeing that Mr. Doctor wyll not defende the pyping and Organes, nor an other singing than is vsed in the reformed Churches, whych is, in the synging of two Psalmes, one in the beginning, and an other in the ending, in a playne tune, easy both to be sung of those whych haue no arte in singing, and vnderstanded of those, whych bicause they can not reade, can not sing with the rest of the Churche.

Also that whiche is in the. 105. page, and concerneth the surplesse, I haue answered before.

Io. Whitgifte.

The sacraments purely ministred.

To the moste of it you haue not answered any where, and the substance of it you haue left vntouched, that is, whether these things be of that weight, or no, that in any respect they can contaminate the sacramentes, or make them impure, as they be nowe vsed. Neyther haue you proued, or can proue that the sacraments are not ministred in this Church of Englande in all poyntes of any moment, euen as Christ deliuered them, the Apostles vsed them, & the primitiue Churche continued them. Touching singing, pyping (as you call it) surplesse & cope wearing, I answere with Oecolampadius, These things be free vnto Christians, whiche holy or godly Bishops may eyther adde, if it seeme vnto them conuenient, and profitable for the people, or take away if there be any abuse, as the time requireth: euen as they may also doe in other

Oecolamp. in Epist. apud Gastium. li. 2. de erro. Catabaptist.

Interrogatories to Infantes.

in other ceremonies. We haue made no contention for externall things: those things that be indifferent are not repugnant to the worde of God.

The originall cause of the pryde of the Romishe churche.

I haue yearde no reasons as yet to impeache the manner of singing vsed in this Churche of England, neyther do I say that I allowe no other singing than is vsed in other reformed Churches. For I wolde not haue any Churche to arrogate that perfection vnto it selfe, that it should thinke all other Churches to be bounde vnto it: it was the originall cause of the pryde of the Churche of Rome. I haue onely sayde that other reformed Churches alloe singing, which is true.

¶ Of matters touching Baptisme. *Tract.16.*

Of Interrogatories ministred to infants.

Chap.1.the.1.Diuision.

Admonition.

1 Act.8.35. 36.37. Act.10.47. And as for baptisme, it was inough with them, if they (1) had water, and the partie to be baptised sayth, and the Minister to preach the worde and minister the Sacramentes. Nowe, we must haue Surplices deuised by Pope Adrian, Interrogatories ministred to the Infant, Godfathers and Godmothers, brought in by Pigmus, holy fonts inuented by Pope Pius, crossing and such like peeces of Popetie, which the Church of God in the Apostles tyme neuer knewe (and therefore not to be vsed) nay (which we are sure of) were and are mans deuises brought in long after the puritie of the primitiue Churche.

Answere to the Admonition. Pag.105. Sect. vlt. &c.

Interrogatories ministred to infantes. *Dionysius Areopag.*

Interrogatories to be ministred to the infant, be not straunge, neyther lately inuented, but of great antiquitie. For Dionysius Areopagita **in his booke entituled** De cæleſt. Hierar. **and seuenth chapter, speaking of the baptising of infantes, and of their sureties or godfathers, and answering to certayne prophane deriders (as he termeth them) which sayde that one was baptised for an other, because the Godfather did promise and answere for the childe, speaketh thus in the name of the Godfather.** *Neque enim hoc ille ait, Ego pro puero abrenunciationis facio, aut fidei Sacramenta profiteor, sed ita puer renunciat & profitetur, id est, spondeo puerum instituturum, cum ad sacrum intelligentiam peruenerit, sedulis admonitionibus meis, vt abrenuntiet contrarijs omnibus, profiteatur, & peragat diuina quæ pollicetur.* Neyther doth he say this, I renounce for the childe, or professe the Sacraments of faith, but in this sort the childe doth renounce or professe, that is to say, I promise so to instruct the childe, when he commeth to the yeares of discretion, with dayly exhortacions, that he shall renounce all contrary thinges, and professe and performe those heauenly thinges, which he doth promise.

T.C. Pag.133. Sect. vlt. & Pag.134. Sect.1.

There followeth the interrogatories or demaundes ministred vnto the infantes in baptisme, for the proofe whereof we brought in the first place Dionysius Areopagita, a worthy couer for such a cup. For to let passe that M. Doctor although the celestiall Hierarchie in deede that he should haue cited the ecclesiasticall Hierarchie, this testimonie being found in the one and in the other, hard ap. Doctor he is bolde as to delude the people in so great light, with such babbles as this? doth he thinke that the Authour of those bookes of Sacramentes, beyng so full of subtile speculations, beyng one with Valentine, Secked the Gnostikes, making one other of Popes, an other of Prelates, the third of Sacrificers, and then of Monkes, (some of which others came not many hundred yeares after that time) wherein Dionis the Areopagit maketh? which mentioneth many foolish ceremonies and corruptions, (that no other Authour neyther Greeke nor Latine stoppes, nor other diuers hundreth yeares after doth make mention of besides him) I say doth he thinke to abuse menne, and to giue them such ignorant creatures of Sathan, such chaffe in steede of corne, as to make vs beleeue, that he that wrote these bookes of Hierarchie, saue S. Paules scholler? for the better blessing of this Popes armes, I will sende the reader vnto that which Erasmus writeth of this Dions of M.

Eras. in Dionys.

Doctors, vpon the. 17. of the Actes of the Apostles, where he also sheweth together with his owne iudgement, the iudgement of Laurentius Valla. I am not ignorant what Nicephorus a fabulous Historiographer and of no credite in such matters (in those matters especially which might like or mislike those times wherein he wrote) sayeth of S. Denise communicating with Denis, and an other concerning the heauenly and ecclesiasticall hierarchie. But because I thinke M. Doctor be now ashamed of his Denis, I will follow it no further. 2. Lib. 20. cap.

Why this it may appeare that M. Doctors Dionysius, beyng a counterfet and start by, these Interrogatories and demaundes ministred vnto infantes, serue not so many grape hearts, as he would make his beleeue, although in deede the question lieth not in the antiquitie. But for reasons he hath none, but only as the which hath learned his aequipollences very exact, he maketh it all one to say (I renounce) and to say (I will teach another to renounce.)

Io. Whitgifte.

I knowe there is contrary opinions of learned men touching the authoritie, and Authour of these bookes. And yet it cannot be denied, but that they be very ancient, neyther is it any shame for me to alleage his authoritie, seing the B. of Sarisburie is not ashamed to alleage the same booke against Harding, to proue reading of the Scriptures in the Church, with as great credite as I do. Howbeit, I wil not take vpon me the defense of them, neyther do I doubte, but that something may be thrust in vnto them, but of all other thinges this is the least to be suspected, that I haue in this place alleaged. Neyther am I any more ashamed of him, than you are of so often alleaging the Canons of the Apostles, Hyginus, &c. the which authorities are as much doubted of as the bookes of Dionysius. His reason is to be considered, agreeing fully with the true meaning of this Churche of Englande, but you wipe it away with a floute, as your manner is, when you are driuen to a pinche. *Defense of the Apolog. Parte. 5.*

Chap. 1. the. 2. Diuision.

Answere to the Admonition, Pag. 106. Sect. 1.
& Pag. 107. Sect. 1.

Augustine. Augustine also in his Epistle written ad Bonifacium, answering this Question, why, seing we dare promise nothing of the infantes behauiour and maners when he commeth to mans state, yet when he is brought to baptisme, and the question is asked of those that offer him to be baptised, whither the infant beleeue or no, they answere that he doth beleeue, sayth on this sorte: *Nisi sacramenta quandam haberent similitudinem, &c.* Except Sacramentes had a certayne similitude, and likenesse of those thinges vvhereof they be Sacramentes, they vvere no Sacramentes at all, and by reason of this same similitude oftentymes they are called by the names of the thinges themselues, therefore as after a certayne manner of speaking, the Sacrament of the body of Christe is the body of Christe, the Sacrament of the bloud of Christe is the bloud of Christe, so the Sacrament of the fayth is fayth, neyther is it any thing els to beleeue, than to haue fayth: and therefore vvhen answvere is made, that the infant dothe beleeue, not hauing as yet fayth in deede, it is answvered that he doth beleeue for the Sacrament of fayth, and that he doth conuert himselfe vnto God for the Sacrament of conuersion, bycause the answvere it selfe doth perteyne to the celebration of the Sacrament. And a litle after he sayeth: *Itaque parvulum, etsi nondum fides illa quæ in credentium voluntate consistit, iam tamen ipsius fidei Sacramentum, fidelem facit. Non sicut credere, respondetur, ita etiam fidelis vocatur, non rem ipsa mente annuendo, sed ipsius rei Sacramentum percipiendo.* Therfore although that faith vvhich

In obiection made by Augustine.

The Answere to the same.

consisteth

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consisteth in the vvill of the beleeuers, dothe not make the ehylde fayth-full, yet dothe the Sacrament of that fayth, make him faithfull: for euen as it is answvered that he dothe beleeue, so is he also called faithfull, not by signifying the thing it selfe in his minde, but by receyuing the Sacrament of the thing.

By these two authorities it is manifest that Interrogatories were ministred to infantes, at the time of their Baptisme, and that they had sureties, which we call godfathers, that answered for them and in their name.

T.C. Pag. 134. Sect. 1.

As for S. Augustines place (although I can (*) not allow his reason that he vseth, and the proportion that is betweene the Sacrament of the body and blonde of our Sauiour Christe and his body and blonde it selfe of one syde, and betweene the Sacrament of Baptisme and fayth of the other syde: saying that as the Sacrament of the body of Christe, after a sorte is the body of the sacrament of fayth, is after a sorte fayth, (a) wherein he should make fayth, that as the supper beyng the Sacrament of the body of Christe, is after a sorte the body of Christe, so baptisme beyng a sacrament of the blonde of Christe, is after a sorte the blond of Christe. For fayth to vse the subiect of Baptisme as the body and blonde of Christ is the matter of the supper.) Yet I say that S. Augustine hath no one worde to approue that abuse of answering in the children name, and in his person, but goeth about to establishe it by other argu-ments, which proue that it were lawfull for them that presented the chylde, to say, that it beleeued, so that it is like, that the ministers vse all those whiche presented the infant, whether they thought that it was faythfull, and did beleeue, and those which presented it, knewe it was so: wherupon this question rose, whether it were lawfull to say, that the chylde beleeued.

(*) Chap. 20. Augustines reason did well vpon your allowing.

(a) T.C. teacheth S. Augustine to speake.

Fo. Whitgifte.

I neuer hearde that any learned man as yet misliked this place of Augustine; but I knowe they haue vsed it as a moste manifest testimonie, against Transubstantiation, and the Reall presense, and as a true declaration wherefore the sacramentall breade and wyne be called the body and blonde of Christe, beyng but the sacramentes of the bodie and blonde of Christe. And nowe you with vnwashed hawnes not vnderstanding the place, presume to giue a blinde and vnlearned censure, vpon so worthie and learned a Father, euen there where he speaketh moste soundly and learnedly: But howe should your arrogancie elle appeare? The supper is a sacrament bothe of the body and blonde of Christe, the breade of the body and the wine of the blonde, as S. Augustine there sayeth: and Baptisme is truly called by him the Sacrament of fayth, because it is *Signaculum iustitiæ fidei*, as Circumcision the figure of Baptisme was, accordyng to the worde of the Apostle *ad Rom. 4.* and therefore in reprouing S. Augustine, for callyng it the Sacrament of fayth, you seeme to be ignorant of this place of the Apostle. To this saying of Augustine, doth that of Tertullian in his booke *De Panitentia* very well agree, where he speakyng of Baptisme sayeth, *Lauacrum illud obsignatio est Fidei*, That washyng is the sealyng of faythe. And Chrysostome *operis imp. Homil. 5. in Matth.* sayeth also that Baptisme is the seale of fayth, neyther did euer any man before you mislike this kinde and phrase of speache, that baptisme is the sacrament of fayth.

Baptisme the sacrament of fayth. Rom. 4.

Tertull.

Chrysost.

S. Augustines wordes be euident, that there were questions in Baptisme moued in the name of the infant, whiche coulde not be, vnlesse there were also answering to the same.

Chap.

Chap.1.the.3.Diuision.

Admonition.

Thyrdely, they prophane holy Baptisme, in toying foolishely, for that they aske questions of an infante, whiche can not answere, and speake vnto them, as was wonte to be spoken vnto men, and vnto such as beyng instructed, answered for themselues, and were Baptised. Whiche is but apyncherie (1) of God, and therefore agaynst the holy Scriptures. 1 Gal,6.7.

Answere to the Admonition. Pag.192. Sect.1.2.

To the thirde superstitious toy (as you call it) that is, the questions demaunded of the Infant, at the tyme of Baptisme, I haue also answered out of S. Augustine, in the firste parte: where it may also appeare, that this manner of questionyng was vsed in the Baptising of Infantes long before Augustines tyme, for Dionysius Areopagita maketh mention of them in like manner. Augustine answeth questions to the Infant.

To proue that this questioning with the infant is a mocking of God, you quote Galat.6.verse.7. Be not deceyued, God is not mocked, for whatsoeuer a man sowyeth that shall he reape. Paule in this place taketh away excuses, which worldlinges vse to make for not nourishing their pastours, for no feyned excuse will serue bycause God is not mocked: But what is this to the questionyng with infantes? howe followeth this? God is not mocked, Ergo, he that questioneth with Infantes mocketh God. Truely you mocke God when you so dally with his Scriptures, and seeke rather the glorie of quoting of many places of Scripture, than the true applying of any one.

T.C.Pag.134. Sect.2.

In the.191. and.192. pages he speaketh of this agayne, but he dothe nothing else, but repeate, in dothe places that whiche is here, onely he sayeth that it is a mockyng of God to vse the place of the Galatians, (God is not mocked) agaynst this abuse, and his reason is, bycause S. Paule speaketh there agaynst those, that by feyned excuses seeke to defraude the Pastor of his liuyng, as who shoulde saye S. Paule did not conclude that particular conclusion, thou shalte not by friuolous excuses defraude the minister, with this generall saying (God is not mocked) for his reason is, God is not mocked at all in any matter, therefore he is not mocked in this, or as who shoulde say, bycause our Sauiour Christe saying that it is not lawfull to separate that whiche God hath ioyned speaking of diuorce, it is not lawfull to vse this sentence, beyng a generall rule, in other thinges, when as we knowe it is as well and properly vsed agaynst the Papistes, which seuere the cup from the breade, as agaynst the Iewes, which put away their wiues for euery small and trifling cause.

Io.Whitgifte.

In deede it is a very mocking of God thus to abuse the Scriptures, for the Authours of the Admonition alleage this text to proue, that to question with Infantes is to mocke God, when there is not one worde in that place spoken of questioning with infantes, and therefore this texte is alleaged without purpose, except you will say that it is quoted onely for the phrase and manner of speakyng. It is true that God is not mocked, but this proueth not that questioning in Baptisme is to mocke God, and therefore vainely it is applied. Those which seuer the cup from the bread, in the Lordes Supper do separate that which God hath coupled, and therefore that text may well be alleaged agaynst them, but suche as question in Baptisme, in the name of those that are to be baptised do not mocke God, and therefore that texte is in the Admonition altogither abused.

Chap.

Chap.1.the.4.Diuision.

T.C.Pag.134. Sect.vlt.

And as for this questioning it can be little better termed, than a very trifling and toying. For first of all children haue not nor cannot haue any fayth, hauing no vnderstanding of the worde of God. I will not denie but children haue the spirite of God, whiche worketh in them after a wonderfull fashion. But I denie that they can haue fayth whiche commeth by hearing, and vnderstanding, which is not in them.

Secondarily, if children coulde haue fayth, yet they that present the childe, can not precisely tell whether that particular childe hath fayth or no, and therefore can not so absolutely auouche that it beleeueth: Because it is comprehended in the couenant, and is the childe of faithfull parentes, or at least of one of the Parentes, there is warrant vnto the professours to offer it vnto Baptisme, and to the minister for to baptise it. And further we haue to thinke charitably and to hope, that it is one of the Churche. But it can be no more precisely sayde, that is hath fayth, than it may be sayde precisely elected. (*) (for to deede it is all one to say, that it is elect, and to say that it beleeueth) and thus I thinke the Authours of the Admonition do meane, when they say, that they require a promise of the godfathers, which is not in them to performe.

(*) As vnworthie

Io.Whitgifte.

I haue tolde you before out of Dionysius and Augustine, in what sense the answere is made in the name of the infant, and therefore this is no reason: for though the infant haue not fayth that commeth by hearing and vnderstanding the worde of God, yet may the Godfathers promise, that they will endeuour so much as lieth in them, that the infant may be instructed in that faith, that they haue professed in his name. Likewise as Augustine sayth, It may be sayde to beleeue, *propter Sacramentum fidei*, For the Sacrament of fayth.

Your seconde reason is all one with the former reason, and therefore one answere both serue them bothe: sauing that you here aduo a manifeste vntruthe, for it is not all one to saye, that it is elect, and to say it beleeueth: for the Scripture Actor.8. sayth that Simon Magus beleeued, yet was he not elected.

Not all one to say it beleeueth, and it is elected. Act.8.

Chap.1.the.5.Diuision.

T.C.Pag.135.Lin.7.

Thirdly, if both those things were true, that is that infantes had fayth, and that it might be precisely sayde that it beleeueth, yet ought not the minister demaunde that of the childe, because he knoweth cannot answere him, nay those that answere for the childe, ought so demaunde to be baptised, when they neither meane, nor may be, (beyng already baptised,) but it is meete, that all thinges shoulde be done granely, simply and playnely in the Churche. And so (if those other two thinges were lawfull) it ought to be done, as seemeth to haue been vsed in S. Augustines time, when the minister asked those that presented the infante, and not the infante, whether it were baptised, and those which presented answered in their owne persons, and not in the childes, that it was baptised.

Io.Whitgifte.

These be mere cauilles and vnworthie the name of reasons. Those that shall reade the booke of Common prayer touching that matter, may easily perceyue that this reason might well haue been blotted out of your booke. For the minister speaking to those that answere for the childe sayeth thus: Wherefore after this promise made by Christe, these infantes muste also faythfully for their parte, promise by you that be their Sureties, that they will forsake the Deuill and all his workes, and constantly beleeue Gods holy worde, and obediently keepe his commaundementes: wherein you must

vnder-

vnderstande, what is ment bothe by those questions, and answeres. But what will not malice quarrell with? and what is there so good and profitable, that may not be (by contentious persones) drawne into question? the question is asked in the name of the childe, the Godfathers answere in their owne persons, signifying thereby that they will labour and endevour so much as in them lieth, to bring that to passe in the childe, which they have promised for it, and in the name of it.

And why is it not as lawfull for suche questions to be asked in the name of the childe, as it is for the childe to make a rehearsall of his fayth, and so desire to be baptised in the same, by the mouth of the Parent, or some other in the Parentes name, as the Admonition affirmeth fol. 109. in these wordes? That the parties to be Baptised, if they be of the yeares of discretion, by themselves and in their owne persons, or if they be infantes by their parentes, (in whose roome if upon necessary occasion they be absent, some one of the congregation knowing the good behaviour and sounde fayth of the Parentes) may both make rehearsall of their faith, and also if their fayth be sounde, and agreable to the holy Scriptures, desire to be in the same Baptised. Is it not as muche for the infant to professe his fayth (which you say he hath not) by his Parentes and by him also, to desire to be Baptised, as it is for the Godfather to answere interrogatories ministred vnto him, in the name of the Childe?

Of Godfathers and their promise.

Chap. 2. the. 1. Diuision.

Admonition.

Secondly, they require a promise of the Godfathers and Godmothers, (as they terme them) whiche is not in their powers to performe. We saye nothing of those that are admitted to be witnesses, what ill choyce there is made of them. k Rom. 7. 15, 18. 21. Rom. 9. 16.

Answere to the Admonition. Pag. 191. Sect. 1. 2.

The promise of the Godfathers restrayned to their power.

The seconde thing you mislike is, that wee requyre a promise of the Godfathers, and Godmothers, which is not in their powers to performe: to this cauillation I haue answered before, and haue declared bothe out of Dionysius Areopagita, and August. why they answere so in the infantes name, and why they make that promise, whiche I thinke they performe sufficiently, if they pretermit nothing that lieth in them to the performance thereof: and so sayeth Dionysius, for such promises are not made absolutely, but *Quantum in nobis est.* So much as lieth in vs.

To proue that it is not in the Godfathers to performe that which they promise, you quote the saying of S. Paule to the Rom. cap. 7. vers. 15. I allow not that which I do, for what I would that I do not, but what I hate, that I do. And vers. 18. For I know that in me, that is, in my flesh, dwelleth no good thing, for to will is present with me, but I finde no meanes &c. And vers. 21. I finde then by the lawe, that when I would do good, euill is present with me. In all these places the Apostle declareth, that infirmities remayne euen in the faythfull by reason of the flesh, and that they can not come to suche

Infirmities be in all men.

perfection

Godfathers.

perfection in this lyfe, as they doe defyre. But howe doe theſe places proue, that Godfathers are not able to performe that which they promiſe for the infant? Truely theſe proofes are to farre fetched for my vnderſtanding. In the ninth to the Romaines, the Apoſtle ſayth, That it is not in him that vvilleth, not in him that runneth, but in God that ſhevveth mercie. In the which wordes he ſheweth, that the cauſe of our election is not in our ſelues, but in the mercie of God. But what is this to the promiſe of Godfathers made at the baptiſing of Infantes? If you woulde haue a man to promiſe nothing but that which is in his power to performe, then muſt you ſimplie condemne all promiſes made by man, for there is nothing in his power to performe, no not mouing of his foote, not comming to dinner or ſupper. &c. Therefore as all other promiſes bee made with theſe ſecrete conditions, if God will, ſo muche as lyeth in mee, to the vttermoſte of my power, if I lyue. &c. So is the promiſe in baptiſme made, by the Godfathers likewiſe. Conditionall promiſes.

Io. Whitgifte.

There is nothing anſwered to this.

Chap. 2. the. 2. Diuiſion.

Anſvvere to the Admonition. Pag. 107. Sect. 1. and Pag. 193. Sect. 1.

It is alſo manifeſt by theſe authorities, that Godfathers or ſuretyes were required at the baptiſing of Infantes: which Tertullian alſo ſignifyeth in his booke de Baptiſmo. But you your ſelfe confeſſe Godfathers to be of great antiquitie in the Churche of Chriſt, for you ſay that Higinus brought them in, and Higinus was the ninth Biſhop of Rome, and liued. Anno. 141, Of Godfathers.

Touching the laſt, which you Rhetorically ſay, you will ſpeake nothing of, that is, the euill choyſe of witneſſes, I thinke in part it is true, but you ſpeake that without the booke, and therefore without my compaſſe of defenſe: For I meane not to take vpon me the defenſe of any abuſe within the booke (if there be any) muche leſſe without the booke.

T. C. Pag. 135. Sect. 1.

For Godfathers there is no controuerſie betweene the Admonition, and maiſter Doctors booke, which appeareth not onely in their corrections, but plainly in the. 188. page, where they declare that they rather condemne the abuſe, ſuppoſed it is bigger more than greater matters, and which are in deede neceſſarie, this being a thing arbitrarie, and left to the diſcretion of the Church, and ſuppoſed there is ſo euill choyſe for the moſt part of Godfathers, which is expreſſelie mention ed of the Admonition, and ſuppoſed it is vſed almoſt for nothing elſe but as a meane for one friende to gratifie an other, without hauing any regarde to the fayrour promiſt made before God and the congregation, of ſeeing the childe brought vp in the nurture and feare of the Lorde. For the thing it ſelfe, conſidering that it is ſo generally receyued of all the Churches, they doe not diſlike of it. Godfathers allowed by T. C.

Io. Whitgifte.

Peraduenture they are better aduiſed nowe than they were when they wrote

Ill. Io. Whitgifte

Godfathers allowed though brought in by Pope Higinus.

the Admonition. But it is good for the Reader to note that you make Godfathers a thing arbitrarie, and left to the discretion of the Churche: and yet was it inuented (as the Authours of the Admonition say) by Pope Higinus. So that some thing belike of the Popes inuentions may remayne in the Churche, though the same be not expressed in the worde of God. Indeede this is the libertie that you chalenge, to allowe what you list, and disallowe at your pleasure: all is perfect that you confirme of whome soeuer it was borrowed. And why may not I say the same for interrogatories ministred to the Infant? You adde this reason in the ende (Considering it is so generally receyued of all Churches) and yet page. 18. you disallowe Saint Augustines rule tending to the same effect, so that you may say and vnsay at your pleasure, and no man say vnto you, blacke is your eye: or *Domine cur ita facis?*

The Replyer inconstant. Pag. 18. Sect. 7

Of Fontes, and crosing in Baptisme.

Chap. 3. the. 1. Diuision.

Answere to the Admonition. Pag. 107. Sect. vlt.

Of fontes.

The Apostles baptised not in Basons.

You may as well finde fault with Pulpit and Church, as with the Fontes, and the reason is alike. In the tyme of the Apostles they did not baptise in Basons, as you doe nowe, but in Riuers and other common waters, neyther was there in the Apostles time any Churches for Christians, or Pulpits to preache in, and therefore you had best to plucke downe Churches, and Pulpits, and to baptise in common riuers and waters.

T. C. Pag. 135. Sect. 2.

As for Fontes, I haue spoken of before both particularly, and in generall. But whereas M. Doctor saith in the Apostles tymes they baptised in no Basons but in ryuers, and common waters, I would know whether there was a riuer or common water in Capitolius, and in the Iayles houses, where Paule and Peter baptised.

Io. Whitgifte.

The replyer put to the proofe of his ceremonies.

And I would also gladly learne, howe you can proue that they did baptise in Basons there: I doe not say that they alwayes baptised in Riuers and common waters, but that they did so and that most commonly, which no man can denie. But I require one allable in Scripture to proue that they did baptise in Basons, not that I disallowe it if tyme and place doe require, but because I would haue you to performe, that in your Ceremonies, which you require in ours, that is, to proue them directly by the worde of God.

Chap. 3. the. 2. Diuision.

Answere to the Admonition. Pag. 108. Sect. 1.

Of crossing in baptisme. Matt.

Touching crossing in baptisme, I will onely recite vnto you the opinion of M. Bucer, which is this. *Signum hoc non tam quod est vsus in Ecclesijs inquisitionis, quam quod est admonitionis simplex, & presentis admonitionis crucis Christi, admissi, nec indecens, nec inutile existimo: si adhibeatur modo pure intellectum, & religiose excipiatur, nulla nec superstitione adiuncta, nec elementi seruitute, nec lenitate, aut vulgari consuetudine.* I thinke it neyther vncomely nor vnprofitable to vse the signe of the Crosse, not onely because the vse therof is very auncient, but also because it hath

Crosing in Baptisme.

it hath an expresse signification of the passion of Christ: so that it be purely vnderstoode and religiously receyued without any superstition or seruitude of the element, or lenitie, or common custome.

T.C. Pag.135. Sect.3.

To proue crossing in Baptisme, M. Bucers authoritie is brought. I haue shewe before what minde it is to haue publike the workes of Bucer, and to shewe how the Apochryphal, wherein also they wrongde vs to adde the lyke, and to set downe therevnto vpp wordes which we finde in his priuate letters. But it is first of all to be obserued of the Reader, howe and wherfore what names those notes are called, which are giuen of M. Doctor for defence of these ceremonies: they are called by M. Doctor in round condemnation (Censures) whiche soonde signifieth nothinge els but markes as muche as corrections and controlementes of the bookes of seruice, and therefore we may take this for a generall rule throughout the whole booke of Surueie, that in what soeuer things in controuersie M. Doctor bringeth not lyking Bucers authoritie, to confirme them, that those things Bucer misliked of, as for example in priuate Baptisme, and Communions ministred in houses, for interrogatories ministred to Infantes, and such lyke, for so muche as they are not confirmed here by M. Bucers iudgement, it may be thought that he misliked of them, and no doubte, if either M. Bucers notes had not ben condemned or misliked of diuers things in the seruice booke, we should haue had the matter gathered and set forth to the full. This I thought in a worde to admonishe the Reader of.

M. Bucers censures vpō the first booke in king Edwards time.

Fo. Whitgifte.

To your first cauill I haue answered before, where you made the same. To your seconde of Master Bucers Censures (thoughe the booke be not so intituled) the answere is shorte and playne, it was his iudgement vpon the first Communion booke, in the time of king Edwarde, wherein he misliked some things, but allowed well both priuate Baptisme, and the Communion ministred to the sicke, as I before haue declared, and you might haue remembred, if your memorie had not fayled you.

Chap.3. the.3. Diuision.

T.C. Pag.135. Sect.4.

Vnto M. Bucers authoritie I could here oppose men of as great authoritie, yea the authorities of all the reformed Churches, which shall be shewe afterwards. And if there were nothing to oppose but the worde of God, which saith that the Sacramentes ministred simply, and in that sincerity that they be left vnto vs, it is enough to make all men to cover their faces, and to be ashamed of that which they shall speake be not agreeable to that simplicitie.

The reasons which M. Bucer bringeth I will answere, which in this matter of crossing are two: first that it is auncient, and so it is in deede: For Tertullian maketh mention of this thinge. And if this be sufficient to proue the goodnesse of it, then there is no cause, why we should mislyke of the other superstitions and corruptions which were likewyse vsed in those times. For the same Tertullian likewise saith that they vsed also at baptisme to taste of milke, and honie, and not to washe all the weeke after they had ministred baptisme.

Li. de resurrect. carnis.

Li. de corona militis.

Fo. Whitgifte.

Where be but two wordes without ground, Crossing in that manner and forme, that we vse it, very well agreeth with that simplicitie of the worde of God. If it doe not so, shewe any worde againste it.

Your answere to that reason is very base, for it is not onely auncient, but it hath continued, and beene generally receyued: which you allowed before as a sufficient reason for Godfathers. As for milke and honie, the vse of them was neyther continued long, nor yet generall: and therefore the reason of them, and of the other is not lyke.

Chap. 3. the. 4. Diuision.

T. C. Pag. 135. Sect. vlt.

But here I will note the cause, wherevppon I suppose this vse of crossing came vp in the Primitiue Churche, whereby shall appeare, howe there is no cause nowe why it should be retayned, if there were any why it should be vsed in the Primitiue Churche. It is knowne to all that haue read the Ecclesiasticall stories, that the Heathen did obiect to the Christians in tymes past in reproche, that the God which they beleeued of was hanged vpon a Crosse. And they thought good to testifie that they were not ashamed therefore of the same God, by the often vsing of the signe of the Crosse, which carieth suche and good meande to keepe amongest them an open profession of Christ crucified, although it be to be commended: yet is not this meanes so: for they might otherwise haue kept it, and with lesse hinderer, than by this vse of crossing, and if they thought the vse of the Crosse to be the best meanes, yet they should not haue beene so bolde, as to haue brought it into the holy Sacrament of Baptisme, and so mingle the ceremonies and inuentions of men, with the Sacramentes and institution of God. And as it was brought in vpon no good ground, so the Deuyle left a marke of his curse of it, and wherby it might be perceyued to come out of the forge of meere hipocrisie, in that it began forthwith, while it was yet in the swadling clouttes to be superstitiously abused. For it appeareth by Tertullian also in the same booke de corona militis, that the Christians had suche a superstition in it, that they wouldbe doe nothing nor take nothing in hande, vnlesse they had crossed them, when they went out, when they came in, when they sat or lay downe, and when they rose, and as superstition is alwayes strengthened, and spreadeth it selfe with the time, so it crept from crossing of men vnto crossing of euery thing that they vsed. Wherevpon Chrysostome commendeth the crossing of the Cuppe before a man drinke, and of the meate before it was eaten. But if it were graunted that vppon this consideration which I haue before mentioned, the auncient Christians did well, yet it followeth not, that we shoulde so doe: for we liue not amongest those Nations whiche doe cast vs in the teeth or reproche vs with the crosse of Christe. If we liued amongest the Turkes it were an other matter, and then there might peraduenture some question be, whether we shoulde doe as they did, and hanging the same sign, vse the same playsters. But nowe we liue among the Papistes, that doe not esteeme the crosse of Christ, but whiche esteeme more of the wooden crosse, than of the true crosse, of Christe, (which is his sufferinges.) We ought nowe to doe cleane contrarywise to the olde Christians, and abolishe all vse of these crosses, for contrary diseases, muste haue contrary remedyes: if therefore the olde Christians to dispyte the crosse of Christe from contempt, did often vse the crosse, the Christians nowe to take away the superstitious estimation of it, ought to take away the vse of it.

vpon the 1. Tim. 4. cap.

Io. Whitgifte.

I thinke your suppositon in parte to bee true: I am also persuaded that the originall cause of vsing this signe was lawfull and good, and yet the thing it selfe afterwardes abused, and the cause of vsing is cleane altered, and is holy conuerted to superstition: but the abuse being taken away, I see no cause why it may not be vsed in Baptisme, in that manner and forme, as it is in this Churche of England, that is, In token that hereafter he shall not be ashamed to confesse the fayth of Christe crucified, and manfully to fight vnder his banner, agaynste sinne, the worlde, and the deuill, and to continue Christes faythfull Souldier and seruaunt vnto his liues ende. And though there be no Turkes among vs or Iewes, yet is it lawfull to vse such Christian ceremonies to put vs in mynde of our duetie. And notwithstanding the same might be done by other meanes, yet it hath pleased the Church to thinke this meanes also conuenient, and therefore hathe vsed hir libertie therein. As for Papistes, we are farre enough off from them, for they pictured the signe of the Crosse and did worshippe it, so doe not we: they vsed it to dryue away spirits and deuils, so do not we: they attributed power and vertue vnto it, so doe not we: they had it in their Churches, so haue not we: they vsed it dayly and nightly for religion sake, we only in Baptisme for a signe and token, as I haue sayd before: so that their abusing of it is sufficiently corrected. Neyther is there any man that knoweth not to what ende and purpose we vse it.

Difference betwene crossing in Baptisme, and in our Church.

Chap-

Crossing in Baptisme.

Chap. 2. the. 5. Diuision.

T.C. Pag. 134. somewhat past the midst.

Concerning the other reason of the profitable signification of the Crosse, I haue shewed that that maketh the thing a great deale worse, and bringeth in a newe leuen into the Churche. Whereas there ought to be no Doctor heard in the Churche but onely our Sauiour Christ. For if these significations be good, then the Papistes haue to answere vs, that their Ceremonies be not dumbe, which is one of their and all greatest defences, as these are, and so in deede they say that their ceremonies are not dumbe ceremonies, for so muche as they signifie such good thinges. But although it be the worde of God that we shoulde not be ashamed of the Crosse of Christ, yet is it not the worde of God that we shoulde be keepe in remembrance such abomination of them, by two lines drawne a crosse, one ouer an other in the Children foreheade, but a deuise toy, and this deuise of mans brayne.

Fo. Whitgifte.

Differences betweene papisticall ceremonies and ours

The signification of the Papisticall ceremonies, was onely knowne to themselues, hauing vsed in the Church without any declaration of suche signification, and therefore they might worthily be counted dumbe, and unprofitable, but it is not so in this, for the signification is ioyned with the signe, published in a tongue knowne. The Papisticall ceremonies were in number many, and they had annexed vnto them an opinion of merit, and a necessitie vnto saluation, of whiche made them wicked, but all these be farre from this, and other Ceremonies vsed by vs, and for as much as there is no worde of God against it, also it hath a profitable signification, the Church may vse it, though it be not expressed in the worde, as it may vse other rites, according to that that I haue pointe before intreating of the authoritie of the Church in suche matters.

Tract. 2.

Chap. 3. the. 6. Diuision.

Admonition.

Fourthly, they vse superstitiously and wickedly institute a newe Sacrament, whiche is prayer to Christ onely, marking the children the foreheade with a Crosse, in token that here after he shall not be ashamed to confesse the fayth of Christ crucified, of whiche we haue made mention before, as of that foolishe deuise of the worde and Sacraments.

Answere to the Admonition. Pag. 192. Sect. 3.

Concerning the fourth toy, that is Crossing the childe in the forehead, whiche you call wicked and superstitious. I haue before declared Master Bucers opinion: It may be left, and it hath beene vsed in the Primitiue Churche, and may bee so still, without eyther superstition or wickednesse. Neyther doth it any more make a Sacrament by reason it is in token that hereafter he shall not bee ashamed to confesse Christ crucified, than your sitting doth at the communion in token of rest, that is a full finishing through Christ of the Ceremoniall lawe, &c. I thinke you knowe that euery Ceremonie betokening something, is not by and by a Sacrament, and therefore here is as yet no wicked diuoyce of the worde and Sacraments, except it be made by you.

Crossing no Sacrament.

Euery significant ceremonie is not a Sacrament.

T.C. Pag. 134. Sect. vlt.

In the. 192. page, vnto the Admonition obiecting that by this signification it is made a sacrament,

 Doctor

M. Doctor answereth that euery ceremonie which betokeneth something is not a sacrament. I would knowe what maketh a sacrament, if a doctrine annexed vnto an outwarde signe bothe not make a Sacrament. And I am sure there was no outward signe neyther in the olde Testament, nor in the newe which hath a doctrine annexed vnto it, which is not a Sacrament. For if he will take the nature of the Sacrament so straightly as Augustine doth, and that there be no Sacramentes but when vnto the element there commeth the worde, (a) the circumcision can be no sacrament besides that, seeing that M. Doctor hath condemned the allegorie & signification of eating at the Lordes supper, saying that it is superfluous. I maruell what priuiledge he hath of speciall licence, that he may allow that in him selfe and in his owne affections, which he sayth is vnlawfull and papisticall in others, especially seeing the allegorie of the eating was neuer vsed by the Papistes, but this of crossing is. And if the licence of allegories be allowed, I see not why Oyle may not be brought into the Sacrament, as well as crossing, bothe because it hath beene a Sacrament of God before, and by that the signification thereof (betokening the gifte of the holy Ghost, and shadowing out the power and efficacie of those giftes) carryeth as great a shewe of wholesome and Christian instruction, as doth the crossing.

(a) A manifest vntruth.

Fo. Whitgifte.

You are not ignorant, I am sure, that to the making of a Sacrament, besides the externall element, there is required a commaundement of God in his worde, that it should be done, and a promise annexed vnto it, wherevnto the Sacrament is a seale: so it was in circumcision, and so it is in the Supper and baptisme. And surely I marueil at this your saying, If we will take the nature of the Sacrament straightly as Augustine doth, and that there be no Sacramentes, but where as to the element there commeth the worde, the Circumcision can be no Sacrament. I thinke you are not well aduised, for what bothe Saint Augustine require in a Sacrament? Bothe he not require the worde, and an externall element? And are not bothe theis to be founde in Circumcision? The externall element is the foreskinne: It is commaunded in Genesis. 17. And there is the promise annexed, wherevnto it is a seale and a Sacrament: and what bothe Saint Augustine require more in a Sacrament? But I will impute this saying of yours rather to some ouersighte or lacke of due consideration, than to ignorance, for I thinke it impossible that a man of your profession shoulde be ignorant in the nature and definition of a Sacrament. A Sacrament, I meane not in the largest signification, but as it is properly vsed, and as we call the Lordes Supper and Baptisme Sacramentes. For Sacramentes in the proper signification, be mysticall signes ordeyned by God him selfe, consisting in the worde of God, in figures, and in things signified, whereby he keepeth in manner memorie, and sometymes renueth his large benefites bestowed vpon his Church, whereby also he sealeth or assureth his promises, and sheweth outwardly, and as it were layeth before our eyes those things to beholde which inwardly he worketh in vs: yea by them he strengtheneth and increaseth our fayth, by the holy Ghost working in our heartes. And to be shorte, by his Sacramentes he separateth vs from all other people, from all other religions, consecrating vs, and binding vs to him onely, and signifieth what he requireth of vs so be done. Nowe euery ceremonie signifying any thing, hath not these conditions and properties: Therefore euery ceremonie signifying any thing, is not a Sacrament, and therefore crossing in Baptisme thoughe it signifieth some thing, yet it is no Sacrament.

That is required to the making of a Sacrament.

Circumcision a sacrament according to Augustines rule.

Gen. 17.

The proper signification of sacraments

Euery signifying ceremonie is not a Sacrament.

The allegorie of crossing, is dumbe and speaketh nothing: but to the signe of the crosse is annexed the signification in expresse wordes, as I haue before declared: wherefore there is more cause to condemne the one, than there is to condemne the other. Moreouer kissing at the Lordes supper hath not beene vsed in the Church that I can reade of, but crossing in baptisme hath, wherefore that were to tolerate a newe Ceremonie, and this is to retayne the olde, is not the reason of their allegorie and of this Ceremonie is not like.

Of refusing oyle in baptisme, the Churche hath iuste cause: and it vseth her liberties in retayning crossing: neyther will it burden the Sacraments with a multitude of vnnecessarie and vnprofitable Ceremonies, and yet retayne such as shall be thought most conuenient.

Chap.

Chap. 3. the. 7. Diuision.

T. C. Pag. 137. Line. 3.

And to continue, I see no cause why some crosses should be vnlawfull, and other some commendable: and why it should be a monument of Popery in wood and metall, and yet a Christian badge in the forehead of a man, why we should not like of it in streates and highwayes, and yet allowe of it in the Churches.

Io. Whitgifte.

As there is great difference betwixt the painting of an Image, to sette forth an history, and placing of it in the Church to be worshipped, so is there also as great difference, or more, betwixt crossing a child in the forehead at the time of baptisme, with expressing the cause and vse of it, and the placing of crosses in Churches or highwayes and streates.

The crossing of the children forehead, is but for a moment, the crosse of wood and stone remayneth and continueth: the crosse in the children forehead is not ment to be adored and worshipped, neither was euer any man so madde, as to imagine any such thing of it: but the crosses in churches, streates, and high places, of metall and stone, were erected to be worshipped, and were so abused, and therfore there is no like perill in the one, as there is in the other.

¶ Of the parties that are to be Baptised.

Chap. 4. the. 1. Diuision.

Admonition.

(p) Math. 3. 6. That the parties to be baptised, if they be of the yeares of (p) discretion, by themselues and in their owne persones: as if they be infantes, by their parentes (in whose roome if vpon necessary occasion they be absent, some one of the congregation, knowing the good behauiour and sounde faith of the parentes may both make rehersall of their faith, and also if their faith be sounde, put in greatter to holy scriptures, desire to be in the same baptised. And finally, that nothing be done in this or any other thing, but that which you haue the expresse warrant of Gods worde for.

Answere to the Admonition. Pag. 11. Sect. 2.

I muse what you meane to say on this sorte: The parties to be baptised if they be of the yeares of discretion &c. You knowe that in this Churche of England none carrye for baptisme so long, except it be in some secrete congregation of Anabaptistes. The place alledged out of the third of Matthew telleth how they that were baptised confessed their sinnes, it speaketh nothing of any confession of faith.

Of the parties that are to be baptised.

It is well that you admitte some to answere for the infant in the absence of the parent, and why not in his presence to? what scripture haue you that the parent at the baptising of his childe should make a rehersall of his faith, and desire that his childe should bee therein baptised? this I desire to knowe for myne owne learning, for I neither remember any such thing in scripture, neither yet in any auncient writer: I do herein but desire to be instructed.

Of the parties answering for their children.

T. C. Pag. 137. Lin. 6.

And because I would haue all those things together that touche this matter of baptisme, I come to that which he hath in the next Section and in. 111. page, where after his vsuall manner, he

Fff iij. inuangleth

wrangleth and quarrelleth. For although the Admonition speaketh so plainely and so clearely, that as Hesiod. sayth, it might ἐρίσαντι τὸ μηδὲν ἐπιδεῖν satisfie Momus, yet Mr. Doctor goeth about there, to bring it in suspicion of Anabaptisme, because allowing in playne wordes the baptisme of infants, they adde that if the parties be of discretion and yeares, themselues in their own persons, should demaunde to be baptised. For sayth he in this Church they tary not for baptisme so long: but if there no cause or any there not be, when they that be of age may be baptised. It may be there are Jewes in England, which vnder standing their blindnesse and confessing their sinne, may desire to be baptised, and there be many Turkes in noble mens & gentlemens houses, which are sometimes brought to the knowledge of Christ, whereby there is some vse and practise of this case.

Jo. Whitgifte.

Anabaptisme a crafty heresie.

Anabaptisme being so crafty an heresie, that it dissembleth many things, vntill it haue sufficient ayde, a man can not be to suspicious of it, especially in those that walke in steppes so like vnto it. And yet I speake nothing in that place, that may bring the Authors of the Admonition into suspicion of Anabaptisme, vnlesse they suspect themselues, or that you would haue them suspected: for you knowe the old prouerbe. *Confessio ipsa fabi est.* It may be in deede that there be Jewes in England, & Turkes also, and that some of them being conuerted to the fayth, be afterwarde baptised, and I thinke sometimes it is so, but the case is very rare, and there is no man that doubteth but they ought to be examined in their faith before they be admitted to baptisme. This is against nothing that I haue sayde.

Chap. 4. the. 2. Diuision.

Answere to the Admonition. Pag. 11. Sect. 3. & Pag. 12. Sect. 1.

Of the fayth and good behauiour of the Parentes, &c.

I knowe not what you meane, when you saye (That in the absence of the parentes some one of the congregation knowing the good behauiour and sound faithe of the Parentes, may boldy make rehersall of their fayth: and also if their faith be sounde and agreable to holy scriptures, desire in the same to be baptised) what if the parents be of euil behauiour? what if it be the child of a dronkard, or of an harlot? what if the parēts be Papistes? what if they be heretikes? what if they erre in some point or other, in matters of fayth? shall not their children be baptised? herein you haue a further meaning than I can vnderstande, and I feare lest we do perceiue the poyson that lieth hid vnder these wordes: may not a wicked father haue a good childe? may not a Papiste or heretike haue a beleeuing sonne? will you exclude for the Parentes sake (beyng himselfe baptised) his seede from baptisme? Surely your fantasies, naye your daungerous errours will burste out one day in more playne manner.

Whether the child of a wicked man may be baptised.

This reformatiō you seeke for, or desire, were rather a deformation may a confusion: and whilest you will nothing to bee done but that, for the whiche there is expresse warrant in Gods worde, you your selues prescribe that which is not to be found in all Gods worde.

Admonition.

Howe conuenient it were, seyng the children of the faithfull onely are to be baptised, that the father should and might, if conueniently, offer and present his childe to be baptised, making an open confession of that fayth, wherein he would haue his childe baptised, and how this is vsed in sondry other Churches.

Answere

Answere to the Admonition. Pag. 193. Sect. 2.

But I know not whereto this tendeth that followeth: that is, How couenient it were, seeing that the children of the faithfull only are to be baptised. Do you not comprehend those vnder the name of faythfull, which be baptised? for else it passeth mans vnderstanding, to know who be faithfull in deede, because the vnbeleeuers may make a confession of faythe in wordes: and in this worlde it can not certainly by man be determined, who among Christians be faithfull, who be vnfaithfull. I praye you answere me this one question: If a childe bee founde whose father and mother be vnknowen (as it hath happened sometimes in our remembrance) will you not baptise it because the Parents be not forth comming, to make a confession of their faithe? because the sound faithe of the Parents is vnknowen? but hereof I haue spoken in another place.

The children of parents excommunicate persones.

No man knoweth who is faithfull who not.

T.C. Page. 137. Sect. 1.

After that M. Doctor hath cast him selfe in derision, at the hatred of the ordenaunce of the Church, and desired to be taught of them, whome he hath in contemptuously condemned, as persones not to be taught by him by reason of their ignorance: there followeth in the Admonition, as if they were the chiefe of the Admonition, as if they were the chiefest matter vpon scruples of the bonde to parte and good behauiour of parentes of the infant, wherein he [illegible] all of vs, whether if the infante be the childe of a drunkarde, whether if he be of a heritike, shall not forth be, the infante be baptised for? If it were not that M. Doctor in asking these questions, both also answeres them, I should not the matter otherwise than I truely vnderstande, I should not be moued to the consideration which I haue in hand by these raging questions: neuer I can not ignore them sufficiently. For this cause M. Doctor doth make of the holy Sacrament of baptisme (whereby as an entrie into the house of God, and wherein vnder the family of God must enter, a common passage wherein be will haue cleane and vncleane, holy and prophane, as well those that were before the couenant, as those that were within it, to passe by and to walke) the Church no house, but an Inne to receyue beggers and trauellers.

Of the infante.

Of the infante borne of the Heretique.

Of the infante borne of the Papiste.

Of the infante onely presented at baptisme.

Fo. Whitgifte.

All this is but a declaration of your mynde, and a signification of the inclination of your spirite, and therfore I will passe it ouer and leaue it to the Reader to be considered of. Onely I must tell you, that I make the holy Sacrament of baptisme no other kinde of passage, than God him self hath made it, and the Church of Christ hath vsed it. Good and euil, cleane and vncleane, holy and prophane, must needes passe by it, except you will in deede in more ample and large manner vse the grace of God vnto it, than euer did the Papists, and say that all that be baptised be also saued: or else ioyne with the Anabaptistes in this, that after baptisme a man cannot sinne.

Who can tell whether he be holy or vnholy, good or euil, cleane or vncleane, elect or reprobate, of the houshold of the Church, or not of the Church, that is baptised, be he infant, or at the yeares of discretion? I tell you plaine this assertion of yours sauoureth very strongly of heresy in my opinion: but let vs come to your reasons if you haue any.

Of the Sprinkling of water vpon the baptised.

Chap. 4. the. 3. Diuision.

T.C. Page. 137. Sect. 1.

I will answere thereto almoste in as many wordes as the questions be asked. If one of the Parentes be neyther drunkard nor adulterer, the childe is holy by reason of the couenant, for sake of the Parents sinne. If they be both, and yet not obstinate in their sinne, whereby the Church hath not proceeded to excommunication, (their selues hauing yet of the Churche) their childe cannot

The chyldren of papistes and of excommunicate persones.

not, nor ought not to be refused. To the seconde question, wherein he asketh what if the childe be of Papistes or heretikes. If both be Papistes or condemned heretikes (if so be I may distinguish Papistes from heretikes and out of from the church, their children cannot be receiued, because they are not in the covenant, if either of them be christian, I haue answered before that it ought to bee receiued.

To other questions wherein he asketh, what if they erre in some poynts of matters of faith. If it be but an error, and be not in those poynts in which rase the foundations of faith, because they still, notwithstanding some errors are to be counted amongst the faithfull, their children ought vnto the couenant, and therefore to the sacrament of the promise.

To Whitgifte.

The presumption of the Replier.

Surely these be very short answeres for so weighty questions, and so necessary poynts of doctrine: will you presume thus to determine in matters of saluation and damnation, the doctrine being so straunge and vnheard of, without eyther scripture, reason, or other authoritie? are we nowe come to (*ipse dixit*)? nay if may not be so, you haue no such authoritie or credite that I know. But let vs a little better cõsider your assertions, and marke your dyte, Page. 34. you say that there are no whoremongers, nor drunkardes in the Churche that are knowen, because the Churche doth excommunicate them. Wherevpon you seeme to runne headlong into this heresie of the Anabaptistes, that, that is not the Church of Christ, in the whiche are knowen drunkardes and whoremongers and no excommunication vsed against them. The which heresie is well and learnedly confuted by M. Caluine in his booke against the Anabap. and by M. Bullinger like wyse. *Lib. 6. cap. 10. aduersus Anabap.*

Pag. 34. Sect. 1.

Caluine. Bullinger.

The assertion of the Replier tendeth to rebaptisation.

Moreouer this your assertion seemeth to bring in rebaptisation. For if whoremongers, drunkardes, and suche like wicked persones by excommunication be so cut of from the Churche that their children may not be baptised, then muste it followe that their baptisme is cut of also: whiche if it be true, howe can they vpon repentance be admitted againe except they be rebaptised? and what is this else but to make baptisme, to be iterated as the Lordes supper is, when as by the consent of all the Churches, there is but one baptisme, wherewith it is sufficient once to be Christened, seeing that baptisme once receyued doth endure for euer, as a perpetuall signe of our adoption. And howe can you allowe the baptisme of heretikes to be good, if you disallowe the baptising of their children that be excommunicated? may an heretike excommunicate baptised, and is that baptisme good, and may not the children of him that is excommunicated receyue the sacrament of baptisme? can any faulte of the parents, hauing once receyued the seale of the couenant, seclude their children from receyuing the same seale? you haue neyther example nor precept in scripture to iustifie your assertion with: it is against the nature of the sacrament, the practise of the Church, and the whole consent of learned writers (some fewe excepted which erred in rebaptisation) and yet you boldely here set it downe, without any further proofe at all.

Waptisme once ministred remaineth perpetuall.

S. Augustine in his booke *Contra epist. Parme.* reasoneth wholy to the contrary, for there he proueth that heretikes whiche cut of themselues from the Churche, do neyther *amittere baptismum*, nor *iis dandi baptismum*, that is, neither leese their baptisme, nor authoritie to baptise: and therevpon concludeth against rebaptisation, whiche muste needes followe if eyther of the other be taken away. The Donatistes themselues were at the length compelled to confesse, that heretikes deuised from the churche, did not *amittere baptismum*, leese their baptisme. And in the same booke August. hath this generall sentence, That the faulte of suche heretikes, is in cutting of themselues from the church, which may be corrected by returning againe to the churche, *non in sacramentis quæ vbicunque sunt, ipsa vera sunt*, not in the sacramentes, whiche whereseoeuer they are, are true.

Heretikes loose not their baptisme.

The Replier here to Donatisme.

This being so (as it is) then are you very nere to Donatisme, may farre beyonde it, in saying that the children of the heretykes, and suche as by excommunication are cut of from the Churche, muste not be baptised. Surely if the Parentes beyng heretikes

tikes and cut of from the Churche, do not withstanding *Reiterã baptismum*, keepe styll their baptisme, (as Saint Augustine sayeth) I see not howe by any meanes you can iustifie the seclinding of theyr chyldren from being baptysed: or if otherwyse I can not see howe a Papiste beyng converted, can bee receyued into the Churche, without he bee aneiwe baptysed, or howe suche chyldren of knowen Papistes, and excommunicate persones, as have bene baptised in this Churche of Englande or elsewhere, from the beginning of the Gospell to this daye, can be countyed Christians, vnlesse they be rebaptised. Chyldren of Papistes and excõmunicate persons.

And concernyng Papistes, whome you have denyed to bee in the Churche, and to whose chyldren also you here denye baptisme, I wyll aske you but this one question, what you thynke of all those, whiche are not onelye chyldren to professed and knowen Papistes, but baptised also in the Romishe Churche? for if the chyldren of knowen Papistes, may not be baptysed, what shall we saye of our selues, and of our Parentes and predecessours, who all, or the moste of them were professed Papistes? is not this the grounde of Rebaptisation, and Anabaptisme? Pag. 34. Sect. vlt.

But that the Reader maye the better vnderstande your errour, and the rather beleeue it to be an errour in deede, I wyll set downe M. Beza his opinion of this matter, from whome you are lothe (I am sure) to be thought to dissent. In his booke of Epistles, *Epist.* 10 answering this question (whether the infantes of suche as are excommunicated may be baptised, and in whose fayth, when as they of whome they are begotten, are not members of the Churche) determineth thus. *Beza li. Epist. Epist.* 10.

God forbidde that we should iudge all one and a lyke of all suche as are not called the members of the Churche, for there are foure kyndes of men farre differing among themselues. One is of them, whiche neyther by election, neyther in themselues are by anye meanes the members of Christe, whome we cal by the worde of God reprobate and the vessels of anger, and appointed to destruction, although many of them sometime in appearance, that is in outwarde profession, yea and a certayne semblance of faythe, continuing for a tyme, wherewith they mocke both themselues and other, are reckened among the members of the Churche, of whome Iohn sayeth, if they had bene of vs, they would haue tarryed with vs.

The seconde is of those, whiche are chosen in Christe by eternall election, and therefore are the members of Christe, yet by purpose onelye not in deede: in whiche sense Paule sayth that he was seuered from his mothers wombe, whereas notwithstanding, he was a long tyme the member of Sathan persecuting Christe: and in an other place sayeth, that grace was giuen vs in Christe before euerlasting tymes: and agayne, that God loued vs when we were his enemies.

In the thyrde kynde wee counte them, that bothe by election and in deede are the sonnes of God, bycause as the Apostle sayth, they are ruled by the spirite of God.

Finally, in the fourth place wee recken those, who whereas they appertayne to the election of God, and be engraffed in Christ, yet bycause hauing fallen in some thing (as men often doe) they be an offence to the other members, therefore least the wound should bee deadlye, whiche Sathan and the flesshe hath gyuen them, neede a more sharpe remedye, and are therfore excommunicated or delyuered to Sathan, not that they should perysshe (for it is not possible that they should perysshe whiche are the members of Christe) But that godlye sorowfulnesse may cause repentance, eyther that their flesshe (that is the olde man) dying, their spirite may be saued in the daye of the Lorde.

These therefore be they whome we call excommunicated, and who for two respectes are not members of the Churche, one according to men, bycause they are excluded from the holy felowship of the faythfull: the other according to God, bycause that saying of Christe is sure, that, that is bounde in heauen, whiche is ryghtlye bounde of the Churche in the earth.

But it is an other thyng truelye to bee bounde in heauen, than to bee cast out of that true kyngdome of heauen, whiche neuer happeneth to anye of the electe. For that saying of Christe standeth, that those shall neuer bee caste out whome the Father hath giuen

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Chyldren of Papistes and excommunicate persons.

the Sonne: and that of Iohn, if they had bene of vs, they woulde haue taried with vs: and that of the Apostle, the foundation of God standeth sure, hauing this seale, the Lorde knoweth who be his. Therefore as touching Christe, these are sayd not to be his, nor members of the Churche, not as the firste whiche are reprobate and damned, but because for a tyme as concernyng the force and efficacie of the spirite, they are without hym, as beyng so engraffed in hym, that they receyue not that lyuelye nourysshement of the spirite of Christe for a tyme, that is, tyll grace of repentaunce be gyuen them. To conclude, the difference betwixt these and the firste is such, as is betweene a legge of woode ioyned cunninglye to a true bodye (whiche notwithstanding is not a legge in deede, neyther is truely called a parte of that man) and betwyxt a true legge, that yet for a tyme receyueth not nourysshement in suche sorte, that vnles it be refreshed by the strengthe of some sharpe medicine, it wyll necessarylye putrifie and cleane perysshe. Wherefore seeing these thinges be thus, and charitie byddeth vs to hope well of all, yea and also to take care for them, whiche are helde as captiues in the snare of the Deuyll: God forbydde that the Parentes beyng excommunicated, wee should conclude that theyr posteritie belongeth not to the kyngdome of God. Furthermore, there is great difference betweene those, whiche although they bee notorious offendours, neuertheless departe not from the Churche, and betweene those that are manifeste renegates, ioyning them selues with the enimies to oppresse the truthe of the Gospell. Further, it were vnreasonable to esteeme of Papistes, muche lesse Christians excommunicated, no otherwise than of Turkes: for although it bee vnpossible to serue the Pope and Christ togyther, yet it is certayne that Poperie is an erring of the Christian Churche. Wherefore the Lorde hath in the middest of that goulfe of Papistrie preserued Baptisme, that is the first entering into the Churche: whereby it appeareth (as also the thing it selfe proueth in vs) that although Papisme be not the Churche, yet the Churche hathe bene and is (as it were) drowned or couered in it: whiche can not by anie meanes bee sayde of the Turkes, whiche neuer gaue theyr names to Chryst. Lastly, for so muche as the goodnesse of God is extended to a thousande generations, that is (as it were) without ende, it were harde if wee shoulde iudge of the children, whether they belong to the couenant of God or no, by the profession of their last Parentes. Therefore of all these argumentes ioyned togither, we conclude that the children of persons excommunicate, abyding yet in the Churche of God, can by no right bee debarred from Baptisme, if in case a meete suretie bee had, whiche will make promyse to the Church that they shall be vertuously brought vp, which I thinke ought to be done of the Ministers them selues, and other Godly men, rather than theyr Baptisme shoulde anie longer be deferred. Yet it shall not be amisse, if the Minister before he baptise the infant, taking hereof occasion, earnestly exhort the father that is excommunicated being present, to repentance before the assemblie, whiche is oftentymes practised in oure Churches. Hitherto Beza.

Chap. 4. the. 4. Diuision.

T. C. Pag. 137. Sect. 2.

And in the. 194. page, he asketh what if the Parentes of the childe be vnknowen, if it be, yet if godly men will request it to baptisme, with promyse of seing it brought vp in the feare of the Lorde, so muche as it is founde in a place where the churche is, and therefore by likelyhoode to appertayne to some that bee of the churche, I thynke it may be baptised, if the churche thynke it good in this last case.

Io. Whitgifte.

And why should you but thinke so? what reason is there why it should not be baptised? But yet this answere of yours doth nothing iustifie the Admonition. Whiche would, The parentes to presente their chyldren at conuenyent, makyng an open confession of that faythe, wherein he would haue his chylde baptised: For this can not be done where the Parentes be vnknowen, neither is (in such case) any other man able to iustifie of what faythe or behauiour the parentes were.

Chap.

Chap. 4. the. 5. Diuision.

Children of Papistes and excommunicate persons.

T. C. Pag. 137. Sect. vlt.

Then he goeth forth in the. vii. Page to proue that the children of those, which he hath reckoned may be baptised, and demaundeth whither a Turkish father may haue a good childe, a Papist or Heretike father a beleeuing childe? yes verily may they. So may haue, and hath the Turke and the Iewe, and yet their children are not to be receyued within their fayth before they appeare by confession. But you say the Papists an Heretike be Baptised, and so greeue the Iewes and Turkes. Their baptisme being cut of from the Churche, maketh them as much straungers vnto it, as twas Ismael and Esau, whiche albeit they were circumcised, yet being caste out of the Churche, they were no more to be accounted to be of the body of Gods people, then those which neuer were in the Churche. Now you see (*) the poyson (as you terme it) which lieth hidde vnder these wordes, and if it be not, you say poyson, let vs haue some of your triacle. In all the reste of that section, there is nothing but that, which he spake of before, onely the Eldership is named, which commeth to be intreated of in the next section.

(*) It is poyson in deede, and the same which I suspected.

Io. Whitgifte.

If their baptisme be so cut of, that it also taketh away the priuiledge from their children, howe can they be admitted agayne into the Churche without rebaptisation? S. Augustine in the place before recited, sayeth that Heretikes though they be cut of from the Churche yet they do retayne their Baptisme, wherin being true, there is no reason to seclude their children fro it. I cannot learne but that the Sonnes of Ismaell were circumcised: for it is written of the Egyptians (as P. Martyr both note) that they circumcided at 14. yeares of age, because Ismael was then circumcised: which tyme of circumcision the Arabians obserue in like manner. And therefore it is not vnlike but that the posteritie of Ismael was circumcised. And as for the Sonnes of Esau it is not like that they were debarred from circumcision, seyng Esau himselfe receyued the signe of the couenant, notwithstanding he was before rejected. And that his posteritie were not so farre estraunged from the people of God as those that neuer were in the Churche, it may appeare by that which is written in Deutronomie, where the Israelites are willed to acknowledge them for their Brethren, and to admitte their children in the thirde Generation, into the congregation of the Lorde. And yet are not the Papistes like vnto Ismael and Esau: but rather the same with the Israelites vnder Ieroboam, &c. for as they professed the lawe of Moses, had circumcision, and were not in all poynctes straunge from the fayth of the Iewes: but yet ioyned therevnto Idolatrie, and the false worshipping of God: euen so the Papistes professe the lawe of God, vse the Sacramentes, professe Christianitie, and are not in all poynctes straunge from Christian fayth, but yet haue corrupted the same with wicked worshipping, and diuers other kindes of superstition, and errours. Therefore sayeth P. Martyr well in the woordes before recited, *Papistas ab Ecclesia Christiana alienatos*. Papisme is the erring of the Christian Churche: And *Ecclesiam Dei vsque hodierno in Papatu, quod de Turcis dici nullo modo potest, qui nunquam Christi nomen dederunt*: the Churche is as it were couered or drowned in Papisme, which can by no meanes be sayde of Turkes, which neuer gaue their names to Christe or professed Christianitie. Wherefore if you had made a right comparison, you should not haue compared them to Ismaell and Esau, but to the reuolting Israelites, as P. Martyr teacheth, saying that especially, *Quales olim Israelitæ, &c.* Such are the Papistes at this day, if they be compared with the professours of the Gospell, as were the Israelites in respect of the Iewes. But full well you knewe that in so doing, your errour would soone haue been espied: for though the Israelites were separated from the true Churche, yet were not their children cut of from the couenaunt, ne debarred from the signe thereof.

P. Martyr in 4. Reg.

Reg. 9.

Deut. 23. vers. 7. 8.

The papistes lyke to the Israelites vnder Ieroboam &c.

Beza Epist. 10.

Martyr in 3. cap. 11. Reg.

Egg. The

The poyson that is hyde in the Rebaptizers doctrine.

The poyson which (you say) we nowe seeke and that lieth hid vnder these wordes, is, the debarring of children from Baptisme for their parentes offences beyng baptized, and rebaptisation: Both which you do in more playne manner affirme than the Admonition doth, and therefore for triacle to cure these venemous diseases I sende you to the learned workes of S. August. *Contra epist. Parmeniani de Baptis. contra Donatistas* of M. Bullinger, Zuinglius, Caluine and others, which haue written against these poysoned poynts of the Anabaptistes and Donatistes.

¶ Of the Seignorie or gouernment by Seniors. *Tract.17.*

Whether there were such as the Admonition calleth Seniors, in euery Congregation. Chap.1 the.1. Diuision.

T.C. Pag.138. Sect.1.

Of Seniors.

As though M. Doctor were at vtter defiaunce with all good order, and methode of writing, that which was giuen him orderly by the Admonition, he hath turned vpsidedowne. For where the Admonition speaketh first of the Elders, then of that which is annexed vnto them, which is the discipline & power of excommunication (as a part pertaining vnto it) M. Doctor hath turned cleane contrary and first speaketh of excommunication, and then of the Elders. I will therfore (that the reader may the easelier vnderstand that which is saye) follow the order of the Admonition, and first of all speake of the Elders or Seniors which ought to be in the Churche and in speaking of them. I must call to remembraunce that diuision which I made mention on before, that is, of those which haue care and gouerne the whole congregation, some there be which do both teach the worde and gouerne also: some which do not teache, but onely gouerne and be orders in the gouernment. Vnto those which do teache. That diuision is moste manifeste for Paule in the Epistle vnto Timothe: where he speaketh of the Elders which rule well, are worthy of double honour, and especially those which labour in the worde and doctrine. Where he maketh no playne and expresse worde of two sortes of Elders, the one which doth both gouerne and teache: the other which gouerneth onely. Those therefore onely be Seniors which are meant, whose office is in helping the Pastor or Bishop, in the gouernment of that particular Churche, where they be placed Pastors and Elders. 1.Tim.5.

Io. Whitgifte.

It is no rare matter in handling any thing, first to entreate of that which is *naturâ posterius*: and we see it commonly so vsed by Logicians, who first treate of that parte which is called *Iudicium*, then of the other which is called *Inuentio*, notwithstanding *Inuentio* in nature is before *Iudicium*. But I will not spende incke and paper in answering to haute a cauillation. The truth is, that I in mine Answere followe the order of the Admonition. For I proue that it was not the office of those Seniors to gouerne the Church, &c. because they had nothing to do with excommunication being the chiefest discipline in the Church, seing the execution ther of was committed to the Minister of the worde onely. So that I first take away authoritie fro their Seniors, & then answere the places which they abuse for the establishing of their authoritie.

My wonder be these: What Scripture haue you to proue that such Seniors as you meane, and Deacons had any thing to do in Ecclesiasticall discipline? but all this is from the purpose. Your diuision of Seniors, though I know that it hath learned Patrones, yet do I not vnderstand how it agreeth with the wordes of God: for if we consider the writinges of the Apostles, it will euidently appeare that *Presbyter* is vsually taken for *Episcopus*, or *Minister*, as 1.Pet.5. *Presbyteros qui inter vos sunt hortor, qui sum & ipse Presbyter & testis &c.* The Elders which are among you I beseech, which am my selfe also an Elder, &c. Feede the the flocke, &c. And in the Act. S. Paule calleth the same men Seniors and Bishops: and by Seniors meanet[h] none other than Bishops (as Paul[us] is euident in that place. Likewise ad Titum.1. he sayeth, that Titus was lefte in Creta, [ut] *stituat*

Presbyter vsually taken for a minister. 1.Pet.5. Act.20. Tit.1.

stituat opidatim presbyteros, That he should appoynt Elders in euery citie. And declaring what qualities they ought to haue, he addeth: *Oportet Episcopum irreprehensibilem esse &c. &c.* A Bishop must be vnreproueable. &c. Whereby it is manifest that he taketh them bothe for one.

The onely place that hath any shewe for the proofe of your distinction, is that, 1.Tim.5. *Presbyteri qui bene præsunt, &c.* The Elders that rule well are worthie double honour, specially they which labour in the worde and doctrine. Where although S. Paule maketh a distinction of Seniors, yet it is certayne, that vnder the name of Seniors, he doth comprehende such onely as be Ministers of the worde or Sacramentes. And I haue before sufficiently proued that the administration of the Sacramentes may be committed to some, to whome the preaching of the worde of God is not committed. And this distinction of Ministers doth this place, 1.Timot.5. very well iustifie: for vnlesse the Apostle S. Paule had ment, that of Ministers some preached, some onely ministred the Sacramentes, he woulde not haue sayde, *Maxime qui laborant sermone & doctrina* onely, but, *qui laborant sermone & administratione Sacramentorum*: for so shoulde he playnely haue declared that there were some *Presbyteri* whiche did neyther labour in Preaching, nor in the Administration of the Sacramentes. This same distinction of ministers is also iustified by that whiche the Apostle speaketh, 1.Corinth.1. *Non misit me Christus vt Baptizarem, &c.* Meaning bycause the worde was the greater, therefore he might not leaue the greater for the lesse. Nowe if all they that baptized had the gifte of preaching also, why might not and ought not they in like manner to say, Christe sente vs not to baptize, but to preach?

Two kindes of *Presbyteri*. 1.Tim.5.

Tract.9.cap.2. tho.15.diuisio. & Tract.6. Cap.2.

1.Cor.1.

S. Ambrose writing vpon these wordes: *Aduersus Presbyterum, &c.* Against an Elder receyue no accusation. &c. Which immediately follow the other, doth vnderstand thereby Ministers and Priestes onely, for he calleth them *Vicarios Christi*, Christes vicars, and *Sacrificios Dei*: Gods Prelates. So doth M. Caluine in like manner expound the same worde of Pastors, and Teachers. I know that in the expositon of this sentence, *Qui bene præsunt presbyteri, &c.* he maketh two kindes of Seniors, but yet doth he Instit.Cap.8.Sect.52. (where he purposely speaketh of Seniors) say that they were all preachers. Neyther do I see any cause, why this worde *Presbyter* shoulde not in both these places be taken in one and the same signification. Chrysostome also (if his wordes be well marked) vpon this place of Timoth. *Presbyteri qui bene præsunt, &c.* it will appeare that he doth not extreme this worde *Presbyter* to any other, than to Ministers of the worde and Sacramentes.

Ambrose. 1. Tim.5.

Caluin.in 1. Tim.5.

Chrysost.

The wordes of Jerome be playne, for expounding these wordes, *Maxime qui laborant &c.* He sayeth thus: *Non dixit omnium qui habent verbum, sed qui laborant in verbo: Ceterum omnes habentes præcipit ordinare.* He sayeth not of all that haue the worde, but that labour in the worde: But he commaunded him to ordeyne, all that haue the worde. And surely I haue not read this worde in any auncient Historie or Father, commonly taken in any other signification.

Hieron.

Chap.1.the.2.Diuision.

Admonition.

In steade of Chancelours, Archdeacons, Officialls, Commissaries, Proctors, Doctors, Summoners, Churchwardens and such like, you haue to place in euery congregation a lawfull and godly Seignorie.

Answere to the Admonition. Pag.115. Sect.1.

But I pray you do thus much for me, first proue that there was in euery cõgregation such as you call Seniors: when you haue done that, the shew me that that office & kind of regimẽt ought to be perpetuall,

Certaine questions demaunded to be answered.

petuall, and not rather to be altered according to the state and condition of the Churche: last of all, that those Seniors were lay men as we call them, and not rather ministers of the worde, and Bishops. When you haue satisfied my request in these three pointes, then will I proceede further in this matter.

T.C. Pag. 138. In the midst.

Now that it is knowne what these Seniors be, in entreating of them I am content to answere M. Doctor; three requestes which he maketh in the. 115. page. Where he desireth that one Psonis no so much for him, as first to shewe that these Seniors were in every congregation: Secondarily, he will haue it proued that this regiment is perpetuall, and not to be altered: last of all he desireth to know, whether these Seniors were lay men, and not rather ministers of the worde and Bishops. This last is a fonde request, and such as is already answered, but he muste be answered.

For the first therefore, which is that there were Seniors in every congregation, although M. Doctor in the. 114. page, & in the. 121. page cõtrarie to Ambrose authoritie, confesseth it in plaine wordes, yet bycause he requireth it to be shewed and matcheth a text at those places, which are alleaged out of the scripture to proue it, some thing must be spoken therof.

Io. Whitgifte.

You builde your platforme vpon marueylous slender proofes, & except the Reader will beleue your bare wordes, he shal finde great scarcitie of any other argumentes. For where haue you as yet proued your opinion of Seniors to be true? The place of S. Paule. 1. Tim. 5 doth not helpe you, being otherwise taken & expounded of the auncient fathers: but I will follow your rule. The last question you say is fond & already answered: Answered as yet it is not, and the fondnesse of it will appeare, by the wisedome of your answere hereafter.

in 1. Tim. 5. The wordes of Ambrose be, that the Synagogue, &c after the church, had Seniors. &c. but he sayeth not that euery seuerall congregation had Seniors: for it was not so among the Iewes. Therefore it cannot be gathered of Ambrose, that euery particular parish had Seniors. Neyther is there any auncient Author that affirmeth it. Touching the hauing of Seniors in the Church, why it was then conuenient, and is not so now, I haue declared in the Answere to the Admonition.

Chap. 1. the. 3. Diuision.

T.C. Pag. 138. Somewhat past the midest.

The first place is in the Actes, which is that Paule & Barnabas did appoynt by election, Elders in every congregation, but it is (*) not like they did appoynt diuerse ministers or Bishops, which preached in every congregation, which were not to be had for such a number of congregations as were then to be preached vnto: therefore in every congregation there were besides those that preached, other Elders which did onely in gouernment assist the pastors which preached. And what should we stande vpon coniectures here, when S. Paule doth in the place before alleaged declare, what these elders are? Act. 14. 1. Tim. 5.

(*) A cauill.

Io. Whitgifte.

The place Actes. 14. proueth nothing for Seniors.

If you haue no stronger place to confirme your Seniors by, than this, they will fall flat to the ground. For it is most certayne that Luke in this place by *Presbyteros*, doth only meane Pastors and Preachers of the worde, as he doth also through the whole Actes speaking of Christians: and it is a straunge matter that you dare be bolde to grounde any point of gouernment or doctrine vpon so simple & slender coniectures. For what reason call you this: Paule & Barnabas did appoynt by election elders in euery congregation. &c. but it is not lyke they did appoint diuerse ministers or Bishops which preached in euery congregation. &c. therefore in euery congregation there were besides those that preached, other elders, &c. First I say, that this argument doth consist only vpõ a vaine cõiecture, for it might be that the number of Preachers were suche, that euery congregation where Paule & Barnabas had to do, might haue mo preachers than one. But Lorde what mouth you, to play the Sophister in so serious a cause: & so to dally in a matter so manifest? for how can you conclude by any thing here spoken, that Paule and Barnabas did ordeyne mo than one *Pastor* or *Presbyter* in one congregation? for this that is sayde, that they ordeyned Elders or ministers in euery congregation, doth not im-

porte

poyte that they ordeyned mo than one, in euery congregation, but that they ordeyned for diuers congregations, diuerse ministers, that is, for euery congregation a Pastor. Doth not the Apostle S. Paule ad Tit. 1. vse the like kinde of speache, when he sayth vnto him, For this cause I left thee at Creta, *vt constituas per ciuitates presbyteros, &c.* Where it is manifest, as I sayde before, that he meaneth Bishops and Pastors: and yet his intent was not that Titus shoulde appoynt for euery congregation many Pastors. This is mere cauilling: but to cut of all other doubters, M. Caluine is sufficient to determine this controuersie, who expounding this place of the 14. Acts, doth vnderstand it of Pastors only & Preachers. His wordes be these: *Presbyteros hic vocat inter Caluinus. pastores, quibus iniunctum erat docendi munus.* I interprete those here to be called *Presbyteros*, vnto whome the office of preaching was committed. And a little after: Now whereas Luke sayth that they were appoynted ouer seuerall churches, thereof may the difference betweene their office and the office of the Apostles be gathered, for the Apostles had in no place any certayne abiding, but went from place to place alwayes to found new churches: but Pastors were euery where addicted to their proper Churches. So saith Brentius likewise: *Constituit per singulas Ecclesias Presbyteros, quos alibi scripturæ Episcopos, alibi Pastores vocat.* They appoynted thorough euery congregation Elders, whom the scripture sometimes calleth Bishops, sometimes Pastors. So that this place of the Acts speaketh not one worde of your Seniors. And therefore you cannot expounde it by that in the 1. Tim. (though it serued your purpose, as it doth not) For Luke (to my remembrance) no where in the Acts, doth take this worde *Presbyter* for any other than such as haue authoritie, to preach the worde & minister the sacraments, except he meaneth the elders of the Iewes.

Brentius.

Titus 1.

Chap. 1. the 4. Diuision.

Admonition.

Let vs come now to the third part, which concerneth ecclesiasticall discipline: the officers that haue to deale in this charge are chiefly three. Preachers, Pastors or Bishops, of whom before. Seniors or Elders and Deacons. Concerning Seniors, not only their office, but their name also is out of this English Church vtterly vnknown. Their office was to (q) gouerne the church with the reste of the Ministers, to consulte, to admonish, to correct, and to order all thinges appertayning to the state of the congregation.

q Act. 14. 4. 1. Cor. 12. 28.

Answere to the Admonition. Pag. 113. Somewhat past the midst.

To proue that the office of Seniors was to gouerne the Churche with the rest of the ministers, to consulte, to admonish, to correct and to order all things appertayning to the state of the congregation, you alleage Act. 14. & the 1. Corinth. 12. In the 14. of the Actes it is writte that Paule & Barnabas ordeyned Elders at Antioche in euery Churche, but there is not one worde spoken of their office, & therefore that text seruerth not your purpose. You haue alleaged this selfe same place twice before, to proue that no minister of the worde ought to be placed in any congregation, but by consent of the people, & that the election of ministers ought to be by the congregation: now you alleage it to proue the office of your Seniors: can it both be meant of Seniors, and of the ministers of the worde, being as you say, distinct offices? will you thus dally with the scripture, and make it a nose of waxe (as the Papistes terme it) to wreast and wrythe it which way you list? here you must needes confesse eyther contradiction in your selues, or falsification.

T.C. Pag. 138. Towardes the ende.

What M. Doctor sayth that there is no mention made of the office of such an Elder: therefore that place maketh nothing to proue that there should be such Elders in euery congregation: M. Doctor, write he rarely not what he sayth. Wilt he be thanked the cleanse of his beard? Doctorship, will giue nothing to that which is right, and pray to that which is false, or else he should neuer answere thus. For then I will of this be a good reason, say, that for so much as S. Luke doth not in that place, describe the office of the Pastor, or Bishop which preacheth the worde, therefore that place prouith not that in euery congregation there should be a bishop or a Pastor. Wilder

that M. Doctor taketh by the Authours of the Admonition for reasoning negatiuely of the testimonie of all the Scriptures: and yet he reasoneth negatiuely of one only sentence in the Scriptures. (saith he) should there, therefore, so many as there is no mention of a Senior described in that place, therefore there is no Office at all, and consequently no Senior.

¶ An vntruth, for he maketh no such conclusion.

Io. Whitgifte.

The Authors of the Admonition Fol. 112. to proue that the office of the Senior was, to gouerne the Church with the rest of the ministers, to consulte, to admonish, to correct and to order all thinges appertayning to the state of the congregation, alleage the. 14. of the Acte, vers. 4. 1. Cor. 12. vers. 28. I declare in mine Answere how vnaptly these places are alleaged for that purpose, beyng not one worde there spoken of any such office of Seniors: as it may appeare in the wordes themselues, beyng placed before. Howe whether I make any suche reason as you frame in my name, or no, let the Reader iudge. The places be quoted in the Admonition to proue the office of Seniors, and not to proue that there were Seniors in euery congregation; and you being not able to salue that their vnskilfulnesse, make M. Doctor speake what you please, and shifte of the matter after your accustomed manner. I make not that conclusion you charge me with: if I do, set downe my wordes & conuince me: if I do not, who hath taught you to speake vntruly? my wordes I haue expressed: lette the Reader consider of them, and here also take a note of your truth and honestie.

Chap. 2. the. 5. Diuision.

T.C. Pag. 139. Sect. 1.

Afterwardes he sayeth, that for so much as this place hath been vsed to proue a Pastor or Bishop in euery churche: therefore it cannot be vsed to proue these Elders, so that (sayeth he) there must needes be either a contradiction, or else a tautologie. The place is rightly alleaged for both, the one and the other, and yet neyther contradiction (for that I know) nor tautologie of the place: but onely a mistake before M. Doctors eyes, which will not let him see a playne and euident truth, which is, the worde (Elder) is generall and comprehendeth both those Elders which teach and gouerne, and those which gouerne onely, as hath been shewed out of S. Paule.

Io. Whitgifte.

If it had these two significations, (as I haue proued that it hath not) yet that it is so taken in the. 14. of the Actes, I cannot reade in any writer, and I haue shewed M. Caluines and M. Brentius iudgements to the contrary, whiche in any wise mans opinion are able to counteruayle your credite and bare deniall. And surely in that place it cannot be taken but in one and the selfe same signification, except you will say that the spirit of God speaketh ambiguously, and vseth æquiuocations. Which were to derogate much from the simplicitie and plainenesse of the Scriptures. Wherefore the Authors of the Admonition in alleaging that text in some place to proue the election of Pastors, and in some other place to proue the office of Seniors, speake they know not what, and bally with the Scriptures, euen as you do in like manner, when you take vpon you the defense of so manifest a contradiction.

Chap. 1. the. 6. Diuision.

Answere to the Admonition. Pag. 114. Sect. 1.

In the 1. Cor. 12. S. Paule sayeth, that God hath ordeyned in the Church first Apostles, then Prophetes, thirdly teachers, then them that do miracles, after that the giftes of healing, helpers, gouernours, diuersities of tongues: here is not one worde of the office of Seniors, neyther yet of their names: for this worde, gouernours, teacheth vs, that Christ hath ordeyned in his church some to beare rule & gouerne, but whether one in euery congregation or moe: whether ministers of the worde or other: whether Magistrates or Seniors, it is not here expressed: howsoeuer it is, it maketh nothing for your purpose.

Gouernours in the church.

T.C. Pag.

T.C.Pag.139.Sect.1.

2.Co.12. And whereas M. Doctor sayth, that the place of the Corinths may be understanded of ciuill Magistrates of preaching ministery, of gouernours of the (a) whole Churche, and not of euery particular Churche, and finally any thing, rather than that scripture is to be vnderstanded: I say first that he still stumbleth at one stone, whiche is, that he can not put a difference betweene the Churche and common wealth: and betweene the Churche officers, whiche he there speaketh of, and the officers of the common wealth, those whiche are ecclesiasticall, and those whiche are ciuill. Then that he meaneth not the pastors whiche preachers, it may appeare, for that he had noted them before in the worde (teachers) and last of all he can not meane superintendent of the whole Churche, onelesse he speake meane a Pope, or if he will say he meaneth an Archbishop which gouerneth a whole Prouince, besides that it is a bolde speeche without all warrante, I haue shewed before that the worde of God alloweth of no suche office, and therefore it followeth, that it maie be vnderstanded of this office of Elders.

(a) A manifest vntruthe, for there is no such thing affirmed.

Fo. Whitgifte.

Here haue you manifestly falsified my booke, and greatly abused me. For I haue not these woordes, of gouernours of the whole Church, and not of euery particular Churche: neyther any thing sounding that way: the Reader hath my woordes before his eyes, let him consider whether you haue reported them truely or no. Surely if there were nothing else, your olde leasings might sufficiently conuince your doctrine of mere vanitie and forgerie.

But to returne to your Replie.

First, I can not put any suche difference betweene the Churche and a Christian common wealth, the Church officers and christian Magistrates, that they may not be comprehended vnder this woorde vsed in this place by the Apostle. For I vtterly renounce that distinction inuented by Papistes, and maintayned by you, whiche is, that Christian Magistrates doe gouerne, not in the respect they be Christians, but in the respecte they be men: and that they gouerne Christians, not in that they be Christians, but in that they be men. Whiche is, to giue no more authoritie to a Christian Magistrate in the Church of Christ, than to the great Turke. I am fully perswaded therefore, that there is no suche distinction betwixte the Churche of Christ, and a Christian common wealthe, as you and the Papistes dreame of. And therefore there is no cause why the Apostle maye not in this place, vnder this woorde, Gouernours, comprehende as well ciuill Magistrates, as ecclesiasticall. The whiche notwithstanding, I doe not determinately affirme, as likewise I haue not done in myne Answere: for I would be glad to learne, and to heare some reason to the contrarie. Master Gualter seemeth to fauour this opinion, for expounding this place, he sayth: He comprehendeth seuenthly in this order, gouernours, vnder whome are conteyned ciuill persons, whiche in worldly matters dyd ayde all men, and had the hearing of causes, if any fell out amongst the Christians. And a little after: There is no neede of suche publikely nowe a dayes, seeing there are christian Magistrats, by whose authoritie all these thinges may be better prouided for. Moreouer the Apostle may meane in that place Bishops or Pastors, of whome he made no mention before. For you will not haue the office of a Pastor, & of a Deane confounded, wherefore you forget your selfe in saying, that in this woorde, teachers, he meaneth the minister that teacheth, that is, the Pastor, for of him I am sure you meane. Last of all, I haue no where sayde, that he meaneth one gouernour of the whole Church, neyther haue I written one woorde tending to that ende, but this I say againe, whether the Apostle meaneth one ruler in euery congregation, or no, is not here determined: and I see no cause, as I haue sayde, whye in this place of the Apostle, thys woorde, Gouernours, may not eyther signifie the Christian Magistrates & Ecclesiasticall, as Archbishops, Bishops, or whatsoeuer other by lawfull authoritie are appointed in the Churche: neyther is there any reason to be shewed, why he shoulde rather meane your Seniors, than any other Magistrates. Sure I am that there be learned men whiche thinke that the Apostle in this woorde hathe comprehende *Ecclesiæ gubernatores, tum ciuiles, tum ecclesiasticos*: The gouernours of the Church

The Papistes opinion of christian Magistrats.

Gualter in.1. Cor.12.

as well ciuill as ecclesiasticall. Howsoeuer it is, the place beeing doubtful, it can not ouerthrowe the office of your Seniors, as perpetuall.

Chap.1.the.7.Diuision.

Admonition.

In steade of these Seniors in (r) euery Churche the Pope hath brought in, and yet doe maynteyne the Lordship of one man ouer sundry churches, yea ouer many townes. r Rom.12.8

Answere to the Admonition. Pag.115. Sect.vlt.

You alleage in the margent these wordes in the.12. to the Rom. (He that exhorteth, let hym waayte on exhortation: he that distributeth, let him do it with simplicitie: he that ruleth, with diligence: he that sheweth mercy, with cherefulnesse.) To proue that in steade of these Seniors in euery Churche, the Pope hath brought in, and we yet maynteyne the Lordship of one man ouer many Churches. &c. I know not how this geare hangeth togither, or to what purpose you should alleage that place: it neyther prouth, that in euery Churche there was Elders, neyther that in place of them the Pope hathe brought in the the Lordship of one man ouer many Churches.

T.C. Pag.139. Sect.1.

The same answere may be made vnto that which he sayth of the place to the Romanes, where speaking of the offices of the Church, after that he had set fourth the office of the pastor, and of the Doctor, he adeth those other two offices of the Church, whereof one was occupied in the gouernment onely, the other in ministring for the poore and helping the sicke. And if besides the manyfest wordes of the Apostle in both these places, I should adde the sentences of the writers vpon those places, as M. Caluine, M. Beza, M. Martyr, M. Bucer. &c. It should easily appeare, what iust cause M. Doctor hath to say, that it is to daily with the scriptures, & to make them a nose of waxe, in alleaging of these to proue the Elders, that al men might vnderstande, what terrible outeries he maketh, as in this place, so almost in al other, where there is cause, that he should lay his hande vpon his mouth. Cap.12.

Jo. Whitgifte.

Caluine. The like answere do I make to that place also that I made to ỹ former. M. Caluine sayth, that these wordes of the Apostle, *Qui præest in diligentia*: he that ruleth with diligence, may generally be extended *ad præfecturas omne genus*: to all kind of rule or gouernment. And M. Martyr vpon the same wordes, sayth, that he doubteth not, *multas fuisse in ecclesia præfecturas*: that there were many gouernments in the Church. M. Beza likewyse although he sayth that the Apostle in this worde vnderstandeth *presbyteros*, yet he addeth, *qui & ipsi interdū doctrinæ verbo præerant*: which also sometime dyd preach the word. M. Bucer sayth playnely, *Est præterea qui præsit, qui pascendi & regendi ecclesiā munus accepit*: Furthermore he doth rule, whiche hathe receyued the office of feeding and gouerning the Church. Wherby he must nedes vnderstand the Pastor, & not any vnpreaching Senior. But what kinde of argument call you this? he that ruleth, must do it with diligence, *Ergo*, there must be Seniors in euery parish. You should rather conclude thus, therefore those to whome God hath committed any office of gouernment, muste doe the same diligently and carefully.

The place Rom.12. is generall. So that although these learned men do vnderstād this place of Seniors, yet do they think, ỹ it may also be vnderstāded of other magistrates & gouernours: & therfore vpō their interpretatiōs you can not conclude any certentie of your Seniors. And M. Beza seemeth by ỹ name of Seniors, to vnderstād the ministers of the word, that is, Bishops & pastors: and there is no doubt, but that ỹ Apostle in this place doth admonith al to be diligēt in their office, that haue any kind of gouernmēt cōmitted vnto thē. Wherfore you may not restraine this to any one particular kind of gouernmēt, which ỹ Apostle hath generally spoken of al: for that were in deede to dally with the scriptures, & to abuse them as the Papists do, yea to make thē a nose of waxe, as I haue sayd before.

Chap.

Chap.1.the.8.Diuision.

T.C.Pag.139.Sect.2.

This I am compelled to write, not so much to proue that there were Seniors in euery Churche (which is a thing confessed) as to reserue those places from M. Doctors false and corrupt interpretations. For as for the proofe of the matter, euery congregation, besides his confession, I neede haue no more but his owne reason. For he sayth that the office of these Elders in euery Church lasted as that time wherein there were no christian Magistrates and where there was persecution, but in the Apostles time there was both persecution and no christian Magistrates: therefore in their time the office of these Elders was in euery congregation.

Io. Whitgifte.

If this be a good argument, S. Paule 1. Rom. 12. sayth, he that ruleth, must doe it diligently: *Ergo*, euery particular congregation muste of necessitie be gouerned by Seniors: By this, the Apostle 1. Cor. 12. sayth, that God hath placed in his Churche gouernours. *Ergo*, euery parish muste haue a Seigniorie. By this, Paule and Barnabas in euery Churche ordeyned pastors, therefore in euery Church there must be a company of Seniors, to whome the whole gouernment of the parish is to be committed. If (I say) these be good & sure argumẽts, then haue I corruptly interpreted those places. But if these arguments be not sounde, if they haue no sequele in them, if they be againste the practise of the Church euer since it had christian Magistrates, and long before, especially for suche Elders as you meane, if this kinde of gouernment in many reformed Churches be not thought conuenient, if it spoyle the Christian Magistrate of the authoritie giuen vnto him by the worde of God, and finally, if it bring confusion, then haue I truely interpreted those places, and according to my duetie and calling deliuered them from your corruptions. What the truthe of this matter shall more euidently appeare in that whiche followeth.

What whiche I haue sayde of the beeing of Seniors in euery Churche, I saye still: neyther is that the question, for I aske the question of your Seniors, not of Ministers, (whome I call Seniors) neyther dyd I meane that in euery particular parish there was suche a Seigniorie, but in euery whole Citie, nor that it was at all times in persecution, and where there was no Christian Magistrate, but sometimes: neyther that this kinde of gouernment muste be in suche times, but that it may be, and therefore you had done well, if you had not beene so sparing of your praises, for all my graunte.

¶ Whether the gouernment by Seniors ought to be perpetuall. Chap.2. the first Diuision.

T.C.Pag.139.Sect.2.

I come therefore to the seconde poynte, wherein the question especially lyeth, whiche is, whether this function be perpetuall, and ought to remayne alwayes in the Churche. And it is to be obserued by the waye, that whereas there are diuers sorts of aduersaries to this discipline of the Church, M. Doctor is amongst the worste. For there be that saye, that this order maye be vsed as not bound vnto, at the libertie of the Churches: But M. Doctor sayth that this order is not for these times, but euery in those times when there were no Christian Magistrates, and so both flatly preache at those Churches, whiche hauing Christian Magistrates, yet notwithstanding retayne this order still.

Io. Whitgifte.

I say so still, and I am able to defende my saying, againste al that you haue spoken to the contrarie. And yet do I not preache at any Church that hath it (if there be any such) so that they haue the consent of the ciuill Magistrate, who may if he will depart from his right, & disioyne himself of the authoritie committed vnto him by God. But he neede not so to accept be still: and whether it be well done or no, I will not determine: this I am well assured of, that in a Monarchie, & in a kingdome such as this Realme of England is, it can not be practised, without intollerable contention, & extreme confusion: except you could deuise to make euery seuerall parish a kingdome within it self,

and

and exempt it from all ecclesiastical & ciuill iurisdiction of Prince, Prelate, & whomsoeuer: which vndoubtedly may seeme to be your seeking, as will appeare hereafter.

Chap. 2. the. 2. Diuision.

T.C. Pag. 139. Sect. vlt. & Pag. 140. Sect. 1.

And to the ende that the humble of this distinction, which is that there ought to be Seniors or Presidents in the Church of perfection & not of peace: vnder tyrants, & not vnder Christian Magistrates may appeare: the causes why these Seniors or gouernors were appointed in the Church, to be considered, which must needes be graunted to be, for that the Pastor not being able to ouersee al himself, & to haue his eyes in euery corner of the church & places where y Churches abode, might be holpen of the Seniors. Wherin the wonderful loue of God towardes his churche doth manifestly appeare, that for the great assurance of the saluation of his, he not content himself to appoint one onely ouerseer of euery churche, but many ouer euery churche.

And therefore seeing that the Pastor is none in the time of peace, and vnder a Christian Magistrate not able to ouersee al himself, nor his eyes can not be in euery place of the parish preiset to obserue the behauiour of the people, it followeth that as such were not in the time of persecution, so now vnder a Christian Prince, as vnder a tyrant, the office of an Answere or Senior is required. Wherfore you doth say that God hath left care of his church, in the time of peace, vnto vnder a godly magistrate, than he hath in the time of persecution, and vnder a tyrant.

Io. Whitgifte.

I say there may be Seniors in the time of persecution, when there is no christian magistrate, not that there ought of necessitie to be. God hath promised the ciuill Magistrate, and other gouernours, to punishe and to correct vice and other misdoers in the Church: who hath his officers and deputies in euery place for that purpose, neyther may the Pastor, or any other, to whome that charge is not committed by the ciuill magistrate, vsurpe that office vnto them selues. Wherefore that cause by you alleged, is no cause at all why there should be any suche Seniors, where there are christian magistrates, neyther is that kinde of gouernment any parte of the Pastors charge.

The Pastor if he be a mete man, is able to do al that, that is required of a Pastor, ells might it be sayd (which you before denied) that God appointed offices & function, and gaue not sufficient gifts to execute & vse them. Neyther can it be sayd, that God hath left care of his Church, when he placeth ciuill and Christian magistrates in the stead of Seniors, than when he placeth Seniors, and leaueth it destitute of Christian Magistrates. For one of the most singular benefites that God bestoweth on his Churche in this worlde is, that he giueth vnto it christian Kings & Princes, from whose office and authoritie, whosoeuer doth detract and withdraw any thing, iniuryeth the ordinance of God, and sheweth him selfe vnthankfull for so great a benefite.

Chap. 2. the. 3. Diuision.

T.C. Pag. 140. Sect. 1.

In deede if so be the Functiones in the time of persecution, & vnder a tyrant, had medled with any office of a magistrate, as hath supplied the roome of a godly magistrate, in hearing of any of those things which belonged vnto him, then there had bene some cause why a godly magistrate being in the churche, the office of the Senior, or as the lesse so muche as he exercised of the office of a magistrate, should haue ceased. But when as the ministers neyther by vs, nor by any meanes might meddle with those things which belonged vnto a magistrate, no more vnder a tyrante, than vnder a godly magistrate, there is no reason why the magistrate entring into the churche, the other should be thereof cleane thrust out. (*) For the Elders office lyeth to abeconith generally, those that lyue euille to consolate those which be sorie therfore, and to haue merie of comforte, to admit the penitent in ecclesiastical centures of repentaunce, therper or neyther, as the faultes required, also to assiste in the suspensions from the Supper of the Lorde, vntill consciall were hadd of the repentance of that parte which hath confessed him self to haue offended, or els of the contempte stubborne, to assiste him in the excommunication. These were those things which the Elder dyd, which for so muche as they may be as well vnder a christian magistrate, as vnder a tyrant, as well in the time of peace, as in the time of persecution, it followeth that as touching the office of Elders, there is no distinction in the times of peace and persecution, of a christian Prince, and of a tyrant.

(*) Where finde you this in all the scripture?

Io. Whit.

Fo. Whitgifte.

I would gladly know by what place of scripture you can iustifie this office that you haue appoynt vnto Seniors. In so lucrighte a matter in my iudgement you shoulde haue done well to haue vsed some authoritie of scripture, or other auncient writer. The Admonition saith, that the office of Seniors was to governe the Church with the rest of the ministers, to consult, to admonish, to correct, & to order all things appertayning to the state of the congregation: Which if it be true, I pray you what authoritie remaineth to the ciuill Magistrate in ecclesiasticall and Churche matters? In deede if you make such a distinction betwixt the Church & the common weale, the ciuill Magistrate & the ecclesiasticall, as you do throughout your whole booke, it is no maruell though you thinke the office of Seniors to be perpetuall. For you giue no more authoritie to a Christian Magistrate in ecclesiasticall gouernment, then you should do to the Turke, if you were vnder him. And therfore according to your platforme, the gouernment of the Church is all one vnder a christian Magistrate, and vnder the great Turke. But to leaue the Admonition: what haue you spoken of the office of Seniors, which is not either proper to the Pastor, or comon to all Christians, or such as may be much better brought to passe, by the authoritie of the ciuill Magistrate, than by the ignorance, simplicitie, and rudenesse of the most of your Seniors. But first let us heare more of your learned before we come to vtter the absurdities of your cause.

The office ascribed to Seniors, beareth the Magistrate of his authoritie in ecclesiasticall matters.

To more authoritie graunted to a christian Magistrate, than to the Turke.

Chap. 2. the. 4. Diuision.

T. C. Pag. 140 in the midst.

But I will yet come nearer. That without the which the principall officers of charitie cannot be exercised, is necessarie and alwayes to be kept in the Churche: but the office of Auncients & Elders as such as we require, which the principall officers of charitie can not be exercised, therefore it followeth that they are necessarie. Now the principall officers of charitie cannot be exercised without this order of Auncients, as may appeare, for that he which hath sinned and continueth not after being admonished priuately, and then before two witnesse by two, cannot further be proceeded against, according to the commandement of our Sauiour Christ, vnles there be in the Church Auncients and Elders, charged with the principall office of charitie before mentioned in the commandement of him which hath the authoritie by those two former admonitions, can not be exercised without them. For it is commaunded of our Sauiour Christ, that in such a case where a brother hath not profited by these two former things, it should be told the Church. Now I would aske who he ment by the Church here? to be by the Church, as it is all in a place, then I feare me how it should be conuenient the complaynte to all the whole congregation, as how can the whole congregation conueniently meete to heare of this matter. I do not denie but the people haue an interest in the excommunication, as that he ought hereafter, but the matter is not to be here done, for he should first refuse to obey the admonition of the Church, as euer they can proceede to farther. Wel, if it be not the people that he meant by the Church, who is it? I beare me. Doctor Lay it in the Pastor, but if he will say soe I take to straungely, he must bring it with some other places of scripture, where the Church is taken for one, subiect to as much to be as one man to many, and number to a body, one alone to a companie. And besides this strangenesse of speech, it is cleane contrary to the meaning of our Sauiour Christ, and breaketh the soueraintie of the medicine which our Sauiour Christ prepared for such a festred sore, as should not rather be healed with priuate admonition, neyther by admonition before one or two witnesses. For as priuate grudges & sore smitings should not presently haue the rebuke of those before whom he should be checked & rebuked in open place. Euen so there seeme a priuate admonition be vsed vpon the commandement before two or three, & from that to the church. Which if we should say it is but one, then to a publique matter should be vsed an euen publique admonition before one or two witnesses. For as priuate matters should be vsed in priuate sort, so publique matters should be vsed in publique sort. Therfore our Sauiour doth not rise from two to one (by that Scripture we will not so do, and as we ought, but to go backwarde) but to more. Seeing then that the church here is not ment the whole congregation, the order aboue is followed that by the churche here is meaned the pastor with the Auncients or Elders. Or else whom can he meane? And as for the nature of speech vsed by the church in vnderstanding the elders gouernours and Rulers of the church, it is ordinarie vsed in the olde Testament, from the which our Sauiour vsed this manner of speaking, as in Deuteron. it is found that Moses commaunded the people, calling vnto him the Auncients or Elders of the people, whome Moses had called together. And Num. xxvi. it is said that he that killed a man at vnwares, shall recure to the citie of refuge, & stand before the congregation to be iudged, where by the congregation, he meaneth the gouernours of the same nation, for so did not conuenient to all the people of that citie. Likewise in Leuit. & Exodus, and diuers other places. And therefore I conclude, that for as much as those be necessarie and perpetuall which are spoken of in those places (tell the Church) and the reason why Christ commaunded the Elders or Auncients, that the Elders & Auncients be necessarie and perpetuall officers in the churche.

Math. 18.

4. chap.

20. chap.

21. 13. chap.

In White,

Io. Whitgifte.

Die eccleſie interpreted.

Here are many words without matter, & a great thing pretended to no purpoſe: for the principall offices of charitie, both hath bin & may be well exercised without your Seniors: the place Mat. 18. both in no reſpect proue the contrarie. For it only teacheth an other howe to proceede charitably in priuate offences, & not in publike, as I haue ſhewed before. Moreouer to tel the Church, is eyther publikly to reproue thoſe that haue bin priuately in that maner admonished, & will not repent, or elſe to complayne vnto ſuch as haue authoritie in the Churche, according to that which I layde before of this place, in my Anſwere to ỹ Admonition. And herein you ſeeme both me, in that you take the Church there, for the chief gouernours of the Church, though I differ in ỹ perſon.

Church, for the gouernours of the church.

For you will haue it onely ment of the Paſtor & Seniors, and I thinke it ſignifieth more generally any, which are lawfully appointed to gouerne the church. But whether it be one or more that hath this authoritie committed vnto him, it is more to tell him than it is to tell twentie beſides: becauſe he being in authoritie, doth beare the office of a publike Magiſtrate, who hath power publikely to correct that which was priuately committed: and therfore be that telleth one ſuche, may well be ſayd to tell the Church, becauſe he telleth ſuch a one as hath authoritie in the Church, and is a publike perſon. So that he riſeth from priuate admonition to open complaint: from priuate witneſſes, to a publike Magiſtrate: and therfore this is to riſe, not to fal, to proceede, not to goe backwarde.

But admit that no than one is vnderſtanded by the name of the Church (which I alſo confeſſe) yet doth it not followe, that it ſhoulde be your Seigniorie, which you would haue in euery congregation to conſiſte of the Paſtor, and ſome other of his parishe, but rather ſuche as Chryſoſtome calleth Prelates and Preſidents, which are Biſhops & ſuch other chiefe gouernours. But be it that this place admitted ỹ ſame ſenſe, that you would haue it to be, yet do I anſwer you as M. Muſculus anſwereth ỹ quarels obtaining theſe words in effect to the ſame ende that you do, that is, to ſpoyle the Chriſtian Magiſtrate of his authoritie in eccleſiaſticall matters. *Hem. 61. in Matth.*

Obiciunt illud Chriſti, Dic eccleſie: Et, ſi eccleſiam non audierit, ſit tibi velut Ethnicus & Publicanus. Reſpondeo, Eccleſiæ hoc tum Magiſtratu pio ac fideli deſtitutæ fuiſſe. &c. They obiect (ſayth he) that place of Chriſt, *Dic eccleſie*: tell the Churche: and if he heare not the Church, let him be to thee as an heathen and publicane. I anſwere, The Churches of God were then deſtitute of a godly and faythful Magiſtrate: wherfore the iudgements betweene brethren & brethren were exerciſed by Seniors in an eccleſiaſtical aſſembly, as it was alſo vſual in chriſtian Churches plated by the Apoſtles. But there is a far diuers condition of thoſe Churches which by the benefite of God haue obteyned Princes and chriſtian Magiſtrates, who haue the chiefeſt power, the making of lawes, and gouernment, not only in profane matters, but alſo in diuine. But that is a moſt peſtilent errour, whereby diuers men thinke no otherwiſe of the chriſtian Magiſtrate, than of a profane gouernment, whoſe authoritie is to be acknowledged onely in profane matters. And ſurely you be not one iote in this poynt differ from the opinion of the Papiſts. Truthe it is, that the place of Matthew may be vnderſtanded of Seniors: but it may as well be vnderſtanded of any other that by the order of the church haue authoritie in the Church. And ſeeing that it admitteth diuers interpretations (as it doth) there can no ſuche groundes of neceſſitie be grounded vpon it. *Muſc. tit. de Magiſt. in lo. com.*

Moreouer when Chriſte ſayde, *Die Eccleſie*, there was no chriſtian Churche eſtabliſhed, but he ſpeaketh according to the ſtate of the Iewes Churche that then was vnder the heatheniſh Magiſtrates: as he alſo doth when he ſayth: If thy brother treſpaſſe againſt thee &c. leaue thine offering before the aulter, &c. And ſo doth M. Caluin agree in his Harmonie expoſitions ỹ ſame place. And ſurely as of this places you may not conclude, that in the Churche of Chriſt there ought to be ſuche offerings and aulters, ſo may you not on the other place conclude, that there ought alwayes to be Seniors. Haue muche like this, than the other: for this is doubtfull, and the other is playne. *Matth. 5.*

Chap.

Chap. the 7. Diuision.

1. Tim. 6.

The office of Seniors not mentioned in the 1. Tim. much lesse examined.

The whole epistle to Timothie is not sufficient to examine.

Wherevnto that commandement as reason. Chrisostom.

Galatine. (C) [illegible]

Chap. 2. the. 6. Diuision.

Fo. Whitgifte.

Chap. 2. the. 7. Diuision.

Answere to the Admonition. Pag. [illegible] Sect. [illegible]

gouernment: I told you before, that the diuersitie of tyme and state of the church, requireth diuersitie of gouernment in the same. It can not be gouerned in time of prosperitie, as it is in time of persecution. It may not be gouerned vnder a Christian Prime, which doth nourishe and maynteyne it, as it may be vnder a Tyrant, when it is constrained to flee and seeke corners. It can not be gouerned in a wholle realme, as it may be in one little citie or towne: it cannot be gouerned when it is dispersed through many places, as it may be when it is collected into some one narow and certaine place: To be shorte, it can not be gouerned when it is ful of hypocrites, Papists, Atheists, and other wicked persons, as when it hath bene fewe or none such: as comonly it hath not in tyme of persecution, when the gold is as it were by fyre tried from the drosse. He that according to this diuersitie of the forme, state, & time of the church, doth not allow a diuersitie of gouernment, doth confound and not edifie. I praye you what Seniors could you haue in most parishes in England fit for that office? But wise, not wilful men, haue to consider this: God hath giue the chief gouernment of his church, to the christian magistrate, who hath to consider what is most conuenient: and we must therwith be content, so that nothing be done against faithe, and the commaundement of God.

Diuersitie of tyme & place requireth a diuers gouernment.

TC. Pag. 142. Sect. 1.

Nowe I will come to M. Doctors reasons which he hath in the hundreth & fourteene, and a hundred and fifteene pages, where he graunteth that there were elders in euery Church in times past, but saith that it ought not now so to be. For saith he, the times alter the gouernment, and it cannot be gouerned in the time of prosperitie, as in the time of persecution, vnder a christian prince as vnder a tyrant. Thus he saith, but sheweth no reason, bringeth no proofe, declareth not howe nor why prosperitie will not beare the elders, as well as persecution, neyther why they may not be vnder a godlie prince as well as vnder a tyrant, vnlesse this be a reason, that because the godlie prince doth nourish the church as a ciuile Magistrate, therfore the Bishops may not nourishe it as ecclesiasticall ouerseers.

Io. Whitgifte.

My reason why it may not be gouerned vnder a Christian Prince, as it maye vnder a tyrant, is this: God hath giuen the chiefe authoritie in the gouernmente of his church to the Christian magistrate, which could not so be if your Seignorie might as wel reteine their authoritie vnder a Christian Prince, and in the time of peace, as vnder a tyrant, and in the tyme of persecution. For tell me I pray you what authoritie ecclesiasticall remaineth to the ciuill Magistrate, where this Seignorie is established? But that the Reader may vnderstande this not to be my iudgement alone, but the iudgement also of famous learned men, & the practise of well reformed churches. I thought good in this place before I proceed any further, to report the opinions of Musculus and Gualter, touching this matter. Musculus in his common places, *titulo de Magistratibus*, affirmeth, that notwithstanding in the Apostles tyme, the churches were ruled by Seniors, yet they may not so be vnder christian rulers and Magistrates, who haue authoritie not in ciuill matters only, but in ecclesiastical also. His wordes I haue recited before. M. Gualter in his comentaries vpon 1. Cor. 5. doth at large entreat of this matter: whose wordes because they haue pith in them, and proceede from him which is both learned and godlie, and of great experience, I will reherse them as I finde them.

The Church may not be gouerned vnder a Christian Prince, as vnder a tyrant.

Musculus.

Supra in the 4. diuision.

There are also others which although they haue true christian princes, and want no lawes wherby licentious maners are corrected, yet they say they nede an ecclesiastical senate, which might punish euery man, and haue authoritie also ouer Princes, that it might seclude them frō the Lords supper (if they haue giuē any publike offence) & not to admitte them againe vnto the felowship of the Church, but vpon their allowāce after publike satisfactiō.

Gualter. in 1. Cor. 5.

And if any man do contrary them in their opinion, by and by they crie out vpon him as the enemie of all discipline, & as one vnworthy to haue any place in the Church: as though there could no other forme of discipline be appointed, but that whiche they haue inuented. But they must pardone vs, and let them not condemne vnrashly, which do dissent from them not without good reason. You see therefore how your Seigniorie and kinde of gouernemente is liked, euen of zelous and godly ministers of reformed churches. Neyther do I remember that I euer read any authoure that dothe of necessitie require it: scripture (I know) you haue none for it.

Chap. 2. the. 8. Diuision.

T.C. Pag. 142 Sect. 2.

Nowe seing M. Doctor can shew vs no cause why they may not as well be now, as in the time of the Apostles, as well vnder a Christian prince as vnder a Tyrant, I will shewe him that although they be always necessary, yet there is better cause why they should rather be now, than in the Apostles times, greater necessitie vnder a Christian prince, than vnder a tyrant. First of all in the Apostles tymes it is knowne that the gifts of the spirit of wisedome, discretion, knowledge, enduring of trauayle, were poured foorth more plentifully, then euer they were either before, or shall be after. By reason whereof, the Pastors and ministers of the churches that were then, were (I speake generally, and of the estate of the whole Church) better furnished with the gifts needefull for their ministerie, than are the ministers of these days. Whervpon I conclude that if the ayd and assistance of the Pastor, by the Elders, was thought necessary by the Apostles in those times, when the ministers were so wel, and so richly replenished with such gifts, much more is that ayde and assistance meete for the ministers of these days, wherein their gifts of discretion, & knowledge, and diligence are not so plentifull. For if they whose eye sight was so cleare to perceiue, whose hands so nimble to execute, had neede for their ayde, of other eyes and other handes, then the ministers now, whose eyes are dimmer, and hands heauier than theirs were, haue much more neede of this ayde than they had.

Fo. Whitgifte.

This reason is answered two ways, and that byrefly: The first is, bycause there is not at this time in euery congregation so meete men, for that office of Seniors, as there was then: for God hath not now so plentifully powred the gifts of the spirit of wisedome, discretion, knowledge, &c. vpon so many in euery congregation according to your owne confession, as he did then: and therefore nothing so easie to find in euery congregation meete men to gouerne, as it was then. Secondly, the ciuill and Christian Magistrate hath that whole authoritie now, that Seniors had then, and much more, for he may punish with corporall punishment, and so could not they: he may compell and constrayne, and so could not they: so that the Pastor may be much better ayded and assisted in doing his dutie, and in suppressing vice by the authoritie of the Christian Magistrate, than he eyther was then or could be now by the Seniors. Therefore this reason of yours is no reason at all, but maketh directly against you, if it be well considered.

The ciuill magistrate a better help to the minister, than the Seniors.

Chap. 2. the. 9. Diuision.

T.C. Pag. 142. Sect. 3. 4.

Againe if S. Paule did charge the persecuted, and therefore poore churches, with the finding and prouiding for the Seniors in euery Church (as it appeareth in the Epistle to Timothie, where he sayth that Elders which rule well, are worthy double honoure, wherby he signifieth a plentifull reward, and such as may be fully sufficient for them and their houshold, as when he willeth that the widdow which serued the Church in attending vpon the sicke, and vpon the strangers, should be honoured, that is, haue that wherewith she might honestly and soberly liue) if I say S. Paule would charge the churches then with maintayning the Elders, whiche being poore, could not sometimes able to liue without some releefe from the Church, bycause they were compelled oftentimes to leaue their owne affayres to wait of the affaires of the Church, howe much more ought there now to be Seniors, when the churches be in peace, and therefore not so poore, & when there may be chosen such for the most part throughout the realme, as are able to liue without charging the Church any whit, as the practise of these dayes both manifestly declare.

1. Tim. 5.

The question is not of the ability to find Seniors, but of the necessitie of hauing them.

And if S. Paule that was so desirous to haue the Gospel ἀδάπανον, that is free and without charges as muche as is possible, and so loth to lay any burthen vpon the churches, especially those whiche were poore, did notwithstanding require the maintenance of the Elders, vnto the churches poore and persecuted: howe much more shall we thinke, that hir mind was that the churches which liue in peace, and are rich, and may haue this office without charge, ought to receiue this order of auncients.

To Whitgift.

This is a poore and feeble reason: the Churche founde Seniors in the time of persecution, *Ergo* they ought rather to be Seniors under a Christian prince than in the time of persecution. Or this the Church is now better able to finde Seniors, *Ergo*, it ought now rather to be governed by Seniors. You may make the same reasons also for Archbishops and Diocesses, and as well induce the necessitie of them. But we do not aske what the Church was able to do, or what it is able to do now, but whether the same government ought to be now that was then: And whether a Christian magistrate have no more authoritie in the government of the Church now, than the heathenish and persecuting magistrate had then. Although it were the ability of some Parishes, and the unwillingnesse of other some, you shall find that they be hardly able or willing to find a fit Pastor, much lesse should they be able or willing to finde a number of Seniors besides their Pastor.

The place of S. Paule, Tit. 1. is untruly alledged for your purpose, for the Apostle meaneth of the Minister in every congregation, and not of any number of Seniors, as I have before declared. Neither have you one place of scripture to warrant your interpretation or application of that place.

God hath much better provided for his Church, by placing in it civill & Christian magistrates, whose authoritie is so ample & large, that by placing Seniors, wherever where Christian magistrates be, the government of Seniors is superfluous, & the Church may not be burdened with unnecessary and unprofitable charges: neither may the authoritie which God hath given to the Christian magistrate, be wrung out of his hand, by a rude companie of Seniors in severall parishes.

God hath provided better for his church by giving christian magistrates, than by Seniors.

Chap. 2. the. 10. Division.

T. C. Pag. 114. the last lide &c.

To Whitgift.

Whole that be learned know, that the government of the Church is neither [illegible] Archiepiscopall, as it is before declared, for we have [illegible] parrocials. For in every particular congregation where is a Christian magistrate, [illegible] chiefe and principall ouer the rest: and you your selfe confesse that the Bishop is [illegible] chiefe of the Synagogue, which proueth he is the ruler there either Monarchicall, Aristocraticall or Popular. For the universall Church only Christ is the head and the ruler: neither hath the state of it to be Monarchicall. Nor of the state and manner of government of the Churches in every citie, towne or province, I have particularly, and at large spoken in the treatise of Archbishops.

The gouernment of the church monarchicall.

Tract. 3.

I shall not need to take a reader once againe to marke how you bend your force against a Monarchie. For your protection is, that the government of the commonwealth must be framed according to the government of the church. And therefore (it may seeme) a kingdome, but rather a Popular estate, or Aristocraticall, because the government of the Churche (as you say) is so. But be it as you would have it: what then? For both it may easily be declined from a popular estate to a confused tumult, and from an Aristocraticall state to the governments of a kinge, when there is no Christian magistrate, than (where there is a Christian magistrate, therefore it is more meete for the governments of the Churche, to be popular or Aristocraticall under a Christian magistrate, than under a tyrannie.

T. C. bendeth his force against a monarchie.

Firſte, I denie your argument as being balde of all ſenſe and reaſon. Secondly, I ſay that no Chriſtian Magiſtrate is bound to ſuffer in his dominion, ſo many ſeuerall adminiſtrations kindes of gouernment: and ſo haue one kinde of gouernment in the Church, and an other in the common wealth, ſeing that God hath committed the chief care of them both to one and the ſelf ſame perſon. Thirdly, I denie your antecedent: that is, that popular or Presbyterian kinde of gouerning the Church doth neceſſarily become into their ſeuerall bounds vnder a Chriſtian magiſtrate: for men being in perſecution, and in daily expectation of death, are not ſo deſirous to procure vnto themſelues and poſterite a dominion, as they be in the time of peace and proſperitie. Moreouer vnder a tyrant and in the time of perſecution, thoſe that be appointed gouernours of the Church, be but for a time only, and during the pleaſure of him or them that appointes them, and therefore can not plant any diſciplin for miniſters eaſe the yoke againſt their bellies. In ſuch times of the Church rather obedience and ſubmiſſion in the common ſort than tyrannie or oppoſition in the gouernours, is to be feared. Sure I am I could finde more reaſon for your popular caſte, if you could tell where to find it.

Now lette vs weaker note the might of this your reaſon: the popular and Presbyterian kinde of gouernment may more eaſily decline to their ſeuerall bounds vnder a tyrant than vnder a Chriſtian magiſtrate: therfore the gouernment of the church muſt be popular or Presbyterian rather vnder a Chriſtian magiſtrate, than vnder a tyrant. We anſwere the antecedent is true, but is no ſequele in the argument. For vnder a tyrant neceſſitie doth driue the Church oftentimes to one of theſe two kindes of gouernment, but where there is a Chriſtian magiſtrate, God hath appointed it to be ſubiect to him.

Chap. 2. the. 11. Diuiſion.

T. C. Pag. 143. Sect. 1.

Beſides this, in the time of perſecution all aſſemblies of diuines together were dangerous, & yet there all the learned of them who taught and ruled the churches, & preached in the publike aſſemblies, were moſt commonly choſen out of them, & appointed ouer particular churches, as the ſeuerall places required. Now therefore if the Biſhops will not ſuffer the other to meet at the church, that therefore is the reaſon why they ſhould not ſuffer them to be appointed ouer the churches, when they could not communicate to execute their functions, without hazarding much more might they vnder a Chriſtian prince, than they vnder a tyrant.

To. Whitgifte.

Theſe be the learneſt reaſons that euer I heard, & the lighteſt to be diſcuſſed in ſo haughtie a matter. For firſt, the Seniors might as ſafely meet together in the time of perſecutiō, to exercīſe diſcipline, as the whole Church to heare the word of God & to pray. Secondly, it was not ſo dangerous for fiue or ſixe to meet together. Thirdly, more danger ought to be feared when a man ſeeketh to do his enimie. Fourthly, what kinde of reaſon call you this, the Seniors may with leſſe danger meet together to exercīſe their functions vnder a Chriſtian Prince than vnder a tyrant: therfore they ought rather to be ſuffered vnder a Chriſtian prince tha vnder a tyrant. Sixthly & laſtly be the ſix argument. For vnder a tyrant the Churche muſt haue that kind of gouernment that is made moſt conueniently enioy with moſt danger (eſpecially of the miniſters) vnder a Chriſtian Magiſtrate it muſt be vnder to his gouernors, and ſo muſt be ſubiect to him, ſeing that God hath committed vnto him the chiefe care of the Church. Therefore the office of Seniors is nothing neceſſarie vnder the Magiſtrate, but is the vſurpation rather of the office of the Magiſtrate: and a withdrawing from his authoritie: better they Church any place of the Scripture, commanding obedience to their Seniors, or decreeing their gouernment be hath ſome word expreſſely touching the ciuill Magiſtrate.

Chap. 2. the. 12. Diuiſion.

T. C. Pag. 143. Sect. 2.

Nothing is decreed and ſaid it cannot be proued to be a lawful calling, be it neuer ſo

of them. That gouernment by Archbishops may stay in one citie, but will hardly stay in the compasse of the whole realme of Fraunce, where there were many churches with 30. Dioces annexed: that it suites to all the primitiue Churches, and therefore may easily in any realme, but neuer the Scripture knowes any such gouernment in the Churches, can not hinder it. So that the matter must lastly rest in the proofe and perfourmance of the thirde, and not in the vaine cite and largenesse of the place where the chiefest seate is. For we may easily conclude the likelyest estate of the Churches by the simple rule, that although the rule of one be meete and conuenient in a household, yet it is not conuenient in a towne, and although it be conuenient in a towne, yet it is not in a cite, and although in a cite, yet not in a realme.

Io. Whitgifte.

If you will so deuide these seuerall cities, and Churches in one kingdome, that they be not vnder one gouernoure, ruled by the same lawes, members of one kingdome, but euery one of them as it were a common wealth within it selfe (as it is in seuerall Churches within one kingdome in the time of persecution) then it is true that you say, and in this case were the primitiue Churches, and so were the Churches in Fraunce. But when as all the Townes and Churches in one kingdome, be subiects as well in causes Ecclesiasticall as ciuill, to one prince, ruled by the same lawes, ye see you not easily how this your Antagonie without great confusion and vntollerable tiranie to the subiects of Christ? I am in the Christian [illegible] from the authoritie of the Prince, but with conditions and exceptions. That the authoritie of your Seniors in euery congregation, [illegible] prince of the [illegible] tion, and maketh him subiect where he ought to be ruler, and therefore your comparison is not like.

Seniors haue a power of the ordination.

Chap. 2. the. 13. diuision.

T.C. Pag. 143. Lin. 3.

To be short with he, I demaund one thing of you, it cannot be denyed, when it is full of hypocrites Papists, Atheists and other wicked persons, as in the time of persecution before there were fewer or more such. I haue shewed by the plaine grounde of knowledge it selfe, and by experience also, but if there be more then hypocrites and priuie Papists and wicked gouernours in the Church, then there were in the time of persecution before. I will not denie, that there is [illegible] where there should be Seniors in euery Church, than there were then when there were fewer. For the more wicked gouernours and the greater number there be of them, the more godly and graue men the Church must haue to ouersee and redresse their wickednesse, and also where they haue found them out, as many of the gouernors of them may easily be conuicted of their wickednesse, so may they be deposed from their gouernments, and other able men placed in their roomes. For I [illegible] in such corporations [illegible]

Io. Whitgifte.

What if Master Doctor were able to say more, then sufficiently to you. If he knowes his ledge as faine reasons as you doe, and spende paper in peruerting his owne writings without either scripture or other authorities, as your vsuall manner is, he would at the least haue seemed to say much, as you do, if he should say nothing at all.

I say againe that there be in the Church, that is, in the externall societie of the Church, both Papists, Atheists, Drunkards, &c. and your selfe all of it I haue shewed [illegible] before. I say further that Pride and Enuie, the [illegible] be reformed by the ciuill gouernours, also by corporall punishment [illegible] for your Seniors there shall not be able to [illegible] as M. Gilbert saith. They which can not be brought to order by the [illegible] shall remaine, and by their wicked [illegible] shall be punished by the [illegible] of Seniors, as of the Excommunication, and other ciuill [illegible] whose will all these [illegible] they will seeke to [illegible]

Tract 3.pag.6 diuis. 6. & 7. The Magistrate may better reforme offenders, than the Seniors. Gual. in 1. Tim. 5.

Chap. 2. the. 14. Diuision.

T.C. Pag. 134. Sect. 4. & vlt.

Afterwards he setteth other Seniors may be had in euery of the parishes in England in the [illegible]

Io. Whitgifte.

Different betweene the necessitie of Pastors and of Seniors.

The question is necessary and can not be so shifted of: But you are still like vnto your selfe. The reason of having Pastors is of having Seniors something like: For the office of a Pastor is perpetuall, so is not the office of yours Seniors. Pastors is necessary in the Church of Christ, as well for the administration of the sacraments, as for the preaching of the word, and other Ecclesiasticall functions to be not knowne. The office of a Pastor is not only described in the scriptures, but commanded also in the same where the office of your Senior is so. The office of a Pastor accordeth vnto the institution of the Christian Magistrate: but the office of your Seniors accordeth vnto the one halfe and in a manner of the whole, as shall hereafter more plainly appeare. All be it this may well be true, that although for the Pastors as are to be placed cannot be grounded for every place, yet there ought to be some: as may be convenient according vnto the same: so not true in Seniors, being neither necessary, nor (where a Christian Magistrate is) profitable, but the contrary.

And these reasons will serue to shewe that of Seniors which we graunt of Pastors, seeing the office of a Pastor is commaunded as necessary and perpetuall: and not the office of a Senior.

Chapter. the 15. division.

Io. Whitgifte.

There be but two things of weight to my purpose, to the which your answere seemeth to be directed. The one is, that you say, that the office of your Seniors is commaunded, where I haue proued the contrary. The other is, that you haue vndertaken to proue that the same commaundement is perpetuall. For many things are commaunded in the new Testament, which be not perpetuall: as the washing of feete, Iohn. 13. to salute one another with a kisse, Rom. 16. 1. Cor. 16. 2. Cor. 13. 1. Thess. 5. to greete and salute the brethren, to minister in the Church, and such like. See that you haue carefully passed ouer two principall poynts, and those which ought to be the grounde of your cause. If this therefore I proue, that this office of Seniors is commaunded any where in the new Testamente (for I say not that if it were commaunded, yet is it but a temporall commaundement) and this poynt is not brought by you proued, the wordes you vtter are but in vaine.

Act. 15.
1. Tim. 5.

Chap.2.the.16.Diuiſion.

T.C.Pag.144.Lin.15.

Beſides that, I answere whereſoeuer there is a Churche, there are the riches of the ſpirite of God, there is with knowledge, diſcretion, and wiſedome, and there are ſuch as S. Paule calleth wiſe and can diſcerne and iudge. And woe ſee that when men are called to a lawfull and prayſe-worthie calling, and eſpecially to a publike calling, God doth poure on his gifts of that perſon which is ſo called ſo plentifully that he is as it were ſodenly made a newe man, whych if he doe in the wicked as Saule was, there is no doubt but he will doe it in thoſe whych are with the teſtimonie of the church, & with experience of their former godlie behauiour, choſen to ſuch offices of weight. So that there is not nor can not be any want to obey Gods commaundement, and to eſtabliſh the order in the Church which God hath appointed, but our owne eyther negligence and ſlouthfulnes, or fearefulneſſe or ambition: or ſome other leauen which we nourithe within our ſelues.

1.Sam.10.

Io.Whitgifte.

This lacketh proofe: for ſometymes the churche of God is, where there is neyther good Paſtor, nor graue gouernour, as in the tyme of Elias. And though God ſometymes beſtow his gifts vpon ſ perſon that is called to a lawful and a publike function as he did vpon Saule, yet doth he not alway ſo. God doth not of neceſſitie tye his graces to offices: for as he in the beginning of his churche miraculouſly beſtowed his giftes: ſo doth he now leaue the ſame, by outwarde meanes in parte to be obteyned, as by education, learning, inſtruction, reading, ſtudying, &c. which meanes being neglected, God doth of his iuſtice permitte euill Magiſtrates and officers, which he alſo ſometymes doth for the offences of the people, as may be ſeene in the moſt parts of the kings of Juda, and of Jeruſalem, and almoſt in all chriſtian princes and gouernours vnder the Popes tyrannie: For I ſuppoſe you meane ſuch giftes as be profitable for the Churche.

God beſtoweth his gifts by meanes.

Surely if this were true that you here ſo boldly without proofe affirme, then ſhould it not much ſkill what kind of men wer choſen to be either Paſtors, or Magiſtrates, for howſoeuer they were before furniſhed with gifts, yet when they be once called, God will miraculouſly poure vpon them gifts neceſſary, though they be the rudeſt and ignorauteſt men in a whole countrey. Is not this to boaſt of the ſpirit as the Anabaptiſts do? but I thinke the Reader vnderſtandeth, that God now worketh by ordinarie meanes, not by miracles. And though it be certaine that God doth endue magiſtrates, ſuch as feare him with ſingular gifts, yet doth he it by meanes as is ſaid, and it is not at all times ſo, nor in all perſons, but whē, where, and in whome it pleaſeth him. Therefore to ground any generall doctrine vpon ſingular examples: or to eſtabliſh an externall kind of gouernment vpon Gods inward and ſecret working: to bind God vnto that of neceſſitie, that he doth beſtow of grace and mercy: to make that common to all, which he of his infinite wiſedome beſtoweth vpon ſome: is not the part of a ſkilfull diuine.

The abſurditie of the Replye.

But to let all this paſſe: you do ſtill *petere principium*, and take that as graunted, which you cannot proue, that is, that the office of Seniors is an office eſtabliſhed in the Church by the commaundement of God, and not to be altered: whiche I for my part can neuer graunt vnto you, except you haue more pithie reaſons to proue it, than any that you haue as yet vttered.

Chap.2.the.17.Diuiſion.

T.C.Pag.144.Lin.28.& Sect.12.

It is true, that we ought to be obedient vnto the ciuill magiſtrate, which gouerneth the church of God in that office which is committed vnto him, and according to that calling. But it muſt be remembred, that ciuill magiſtrates muſt gouerne it according to the rules of God preſcribed in his worde, and that as they are nourſes, ſo they be ſeruantes vnto the churche, and as they rule in the churche, ſo they muſt remember to ſubiect themſelues vnto the church, to ſubmit their ſcepters, to throwe downe their crownes, before the churche: yea as the prophet ſpeaketh, to licke the duſt of the feete of the churche. Wherin I meane not, that the church doth eyther bring the ſcepters out of princes handes, or taketh their crownes from their heades, or that it requireth princes to licke the duſt of her feete (as the pope vnder this pretence hath done) but I meane as the prophete meaneth, that what ſoeuer magnificence or excellencie, or pompe, is eyther in them,

Eſay.49.

or in their estates and common wealthes, whiche dothe not agree with the simplicitie and (in the iudgement of the worlde) poore and contemptible estate of the Church, that that they will be content to lay downe.

And here commeth to my minde, that wherewith the worlde is nowe decerned, and wherewith M. Doctor goeth about both to deceyue himselfe & others too, in that he thinketh that the Church must be framed according to the common wealth, and the Church gouernment according to the ciuill gouernment, (*) which is as much to say, as if a man should fashion his house according to his hangings, when as indeede it is cleane contrary, that as the hangings are made fit for the house, so the common wealth must be made to agree with the Churche, and the gouernmente thereof with hir gouernment. For as the house is before the hangings, and therefore the hangings which come after, must be framed to the house which was before: so the Churche being before there was any common wealth, and the common wealth comming after, must be fashioned and made sureable vnto the Church. Otherwise God is made to giue place to men, heauen to earth, and religion is made (as it were) a rule of Lesbia, to be applyed vnto any estate of common wealth whatsoeuer.

(*) A dangerous doctrine.

Semg (*) that good men, that is to say, the Church are as it were the foundation of the worlde, it is meete that the common wealth which is builded vpon that foundation, should be framed according to the Churche, and therefore those voyces ought not to be heard, that order will not agree with our common wealth, that law of God is not for our state, this forme of gouernment will not match with the policie of this realme.

(*) An obscure, and deformed argument.

Fo. Whitgifte.

The ouerthrow of the princes authoritie contemned in the Replye.

These wordes would be well considered, for they conteine the ouerthrow of the princes authoritie both in ecclesiasticall and ciuill matters. But I will only giue a breefe note of them in this place, meaning to set forth this matter more at large elsewhere. When he saith that the ciuill magistrate must gouerne according to his calling, and according to the rules of God prescribed in his word. &c. although the wordes be true, yet if you marke vpon what occasion they be spoken, you shall perceiue the venome that lyeth hid vnder them: for he doth thereby insinuate, that the ciuill Magistrate may not intermedle with the office of the Seniors, that is, with ecclesiasticall Iurisdiction, for he taketh Seniors to be the officers appointed by God for that purpose: which is to bereaue the ciuill Magistrate of his authoritie, and to giue that to Seniors whiche the Pope vnder the like pretence doth arrogate vnto himselfe. And therefore well and truly sayth M. Gualter in the place before recited, Those men (meaning suche as call for Seniors when they haue a Christian Magistrate) do distinguish betweene the Ecclesiasticall and ciuill iurisdiction in respect of the punishmente of sinnes, and the discipline of manners. But this distinction is taken out of the Popes shoppe, and in the holy scriptures it is no where to be found. For there is the same reason of the magistrate in the new Testament, that was in times past in the old, for so much as Christ hathe sayde that he came not to breake the law, but to fulfill it: But in times past the Iudges and kings had power to punish those that offended, neyther did the priestes or prophets thrust themselues into that busines, but so farre foorth as perteyned to admonitions and reprehensions, which they applyed out of the word of God according to the qualitie of the offences: Therefore the same must be obserued in the new Testament, neyther is it needefull that the ministers of the word should haue a peculiar senate, or that they should chalenge vnto themselues by any meanes those things that belong to the ciuil Magistrate. M. Gualters meaning is, that the ministers of the word cannot chalenge the authoritie of punishing vice (otherwise than by admonitions and reprehensions, that is, that they cannot chalenge this kinde of gouernment of a Seignioric) by the word of God, bycause all such authoritie is committed to the ciuill Magistrate: So that if Bishops haue it, they must haue it from him, as it is in this Churche of England. And therefore wel sayth M. Gualter in the same place: there may be appoynted such as shall haue the correction of manners in such countries where the ordinarie magistrates cannot do all themselues, but those must be appoynted by the magistrate, and do all at his commaundement: and not vsurp any distinct Iurisdiction from the ordinarie magistrate.

Gualter.

The prince must subiect to Seniors by the Replyer.

The second poynte to be noted is, when he sayth that Christian princes must submitte themselues to the Churche, submitte their scepters, throw downe their crownes before the Churche. &c. For which kinde of speach, the Pope himselfe vseth, and vnder the same pretence hath troden kings vnder his feete. And although T. C. seeme to mislike this

excelling

Page. 140. in the latter end.

P. 145. fol. 2.

And least any man should thinke that this is but my collection, (though it be most true, and I will iustifie it so to be) I haue set here before that which M. Gualter affirmeth vpon the 1. Cor. 5. & 12. vpon the 12. Chapter of the same Epistle saying, there be some which according to the example of the old and primitiue Church would haue Seniors, and an Ecclesiasticall Senate, that should haue authoritie (like magistrates, if they would giue ouer their charge) to punish the faults of the people. Gualter.

The Reader iudgeth the vnrighteousnesse of Nonconformists.

Christes the Gospell no enemie to Magistrates. 1. Pet. 2.

1. Tim. 2.

Chap. 2. the. 18. Division.

Answere to the Admonition. Pag. 133. Lin. 1.

Neither is there any such office in the holie Bible, that enioyneth or prescribeth that kinde of gouernment as necessarie or conuenient for all tymes: no more than there is in deede that in the Church there should be alwayes suche as have the gifte to worke miracles, or that have the gifte of healing and such like: whiche offices notwithstanding are mentioned as well as gouernours in the first to the Corin.

Chap. 2. Sect. 7.

Faults Confessed.

[illegible] that

that it is perpetuall, the maner of the offices and gifts only is expedite, being temporall.

Chap. 2. the 19. Division.

Answere to the Admonition, Pag. 133. Sect. 2.

Well sayeth Musculus in his common places, *Sic scripsit Spiritus sanctus de istorum illorum morib. primum conditione & statu, quod illorum tempus.* If thou will see the maner of that time, first call againe the state and condition of that time: That is, let vs be without christian Magistrates as they were: let vs be under Tyrants and persecutors as they were, &c.

T. C. Pag. 144. lin. ult.

As for Musculus authorite, where he, that the times doe change the offices, because that I have answered before, I omitte: but both the Fathers of the Church, I hope, shall have no place here, &c. and so the offices are changed in the Scripture.

Io. Whitgifte.

Musculus in that place speaketh of the gouernment of the Church, and of the authoritie of the ciuill Magistrate in matters ecclesiasticall: and proueth that the gouernment of the Church may not be now, as it was in the Apostles time.

And a little before speaking of the Magistrate, he saith much as much, as it appeareth in his wordes before recited. You haue not as yet proued, either the offices of Deacons now to be necessarie, as the same to be commanded in the Scripture.

Chap. 2. the 20. Division.

Answere to the Admonition, Pag. 133. in the midst.

You say it is more easie for the wicked by bribing to peruert and corrupt one man, than to peruert and corrupt more the sayed and pietie of a peaceable and godly company: and therfore better the gouernment of the Churche to be committed to many, than to one. If this reason be good, then the more there be that rule, the better is the gouernment, and so *popularis status erit optimus reipublicæ status*; against all both diuinitie and philosophie: for we see that God himselfe in his common weale of Israell, did alwayes allow the gouernment and superioritie of one ouer the rest, both in the time of Iudges, and after in the time of the kings. And in the newe Testament we may also see that kinde of gouernment most allowed of, 1. Pet. 2. But I will not heere reason with you in this matter, and call that into question, which hath bin by so many learned men determined, and by the examples of all good common weales confirmed.

Retention by absurdite.

T. C. Pag. 144. Sect. 2.

[illegible] the better effects it shoulde be, and in the popular estate should be the best. This seemeth to be the meaning of the Admonition, for proue the more that rule, the better it is: & so of one, two, three, the government of a fewe of the best is better than the gouernment of one; and so say, the more that rule the better. If it were to the purpose, it might be shewed both by Diuinitie and by Philosophie, which M. Doctor speaketh of, that that effects which he meaneth to not the best, and I have in a

Iii. wordes

beside before spoken of. Where I declare that the moste ruleth best, both by the example of the Kingdome of Christ, and also of this our realme.

Io. Whitgifte.

But if this be a good reason against the rule and government of one, that the Admonition vseth, then the moe that rule the better it is, and this is al that I charge it with. Wherevnto you answere not one worde, but dally of the matter, by asking where do the authors of the Admonition say, that the moe that rule the better it is. I might dally with you in like maner, & say: where doth any man charge them with so saying? yet vnto the same necessarily follow vpon their reason. They say not, the government of a few of the best, but of a Kingdome: which signifieth many: and why should not this argument be good: if the government of a fewe godly men be better than the government of one, bicause one is easier corrupted by euyll than many: therefore is it the government of many godly men, better than the government of a few, bicause a few may sooner be corrupted than many: and consequently by the same reason, the moe that gouerne the better. This reason you haue glaunced by and not touched: and yet it enforceth a manifest absurditie, against the Authors of the Admonition. For it is too absurde to say that a popular estate is the best state: neyther will anye frame it, but those which would be Popular.

There are no more lawfull kindes of gouernment than three.

You are neuer able to shew either by Diuinitie or Philosophie, that there are mo lawfull kindes of gouernment than three: that is, Democraticall, Aristocraticall, and Monarchicall: and of these, both the Scripture and Philosophie alloweth of the Monarchie, as simply the best.

The gouernment of this Kingdome is a right and true Monarchie.

The gouernment of this kingdome is a right and true Monarchie. Neyther do you know what a Monarchie is, when you call it a mixt estate: for that is called a Monarchie, where the chiefe care and gouernment of the common wealth is committed to one, as it is in this Kingdome in euery respect.

Chap. 2. The 2. Diuision.

T. C. Pag. 145. Sect. 1.

It is sufficient now to admonish you, that although it be graunted that the gouernment of one is the best in the common wealth, yet it cannot therefore be so in the Church: bicause they that will be Monarches there, destroye Christes right in the common wealth, but no man can be a Monarch betweene God and his Church but Christ, which is the onely head thereof. Therefore the Monarches ouer the whole Church, and other carry particular Churches, and vse euery singular ordre in the Church in Christ stead.

Io. Whitgifte.

Christ the only heade of his vniuersall churche.

If you meane the vniuersall Churche, onely Christ is the head, neyther can be any Vicegerent to supplie that vniuersall care ouer the whole Churche. But if you speake of particular Churches, as the Churche of England, the Churche of Denmarke, &c. then as the Prince is chiefe gouernour and head of the common weale vnder God, so is he of the Churche likewise. For this cannot be that the ciuill Magistrate vnder Christ, hath as great authoritie as the Ecclesiasticall vnder the same. And then the ciuill Magistrate hath chiefe authoritie both in matters of the common weale, and of the Churche also, (as hereafter it shall more plainely appeare) therefore the Magistrate ought to haue the same roome in like maner. T. C. hath but glaunce at the Magistrate, bicause he dare not speake playnelye: but these intricate speeches (though voyde of all reason and grounde) maye peraduenture sinke deeper into the hearte of the subiects, especially of the Papist (who hath alreadie conceyued the same opinion of the ciuill Magistrate) than will be easily got out againe: so carefull are they to procure to the Prince no other name, office, or authoritie, than they themselues will graunt him, according to their owne lust and liberties.

The Prince head of a particular church

T. C. glaunceth at the Magistrate.

Chap. 2. the. 22. Diuision.

Antiuerre to the Admonition. Pag. 114. Sect. 2. & Pag. 134. Sect. 3.

Both the names and offices of Seniors were extinguished before Ambrose time, as he plainelie both testifie, pointing vpon the fifth of the first to Timothie.

Indeede as Ambrose saith, pointing vpon the fifth of the first to Timothie, The Synagogue, and after the Church had Seniors, vvithout vvhose councell nothing vvas done in the Church, but that vvas before hys time, and before there vvas any christian Magistrates, or any Church established.

T.C. pag. 145. Sect. 1.

Last of all (*) to prove that there ought to be no Seniors in the church vnder a christian Prince, he citeth Ambrose authorite both in the 114. and 134. pages, which speaketh, that the Synagogue of the Church of the Iewes, and after that the Church of the Christians had Seniors, without whose counsell nothing was done in the Church, but that was before his time, and before there was any Christian Magistrates, or any Church established.

(*) Varnie, for it is not alledged for that purpose.

Fo. Whitgifte.

This is most vntrue. I alledge not Ambrose in either of those places to proue that Seniors ought not to be vnder a Christian Prince, as the Reader may vnderstand euidently by my words. But I affirme that there was Seniors, and I alledge Ambrose partly for that purpose, partly to proue that they vsurped some offices before christian Princes were. And whether I haue proued this or no, let the Reader iudge. But I am sure you shall neuer be able to proue the contrarie, that Seniors can either be ordained, or haue the authoritie of gouernment, which I haue giuen them, before there be Christian Princes.

Chap. 2. the. 22. Diuision.

T.C. Pag. 145. Sect. 2.

[illegible] Doctor hath not answered [illegible] the holie estate of the Church and ministerie, and nothing [illegible] by [illegible] that [illegible] to bring him, as a notable [illegible] sclenderly [illegible] that [illegible] for there was none at all: but vnder mainlicity in that kind sayeth, [illegible] Seniors in Ambrose time, therefore there must needs be a christian Prince, as there were Seniors before [illegible] the time of Ambrose the [illegible] Constantine [illegible] there is more [illegible] betweene the time of Ambrose and the time of Constantine, then betweene the time of Constantine and vs, [illegible] peeping, there is [illegible] Ambrose time, [illegible] other [illegible] for [illegible]

(*) As namely elsewhere [illegible] flowers.

Except it were to let vs from your [illegible] I [illegible] leaue a parte the [illegible] of your great [illegible] and [illegible] not to [illegible] of ignorance, though you [illegible] [illegible] of [illegible] [illegible] done, nor are able to do, in that that he [illegible] [illegible] except your [illegible] [illegible] patched your booke with other mens [illegible] [illegible] charge me with [illegible]

[illegible] time, [illegible] which Ambrose [illegible] [illegible] [illegible] the [illegible] of Christian Princes.

To what purpose do you account [illegible] Philip, Ambrose, or Constantine? Ambrose [illegible] Philippe [illegible] (which may be [illegible]) to other [illegible]

You say, if I had ouer read the ecclesiasticall stories, I might haue found easily the Eldership most flourishing in Constantines time, and before: and the peace of the Churches was greatest. You haue read the Ecclesiasticall stories, how chaunce that you se in it not. It is your parts to proue: you beare the affirmative. Bring forth one Ecclesiasticall historie that affirmeth this kind of gouernement to haue been in the Church: You might at the least haue quoted the place (with the booke and chapter) that he saith: though you had vndertaken to set downe his wordes. I denie not but it might be so in some time, and in some place vnder a Christian Prince (and yet I know not how you will be able to proue it) but that is not the question for our contention is, whether this kinde of gouernment ought of necessitie to be vnder a Christian prince, or not: and whether it be conuenient so to be, though it be not necessarie, and not whether it hath been (which notwithstanding cannot be proued to any)

Chap. 2. the. 24. Division.

T. C. Pag. 244. Such [illegible]

It is in the fifth tom. not in the 4

4. Tom. 2. lib. in Isai.

Ier. 2 lib. in Isaiam.

What Presbyterie Ierō meaneth.

Ier. in Epist. ad Titum.

Duarenus.

Difference betwixt Ieroms presbyterie, and that the Seniors would haue built.

Io. Whitgifte.

Hieronime meaneth not one kinde of your presbyteries: but he saith, that in the Church there was a company of Elders. This he meaneth of priests, and of Colledges of Cathedrall Churches, that there was in euery citie, and not of Seniories in euery couert and corner, as you would haue all parish Churches to be. And this is manifested by that he writeth in the same place and there vnder, that as the Priests, saith he, in the Law, that is, the Ministers of the word and sacraments. So may we say that we haue *senatum & cœtum presbyterorum* in this Church of England, vnder that you will meane it of Synodes and conuocations, or of Cathedrall & Collegiate Churches, which consist *ex cœtu presbyterorū*: of a companie of ministers. And therefore Duarenus a learned writer speaking of this Seigniorie saith thus [illegible] which seeme to haue succeeded in their places. And this companie of Priests doth Ierome call the seruants of the Church.

This Senate chiefly of priests, of graue men and aged, the more part of which Senate was vnlearned, was vnder the Bishop, placed not in euery parish and village by the Bishop, but in the Cities, where the Bishop himself did vse to preach, and not in euery parish, vnder whom the Bishop had power, and ouer whom he had authoritie & charge: wherefore this placing of Seniors hath not any shew of truth. Though this Seignorie was the same that you meane, yet it was in Ieromes church, yet for as much as it was not in Antioche the church also manifestly appeareth to be of great antiquitie, and not of the Apostles time.

Chap. 2. the. 24. Division.

Io. Whitgifte.

Your saying that you haue neither [illegible]

For it is fome farde, that anie of the Cardinalles ſpeake here his ſhewes: but if had bin much for your eſtate if you had noted but one line, that we might at the leaſt haue had ſome leaue for but to ſpeake vnto you. In your treatiſe of the placing of miniſters you haue ſtanding againſt vs, as if we had ſome of the Cardinalles in hand, and the ſame to be but a ſhadow, were ſtands for the ſame. For you ſay, not if anie Cardinall ſpeaketh vnto you, there we haue nothing to anſwer, and ſo make vs ſpeake by reaſon of ſilence in that treatiſe, that there is none of the Cardinalles in England that can ſpeake in that treatiſe, that there is none of the Cardinalles in England that can ſpeake for the diſcipline and againſt you, and therefore you haue put ſtones in our way, and ſtumbled at your owne ſhadow, and ſo fallen your ſelfe.

Chap. 2. the 26. Diuiſion.

T.C. Pag. 146. Sect. 4.

Now I haue ſhewed the ignorance of Cartwright in three things, that neither D. Doctor, nor any other Chriſtian, of anie reaſon, will deny. If he here be not made both Ambroſe and Auſtine, in ſtead of a fewe ſentences, that he hath ſtolne out of them, and put into Cartwrights mouth, that he ſpeaks vnto vs: I will be content to be counted the moſt ignorant man in the world. The ſecond ignorance is in their ſpeaking of the office of miniſtry, (whereof we haue ſo good occaſion that he ſpeth:) Wherupon the Apoſtle ſpeaketh, and other the Churches haue obſerued, he hath not ſo much as conceiued nothing haue bene in the Church, which Cyprian I beleeue was by. What negligence there are ſtepps out, whether it be through the ſimplicitie of the Printers, or rather through their gaine, whereof they euery ſwoine ſeeme to be ſomething.

Ambroſe vpon. 1. Tim. cap. 3.

Fo. White.

But if you be not able to allege one place in proofe that your Hypotheſis lyes in the ſenſe of Chriſtian Fathers, either out of your owne, or ſome other mans ſtudie, (I meane ignorance is not ſo great a fault as wilfully to lye) then I will not ſtand vpon the name to blame you in this point. But if putting one word for another, and that making nothing for your purpoſe, but againſt you rather (I meane if Ambroſe and Auſtine Chriſtians Fathers, whom you ſeeme greatly to reuere) ſpeak of Deacons and Archdeacons in this matter, is more than you can with all your little learning & ſmattering ſkill anſwere.

I haue alledged ſo many of Ambroſe ſuperſtitious and fooliſh, as plainly that which I alledge him for: Neither haue I left out one ſyllable that materially ſpeaketh that my purpoſe: for if you remember your ſelfe, you cannot but ſay, you haue heard that I only alledge Ambroſe to proue, that there were Archeſtiones & Archidiaconi: but yet diuerſities and incongruities before his time. If it be ſufficient to anſwer to ſtand vpon ſuch things, therein alone you may ſay, that either I am deafe, or wrote as deare eare. But if it nothing derogate from my intent and purpoſe, then why do you falſly charge me, or why picke you a quarell againſt me for omitting that which neither both me harme nor good. Diſproue any thing by any wordes of Ambroſe that I haue allegred Ambroſe for, if you can: if you cannot, then temper your immoderate ſpeeches, and frame them according to the truth.

If Ambroſe is miſtaken in the abrogating of this Archidiaconate, why do ye not labour to reſtore it againe? ſurely, if it had bin a matter ſo neceſſarie, he being ſo godly and gracious a Biſhop, would neuer haue ſuffered his Church to be ſpoyled of it, but it is euident by his wordes that it had not bin in place long time before.

Chap. 2. the 27. Diuiſion.

T.C. Pag. 146. Sect. 1.

Now that I haue ſhewed the place I laid for an anſwer, I will leaue it to D. Doctor to conſider of it in his chamber by himſelfe with his beſt conſcience that queſtion: that for ſo much as this other is ſuch, as whether he take the ſame for a ſufficient anſwer or no, there can not be counſelles and that before we commaunde by the Scriptures, & conſtantly obſerued by all the Churches of the Apoſtles, ſundry and many hundreth yeeres after in the moſt flouriſhing churches, both in time of peace, and in time of perſecution, and that there were greater cauſes then be at this time, I think no man will be perſwaded to the contrary, either hauing ſkill in ſtories, or any meane, (what ſoeuer more) then to ſay the Apoſtles knewe that in conſideration of their things the Church ſhould be ſufficiently, with ſuch an order as the Church ought not be without.

gateth from that authoritie that God hath giuen to the ciuill magistrate, howsoeuer it hath heretofore binded, yet is there no cause, why it should nowe, or at any time vnder Christian Princes, be so restrained.

Chap.2.the.28.Diuision.

Page 36. Sect.

(a) The place Heb.13. is quoted only for the phrase, for it preacheth nothing in question.

(a) Heb.13.

Io. Whitgifte.

Beza. M. Beza in an Epistle, that is written before the confession of the Churches in Helvetia, speaking of the Seigniorie, saith, that there must be a great consideration had, that Princes commonly were, and such as have authoritie and preeminence in the Churche for the time of the Reformation: and will you make noble men and Princes ecclesiasticall persons, such as you will vnderstande vnder the seniors of men: in deede those that he called Presbyteri, in the Scriptures to be Ecclesiasticall persons, for they be the Clarks of the Hebrue and Testamente. And M. Caluine

Caluine.

[illegible] that all the Seniors were wise men of the people. His wordes be these: [illegible] Christian Princes with religion, qui pollent vrant & Dulleros: non ex quod [illegible] Ciuile had a Colledge of Seniors, which were Pastors and teachers: for they did all exercise among the people the office of teaching, exhorting, and correcting, which Paule doth inioyne to Bishops. But before you make your Seniors ecclesiasticall, seeing your Seigniorie must consist of noble men, gentlemen, merchantmen, husbandmen, handycraftes men, as Taylors, Shoomakers, Carpenters, &c. euen such, as the most part of the Parish will chuse

Chap.2.the.29.Diuision.

Admonition.

Then the sentence shall proceed according (h) to the notoriousnesse of the fact, some on the one side vpon other hatred against some persons conceiued, men hardning themselues and cruell in iudgement: on the contrary affection of saueing and preserving the reputation of the same, lest the censures to passe bicause the regiment left of Christ (i) to his Church for ecclesiastical matters, some matters hardlie, seldome or neuer to be executed, and so the authoritie of the same to be contemned: whereupon it shall be more easie for the wicked by hardning to peruert, then to ouercome the fauorable pitie of a zealous and godly companie, for that manner of men ordinarie (k) shun the Preacher.

h 1.Ti.1.20.
i Mat.18.7. 2.Co.12.18 Rom.12.8. 1.Ti.5.17. Act.15.2.4 6.22.23.
k Exod.18.21 Deut.1.13.

Answere to the Admonition. Pag.130. Sect.vlt. & Pag.131.132. & Pag.133. Lin.vlt. & Pag.134. Sect.1.

You say, all this commeth to passe bicause the regiment left of Christ to his Church, is committed vnto our mens handes: and for the proofe of this, you note in the margent the.18. of Mat. the.12. of the first to the Corin. the.12. to the Rom. the.5. of the first to Timoth. the.5. & the Acts. which places hereafter examined, let the discrete Reader iudge howe aptly they serue for your purpose.

In

In the .12. of Rom. & .1. to the Corinth. here. 8. there be the wordes of the Apostle: And God hath ordeyned some in the Churche, first Apostles, secondly Prophetes, thirdly teachers, then them that do miracles, after that the gifte of healing, helpers, gouernours, diuersitie of tounges. Now can you gather of these wordes, that all that commeth to passe that is sayed, saueth the supremacie to the Pope, and setteth no iurisdiction ne gouernment, ne cure of Christe to his Churche, to be committed vnto many bishops? In these wordes the Apostle declareth that Christe hath left in his Churche gouernours, and therof you may well conclude, that in the Churche there shulde be some whiche shoulde haue authoritie ouer the reste. The Apostle dothe not here say that in euery particular congregation Christ hath lefte many gouernours, no more than he sayeth that he hath left many pastors to one flocke: but in his Churche he hath ordeyned gouernours.

In the margin: In disputation.

The gouernmente of the whole vniuersall Churche, is not by Christ committed to one Bishop, or one Prince, that the gouernment of the whole worlde, to one Emperour: for no one man can discharge such a cure, and therefore he hath appointed in his Churche diuers Bishops, diuers Princes, many gouernours. But one Prince may sufficie to gouerne one kingdome, and one Archebishop one Prouince, as chiefe and principall ouer the reste, one Bishop one Diocesse, one Pastor one parishe, neyther dothe the Apostle speake any thing to the contrarie.

In the .11. to the Romaines it is thus written: He that ruleth with diligence. What make these for your purpose, or how cā you bring it to your affection?

In the .5. of the .1. to Timothie. The Elders that rule well are worthy of double honour. Paule herewith bothe wordes that suche are worthy their stipende & reward, which rule well in the Churche, and do their duties diligently: But what is that to your assertion?

In the margin: Confutation of Tyndales answere.

The places alledged out of the Epistles of the Actes, & of the like sorte. Wherefoeuer mention is made in the Scriptures of Gouernours or Elders, that you alledge to impeache the gouernment of one man, wherein you shewe a great want of iudgement. And yet there is no one person in this Realme (the Prince only excepted) which hath such absolute iurisdiction, as you woulde make your Bishoppes beleue. But your meaninge is, that Christe lefte the whole gouernemente of his Churche to the Pope, and to some fewe of the

In the margin: Lacke of discretion in alleging of Scriptures.

the parishe brethren, which you are not able to proue. The conclusion of scripture alleged signifie no such matter. In those places the gouernours be by name, do pertaine to the institution there of diuine ministers, what faculties, what partes belong to their offices, what their good order ought to be, what euils should be auoided in all maner of behauiour. I could make this matter plain inough, if I were disposed.

In the 18. of Exodus, Iethro perceiuing Moyses to procure too much vnto himself in hearing all matters that he brought vnto him, but rather to commit the hearing and determining of smaller matters to others: And therefore bicause he saith: Prouide thou among all the people, men of courage, fearing God, men dealing truely, hating couetousnesse, and appoynte ouer them to be rulers ouer thousands, rulers ouer hundredes, rulers ouer fiftes, and rulers ouer tennes &c. This maketh nothing for Bernher: Moyses here was chiefe, there were but his vnder officers placed by himself. Thys place teacheth well for the gouernment of one prince ouer one whole realme, and giueth him good counsell what vnder officers he ought to chuse. To the same effect and purpose is that spoken and written in the xvii. of Deuteronomie, where the Israelites be commaunded to make a king ouer them, but with this prouision, that he should not multiply horses vnto himself, nor cause the people to returne into Egipt, nor haue many wiues, nor gather vnto himself great treasure of siluer and golde, but should write out of the booke of the Priestes and Leuites a copie of the lawe, and should read therein all the dayes of his life, that he might learne to feare the Lord his God, and to obserue all the wordes of this lawe, and these ordinances, that his heart be not lifted vp aboue his brethren, and that he turne not aside from the commaundement neither to the right hand nor to the left, to the end that he may prolong his dayes in his kingdome, he and his children in the middest of Israel. Here you see what a godly prince ought to be, and what he ought to haue in his gouernment. Now if you will haue a Christian prince to be a Turke, and to haue a Turkish gouernment, you must seeke for it in Turkie, and not in the Scriptures.

T. C. Part. 2. Sect. 1.

Iohn Whitgifte.

Euery title of it pertayneth to the gouernment. The Authors of Admonition bring in all these places of Scripture, to proue the gouernment of your Seniorie, but how aptly it appeareth, in that you cannot tell how to apply any allegation. There be other thynges that require answere, but you haue matter of all in store, that may perhaps be for Archbishops to be answered before: when as neither of both do let but they pertayne to your Seniorie and be no where as yet answered. But I leaue it to the Reader here to consider, why you haue not set downe my booke in your Replie.

¶ The inconuenience of the Seignioric in the time of Christian Princes, especially in the state of this church. Chap. 3.

NOw that you haue spoken all that you can for your Seniorie, giue me leaue a little to declare the absurdities and inconueniences that arise of such a confused kinde of gouernment.

1. Difference & disagreement in orders and religion.

First, euery seuerall parish must be as it were a seuerall Church, gouerned by seuerall orders & ceremonies, yea and consequently perhaps seuerall points of doctrine: for there muste be equalitie among ministers, and one of them must not come to the other parishe. The whole gouernment of the parish must remaine in the minister and certayne seniors, who shall haue authoritie to correct vice, deuise remedies, appoynte orders, assigne stipendes, make Ecclesiastical lawes, as they shall thinke good for that congregation. So that whatsoeuer the Parliament and the Conuocation house agree vpon, be it neuer so full, consonant to Scripture, it must be obeyed before the paine of Excommunication.

2. Confusion of states.

Secondly, that the office to be chosen for the Pastor of the parish, if the Prince or any other noble man be of that congregation, & chosen to that office by the seuerall parte, he must not refuse it, but accept and take it. &c. Perhaps calling him to be the chiefe of the Seignioric, & in that respect about Earle, Duke, King, or Emperour: for he

he must be contented to be sincker a iopner in commission, with the baselt sort of the people, if it please the parish to appoint so him in the Colledge, as it is like they will. Yea and if they be in matters of discipline and government of such simple Seniors ouerruled, (as it is most like they shall) they must therewith be contented.

3. Burden and charge of parishes.

Thirdly, it burdeneth the parishioners from they are able to beare, for whereas now they repine at the finding of their Pastors, then they must be enforced besides the Pastor to nourish Deacons, and sixe or seuen Seniors with their wiues also.

4. Tyranny.

Fourthly, it bringeth in a new Popedome, a tyrannie into the Church, for it giueth to the Pastor & his fellow Seniors authoritie to execute discipline, be excommunication, or other wise against Prince, Nobles, & whosoeuer bring of that congregation. So that whilst the Prince and Nobles be (as it were) at their becke, and ready at all times to accomplish their willes, they shall send out their chaunterbelles of excommunication against them, euen as the Pope was wont to vse, after he had gotten that Jurisdiction into his hands that the Soueraigne Magistrate should

5. It smelleth of Anabaptisme. Gualter.

Fifthly, it smelleth of Anabaptisme, as M. Gualter writeth: Corn pleaseth women, The Dematists of our time ought to consider these things more diligently, which do ouer rashly condemne whole cities and countries wherein the woorde of God is preached, Sacraments rightly administred, publike prayer celebrated, the poore sufficiently prouided for, and finally where vice is by godly and holy lawes forbidden and punished. All these things they esteeme as nothing, except there be a certain new Magistracie appointed, which should haue authoritie ouer Princes also, not only to reprooue, but also to excommunicate them.

6. Depriuing the Prince of her authoritie in causes Ecclesiasticall.

It taketh from the Prince all authoritie in Ecclesiasticall matters, & it giueth vnto him only *potestatem facti, nec ius*, as the Papists vse to say: the Prince must maintaine & see executed such lawes, orders, & ordinances, as they vnto the Seniors make and deuise: but in making and deuising of the same they may not stay in any sort vpon her, as hath pertained vnto princes, euen

7. Subuersion of the state, gouernment of the commonwealth. Second Admonition. Pag. 144.

It ouerthroweth the state and gouernment of the Church, for they haue a share put vnto them, they sit in their seates [illegible] of the Church, as the Elders of the people in the gate, to heare causes, and determine matters concerning the gouernment of the Church, as they haue done in Geneua: it maybe easily coniectured what they should.

8. Contention & partialitie.

Who seeing all matters (as it must needs, by this deuise) should be a great deale of partialitie, affection and desire of contention and diuision should arise, that one leaf, and some another, should not be vnknowne: that there are many sides, both in religion and ciuilitie, & that the common sorte of people are not euer better affected, so that alteration in doctrine, partialitie in discipline, and diuersitie in exhortations, and admonitions, would trouble the whole Church, & set all the lands together by the eares.

9. It will in the end be contemned, & so good order neglected. Gualter in 1. Cor. 5.

How to contemptible in the end this kinde of gouernment would be, & how little esteemed, wyse men can coniecture. And M. Gualter well setteth out this inconuenience in these words: For or they which cannot be brought into good order by the authoritie of a lawfull magistrate & by lawes, doubtlesse will suffer themselues to be punished by the censures of Seniors, and of so few of the basest sorte, whom with all their solemnitie they will laugh to scorne. On the other side, if the Magistrates were readie in execution of discipline of manners, and punishing offenders, they will now be glad that this burthen is translated from them to others, and will wholy neglect it. And what will the Seniors do, when their lawes will not stande? Surely they will be a laughing stocke to a great many.

Whole Hart will perish to Lieue a Lim.

The Prouerbe is here verified, as the Poete recordeth.

Many also of the magistrates will not only wincke at this, but will laugh in their sleeues at the weake and ridiculous Deuination of the new Seniors. It will therefore be come to passe, that where before there was at the least some discipline & correction (some were restrained by mulcts and punishments, how (they also being taken away) impunitie will begin to reygne, with a great and publike contempt of the sacred ministerie. Neyther do I speake these things rashly or at aduenture, for examples do teach rather that these things are done, which are so notoriously knowne vnto all men, that I needes not to speake any more of these things.

But

But if in this immoderate licent counselle, those Seniors should proceede to excommunicate all those, which set themselues against them, it is to be feared least at the length there be a greater nũber of excõmunicated persõs, than of those which do cõmunicate with the church. Wherfore let the Seniors tell me what they thinke meete then to be done. I suppose they will answere: it shall then be needeful to haue the authoritie of the magistrates that he might correct those wicked men, which by their malapertnesse and rashenesse do ouerthrowe the Church. I agree also to this counsayle: But if this thing ought then to be done, vvhe as it can scarce be vvithout publike daunger, vvhy is not the authoritie lefte vvholy vnto the magistrate, & the whole gouernment of publike discipline, cõmitted to him before the matter come to this extremitie? Hitherto Gualter.

10. Double punishment for one faulte.

It would bring in, to great extremitie of punishmẽt: for ioberas neither God nor mã, nor any lawe doth punish one mã twise for one & ỹ selfsame fact, & it is against ỹ libertie of well ordered countries, to be subiect to the punishmẽt of two diuers magistrates: by establishing this Seigniorie, this burthen must be layd vpon the peoples neckes. For let the Magistrate punish according to the lawes as seuerely as he can, yet ỹ Seigniorie will remit nothing of their censures, but procede accordyng to their maner, as it may be seene in the 2. Admonition: fol. 47. And surely as M. Gualter sayeth speaking of this influenice of the Seigniorie in the former place: It seemeth to vs altogither very daungerous, to appoynt two magistrates ouer one people: neyther see we any example whereby this maye be proued: and surely I willingly and freely confesse that I cannot perceyue how profitable it would be.

Gualter in. 1. Cor. 5.

11. Iterration in that time daungerous &c.

I omit to put you in minde how daungerous (namely in these dayes) alterations of gouernment and chaunge of states is in establyshed cõmen wealths: like vnto boyes reasonable a thyng it is, to enforce the ciuill Magistrate to suffer in his dominion so many seuerall kindes of gouernments, orders, formes, &c. in the Church, as there be parishes. Also how vnskilfully it is, to deliuer his seruants out of the aliens handes & to commit it to the discretion of the common sort and multitude in euery seuerall parish, to be place noble men, of wisedome, skill, learned and discrete men, and commit the whole gouernment of the Churche to ỹ parish and his ignorant neighbours. The absurditie and inconueniences that of necessitie muste ensue of this kinde of gouernment, where there is a Christian magistrate, be infinite, and wise men may easily conceyue the rest, by that which I haue here already spoken. Yet wolde I not haue any man to thinke that I condemne any churches, where this gouernment is established and without daunger receyued, hauyng due regard to ỹ state of kingdomes, especially this Realme, where it cannot but be daungerous.

¶ That there is no one certaine kinde of Gouernment in the Church which must of necessitie be perpetually obserued. Chap. 4.

I know it will be obiected that the ordinance of God must take place, whatsoeuer inconueniences folow, & that this kinde of gouernmẽt is the ordinance of god, & therfore may not for any respect be omitted. That I haue beaten, & sufficiently declared before, & this kinde of Gouernment is no where in scripture commanded, & that it neither is, nor can be perpetuall. And although I haue sufficiently proued these two in one of the places before (& the contrarie is yet vnproued) yet I haue occasion to speake of it, that I feare me I shall not be grieuous to the reader, if I bestowe a fewe lines vpon the matter.

To. No commaundement hereof in scripture.

First, I affirme that there is not one sentence in the whole scripture, whereupon the perpetuitie or the necessitie of this kinde of gouernment, may be grounded. For the place 1. Tim. 5. doth neither commaund any such kinde of gouernment, nor prescribe any forme or maner of it: besides, the place is doubtfull and diuersly expounded: And therefore no such perpetuall rule can be gathered of it. Moreouer the Apostle only in ỹ place speaketh, that such as rule well are worthie of double honour. &c. In that I marrell howe any man can of those wordes conclude vnder such a Seigniorie as ours is inuented, or any perpetuitie of it. More of this place I haue spoken before.

Chap. 1. sect. 1. Diuision.

12. The gouern-

For cõclusion, it is well knowne, that the formes & kindes of gouernmẽt were in the Apostles time, & expressed in the scriptures, neither is now, nor ought to be obser-

ued,

such, either touching the persons or the functions: for we haue neither Apostles, Prophets, workers of miracles, giftes of healing, kindes of tongues, workers of such like, all which pertained to the gouernment of the Church in the Apostles time, and were partes of it, as appeareth 1. Cor. 12. Eph. 4. 1. Tim. 5. And seing that the Church is not bound to this forme, so plainly expressed in these places of scripture, I see not how you can binde it, to the selfe same formes of gouernment vsed in the Apostles time.

Thirdly, this worde *gubernationes* mentioned 1. Cor. 12. whereupon you would ground your Deginotie, may (as some learned men think) signifie any kind of gouernment: euen the ciuill Magistrate. Certaine it is, that only by mere coniectures it is drawne to signifie this new deuised Deginotie, and therefore cannot inferre any necessary conclusion. Furthermore it is by the spirits of God placed among those functions that be temporall, and by the iudgement of all learned men ceased: for thus the Apostle sayeth: *Deinde potestates, deinde deme sanationes, gubernationes, genera linguarum*: now it were a very straunge matter, that all the rest should be temporall, and only *gubernationes* perpetuall: sure I am that the argument which is concluded, may easily be denied, and by no probabilitie proued.

1. Nocertainty of the gouernment perpetuall. ment in the Apostles time cannot neuer be exercised.

2. The worde (*gubernationes*) implieth not the Deignotie, but by coniecture. 1. Cor. 12.

Fourthly, we see manifestly that in sundrie poynts, the gouernment of the Church, vsed in the Apostles time, is, and hath bene of necessitie altered, & that it neither may nor can be reuoked: whereby it is playne, that any one certaine forme or kinde of externall gouernment perpetually to be obserued, is no where in the Scripture prescribed to the Churche: but the charge thereof is left to the Christian Magistrate, so that nothing be done contrarie to the worde of God.

3. The Apostolicall gouernment hath of necessitie bene altered.

This is the opinion of the best writers, neyther do I know any learned man of a contrarie iudgement. M. Musculus speaking of this Deignotie sayth that they were vsed in those Churches only, that were destitute of Christian Magistrates: which haue the chiefe rule and power, &c. not only in prophane, but in diuine matters. And after auoiding an obiection of 1. Cor. 6. he sayth: that we must needes put a difference betweene the state of the Church in those dayes, and that which is now. I haue before declared M. Gualters iudgement of this matter in his Commentaries vpon the 1. Cor. 5. And in the 12. chap. speaking generally of the gouernment of the Churche, he sayeth thus: Wherefore as concerning the doctrine of fayth and saluation, we acknowledge no traditions of the Apostles, but those which are conteyned in the creede, &c. But as concerning the externall forme of the Churche, we denie not that they haue taught euery where, many thinges of the order of Ecclesiastical assemblies, of the administration of Sacraments, and of the whole gouernment of the Churche. Wherof by cause there cannot be one forme in euery place obserued, they did in suche sorte appoynt them, as they sawe to be requisite for the condition of any Cite or Countrie. And it is certaine that the Churches in all ages haue vsed their libertie in these thinges: & therfore they are to iniurious which at this day eyther vnder the name of the traditios of the Apostles, or for any other pretence, go about to binde all Churches to one and the selfe same forme. And vpon the 12. chapter, where he againe speaketh of the Deignotie, he sayeth, There be diuers which will needes institute Elders, or an Ecclesiastical senate according to the exaple of the old & primitiue Church, which also should haue authoritie, ouer the Magistrates themselues, if at any time they did not their dutie. But it behoueth them first to shew that those their Seniors haue that power which Paule doth presently speake, which thing seing it doth by no meanes appeare, and yet notwithstanding they deliuer vnto Satan whom they will, they do like as if some would go about to cleanse the leprous, raise the dead, and worke other miracles because these things were really done in the primitiue Churche. And vpon which he speaketh touching this matter also vpon the 14. chapt. of the same Epistle to the Corinthians, saying, Wherefore I haue neuer made mention, That there any bition is (there) reproued which go about to bring all churches to the forme of their discipline & gouernmẽt, & vpon that there is no discipline there, where all things are not agreable to their traditions & orders: but these me receiue a iust reward of their arrogancie, when as they that come from the to other countries, do go beyond all mẽ in fancinesse, neyther being they any thing with the from home, but a vayne & intollerable contempt of all good men, neyther can they abide to be corrected by any admonition of others. M. Cal-

Idem.

Idem.

No certayne gouernemente perpetual.

M. Caluine speaking of the gouernment of the Churche *Inſtit. Lib. 4. Sect. 10.* ſayeth thus: *Scimus politiam pro variarum temporum ratione, hinc atque illinc, variis mutationibus.* We know that the pollicie (of the Church) doth receiue, nay rather doth require diuerſe alterations.

Caluine.

Beza.

M. Beza likewiſe *Lib. confeſſ. Cap. 5. Sect. 17.* is of the ſame minde touching the gouernmēt of the Churche: There was another cauſe of the Eccleſiaſticall aſſemblies, that they might ordeyne canons of Eccleſiaſticall diſcipline, and (that I may cōprehende many things in few wordes) that they might appoynt eccleſiaſticall policie, for the diuerſe circūſtances of times, place, and perſones. For it is neceſſarie all things ſhould bee done orderly in the houſe of God: of the vvhich order there is one generall reaſon to be taken out of the worde of God, but not one and the ſame forme agreable to all circūſtances. And *Section. 32.* ſpeaking of this deſignatiō, he ſheweth that it was neceſſary in the Churche, while there was no Chriſtian Magiſtrate. For ſo he writeth: But there were Elders choſen by ſuffrages, or at leaſt by the approbation of the whole cōpanie, as it is very euident out of Ambroſe, which complayneth, that certayne men had tranſferred thys authoritie to themſelues: and out of Cyprian likewiſe, by whom we may alſo vnderſtand, that the Biſhop did rule ouer the colledge of Elders, not that he ſhould there reygne, but that by their conſent he might rule the Policie of the church, eſpecially for ſo much as at that time the Churches of Affrica were not helped of the Magiſtrate, but were rather cruelly vexed of them. And *Sect. 35.* ſpeaking generally of the gouernmēt of the Churche, he ſayeth: Neyther muſt we ſimply looke what was done of the Apoſtles in the Gouernment of the church, ſeyng there are moſt diuerſe circumſtances, and therfore vvythout prepoſterous zeale, all thinges cannot in all places and times be called to one and the ſame forme: but rather the end and inuariable purpoſe of them muſt be looked vnto, and that manner and forme of doing things is to be choſen, which doth directly tende therevnto. This is the iudgement of theſe learned men, neyther do I knowe any that thinketh the contrarie, except ſuche as make poſte haſte to that braunch of Anabaptiſme.

Idem.

Idem.

The iuriſdiction of the chriſtian magiſtrate impeacht a chāge of the firſte kinde of gouernment.

Firſtly, either the moſt aduiſe another forme now of gouerning the Church than was in the Apoſtles time, or elſe we muſt exclude the Chriſtian magiſtrate, from all authoritie in Eccleſiaſticall matters, & attribute no more to him therein, than was attributed to Nero in the Apoſtles time: for in thoſe dayes there was no Chriſtian Prince to gouerne the church. But Chriſtian Princes haue & muſt haue, the chief care & gouernment of the Church next vnder God: *Ergo*, the ſame forme of gouernment cannot be now, nor ought to be, that was in the Apoſtles time.

The grounde of the Replie.

Thus it is euident that the grounde where of T. C. hath buylded his whole booke, is a falſe ground, contrarie to the Scriptures, the practiſe of the Church, the opinions of learned men, and the lawfull and iuſt authoritie of chriſtian Princes, and therefore the building is ruinous and cannot ſtande.

Of certayne matters concerning diſcipline in the Churche. *Tract. 17.*

Of Excommunication, and in vvhom the execution thereof doth conſiſt.

Chap. 1. the. 1. Diuiſion.

Admonition.

Let vs come now to the third part, which concerneth eccleſiaſticall diſcipline: the officers that haue to deale in this charge, are rightly named, Paſtours, Teachers, or Biſhops, of whom before. Auncients or Elders, & Deacons. Touching Deacons, not only their office, but their name alſo is out of this Churche, & much matter ceaſeth. Their office ſtode in Gouerning the Churche with the reſte of the Paſtours, to comforte, to admoniſh, to correcte, and to order all thinges appertayning to the ſtate of the congregation.

q Act. 14. 23. 1. Cor. 12. 28.

Anſvvere to the Admonition. Pag. 112. Sect. 3.

What Scripture haue you to proue that ſuch Seniors as you meane, & Deacons had any thing to do in Eccleſiaſticall diſcipline?

Excommunication.

I thinke the only discipline that we haue in the whole new testament (except you will make admonition & exhortation a part of it) is Excommunication: and the execution of that is only committed to the ministers of the worde. Matth. 16. Ioh. 20. Examples hereof were haue 1. Cor. 5. 1. Tim. 1. & 2. Timo. 3.

Only ministers may excommunicate.

T.C. Pag. 146. Sect. 2.

Now I returne backe againe to excommunication, which M. Doctor affirmeth to be y only discipline in the church, but he should understande, that besides y part of private discipline (which as ordinarily & daily to be exercised by euery one of y pastors & elders, as admonition & reprehension) there are three principall parties which are executed of the maiestie & together. Whereof the first is the election or choise, & the abdication or putting out of ecclesiastical officers. The seconde is an excommunication of the stubborne or obstinate of the repentant. The thirde is the decision of all such matters as doe rise in the church, either touching corrupt manners or peruerse doctrine.

Io. Whitgifte.

I speake of y publike discipline of y church, not of priuate admonition & reprehension, which may be called by y name of Discipline, but neither are they properly, nor vsually so called, except you will also say y publike preaching & reading of y scriptures is discipline: these be things annexed to discipline, but improperly termed by y name of discipline. Your partition of discipline into those three parts, in my poore iudgement, is very vnskilful: for discipline consisteth in punishing & correcting of vices: neither yet is the deciding of controuersies in matters doubtfull, properly called discipline, for discipline is exercised in punishing & correcting y persons, not deciding y causes. Wherefore I thinke you haue forgotte your self, & in stede of y part, haue deuided y whole, that is, you haue made a diuision of gouernment, whereas you take vpon you to deuide discipline, which is but a part of ecclesiasticall policie or gouernment.

Discipline consisteth in punishing.

Reade the generall confession of y Christian churches in *Helueti.* & tell me what it differeth from any thing y I haue said. Call to your remembrance that which your self haue spoken, pag. 14. where you call other creatures of the church, but forerunners to excommunication, but this is a contention only about words, & therefore inough is said of it.

Pag. 24. lin. 9

Chap. 1. the. 2. Diuision.

T.C. Pag. 146. Sect. 3.

As touching the election & consequently & throwing out, of both (as I haue shewed before) that together with the church, the Eldership hath the principall charge: for y decision of controuersies (when they rise, it may appeare in the 15. of the Acts.) y graue graue or Eldership of the church hath to determine of that also. Now it remaineth here, that whereas M. Doctor saith, that the excommunication and consequently the absolution or restoring to the church again, both pertaine only to the ministers, I shew that the presbyters as elderson, & the whole church also, both interest in the excommunication, & consequently in the absolution or restoring vnto the church. But here by the bye it is to be (*) noted, that in saying that it belonged to y ministers, ye confesse y y elderson in our church, wherein this power is taken away from the ministers and giuen to the Bishop and his officers.

(*) A note worthy the noting.

Io. Whitgifte.

Of election of ministers, & so of their reiection, & throwing out, sufficient hath bin spoken before, & your manner of electing by better reasons confuted, then it was by you proued: for the decisions of controuersies (when they rise, it may appeare in the 15. of y Acts, that the best way is to call Synodes & Councels of learned men, as it haue there pleased, & not to cõmit such matters to the pastors of euery seuerall parish, & certaine of his neighbours whom you call the Seigniorie: for if it had bin so, what needed Paule and Barnabas haue take so long a iourney fro Antioche to Ierusalem for y deciding of their cõtrouersies, seeing y they & the Seigniorie (if there had bin any such) might haue ended the same at home in Antioche? This place vndoubtedly ouerthroweth your Seigniorie, except now you will take it (as it is in ecclesiasticall matters oftentimes take) for a Synode or conuocatio of bishops & priests so y not your Seigniorie which is in euery parishe, but generall or prouincial Councels & Synodes must haue y deciding of controuersies: else as I say before, why should Paule and Barnabas come from Antioche to Ierusalem to haue their controuersies determined?

Tract. 3.

Your note by the way, is not worth a rushe, for when I say y the execution of discipline

pline is onely committed to the ministers of the word, you cannot therupon conclude, that euery minister hath authoritie to exercise it in the church. It is one thing to saye, only ministers haue authoritie to excommunicate, & to saye that all ministers haue authoritie so to do: only ministers may be Bishops, & yet all ministers be not Bishops: only Lawyers may be Iudges, & yet all Lawyers be not Iudges: only citizens may be Aldermen, Shiriffes, & Maiors, & yet all be not so: wherefore by the waye here you ouershot your selfe. And yet I thinke that all ministers haue power to excommunicate, if the Church thinke it good, to committe that authoritie vnto them.

Chap. 1. the. 3. Diuision.

T. C. Page. 146. Sect. 4.

Now that this charge of excommunication belongeth not vnto one, or to the minister, but chiefly to the Eldership and Pastor, it appeareth by that which the authors of the Admonition alleage out of S. Mathew, to which place I haue prouided before to be necessarily vnderstanded of the eldery of the churche. 18. Chap.

Io. Whitgifte.

I haue tolde you before, how that place of Mathew is to be vnderstanded, & what it is, to tell the Church, namely either to reproue the partie openly before the congregation, or else to complaine to such as haue authoritie in the church, & to whome the executing of discipline is committed, which is by the order of the church of England, the Bishop. And therefore the Bishop alone both by the lawes of God, and of this churche of England (which hath giuen vnto him by consent in Parliament that authoritie) may exercise this discipline.

Chap. 1. the. 4. Diuision.

Admonition.

Then it was sayd to the church: now it is spoken, complayne to my Lordes grace, Primate and Metropolitane of all England, or to his Lieutenant, my Lorde Bishop of the Diocesse, if not to him, shewe the Chauncellour, or Officiall, or Commissarie, or Doctour. 1 Math. 18. 17

Answere to the Admonition. Pag. 135. Sect. 1.

As it was saide then, so ought you and may you saye now: in priuate offences, yf priuate admonitions will not serue, then muste you declare them to the church, either by reprehending of them publikely, before the whole congregation (if you be called thereunto) for that is one kynde of telling the churche, or else by complayning to suche as haue authoritie in the church, for in that place of Mathewe (as all learned interpretours both olde and newe do determine) the churche signifieth such as haue authoritie in the churche. Therefore when you complayne to my Lordes grace, Lorde Bishop of the Dioces, or their Chauncellors, Commissaries, &c. You tell the church, that is, suche as be appointed to be publike Magistrates in the churche, according to the very true sense and interpretation of that place.

Churche signifieth those that haue authoritie in the churche.

T. C. Pag. 146. Sect. vlt.

It is most absurdly sayd of M. Doctor, in the. 135. page, that to the church is vnderstanded either my Lordes grace, the Bishop of the Diocese, or the Chauncellor or Commissarie. And that when a man complayneth vnto one of these, he may be well sayde to complayne vnto the churche. Which is the more intolerable, for that being so strange a saying, and suche as many altogether do heare it, he neyther confirmeth it by no reason, by no lyke phrase of Scripture, by no authoritie of any Godly or approued Writer, olde or newe, but rather notwithstanding he seeketh for, & diligently, and turneth the commentaries in his studie to purpose, hath he can haue but one against twenty, and but a sillable where he cannot haue a sentence.

Io. Whitgifte

D. Whitgift.

I haue theſe two ſufficient authorities for my ſaying, euen the conſent of all learned interpreters: who by the church in that place vnderſtande ſuch as haue chiefe authoritie in the church, which in this church of England (as I haue ſayd) are Biſhops. Chryſoſtome ſayth as much as I do, for that it ſhould not be lefte to euerye mans diſcretion to determine that it ſhould not be all one to heare it, his wordes be theſe: *Dicit enim de Præſulibus Præſidentibus & Præſidentibus loquens*, that is, the Prelates and Preſidents. But you charge me vnderhand me with vnſeemly wordes, howbeit that will not carry away the caſe: I am ſo vſed to theſe by you and yours, both in ſpeache and writing, that I eſteeme them not (I thanke God) as I do the duſt of my ſhoe. If I ſcrape the ſcripters ſo diligently, and ſcanne the commentaries in my ſtudie ſo carefully, why do you ſo oft accuſe me of ignorance, & wante of reading, & taking my pleaſure? *Ex ore tuo te iudico &c. & mendacia memoriæ eſſe oportet.*

Chryſoſt. Hom. 61. in Matth.

Chap. 1. the. 5. Diuiſion.

T. C. Pag. 146. Sect. vlt. &c.

It may be the eaſelier vnderſtanded, that the preſbyters or elderſhip, haue the chiefe ſtroke in this excommunication, if it be obſerued that this ſeate the politike and diſcipline of the Iewes, and of the Synagogue from whence our ſauiour Chriſt taoke this, & tranſlated it into his church, that when any man had done any thing that they holde for a faulte, that then the ſame were puniſhed and cenſured by the elders of the church, according to the quantite of the faulte, as it may appeare in Mr. Mathew, for although it be of ſome that their very learned) commanders of the ciuil iudgement, yet ſay ſo much as the Iewes had nothing to do with ciuill matters. (the ſame being altogether in the handes of the Romaines) and that the ſame Sanedrin, correcters of the Greeke tongue *συνέδριον* which ſignifieth aſſemblie, as knowen by thoſe that haue ſkill in the Hebrewe, and eſpecially the Iewes Talmud to ſignifie the eccleſiaſticall gouernours, there can be no doubt but be meaneth the eccleſiaſticall cenſurers. And if the faulte were ſuche as they gaue, then the ſentence of excommunication was awarded by the ſame Elders as appeareth in Mr. Iohn. And this was y cauſe why our ſauiour Chriſte ſpake ſo ſhortly without noting the circumſtances more at large, for that he ſpake of a thing which was well knowen and vſed amongſt the Iewes whome he ſpake vnto.

Cap. 5.

Cap. 9.

Mat. 5.

D. Whitgift.

It is very likelie that our ſauiour Chriſt ſpeaketh not any ſuch maner as ſome of gouernment from the Iewes: ſeeing the ſame was neither before preſcribed vnto them by God, nor yet at that time rightly vſed, but moſte ſhamefully abuſed: and yet (if it were ſo) it quite ouerthroweth your purpoſe. For the Iewes Conſiſtorie was holy at Ieruſalem, yours muſt be in euery pariſhe: beſides that, there is a great difference in the perſons.

Howbeit I do not vnderſtand how you can draw the place in the. 5. of Mathew to your purpoſe, for if you meane theſe wordes (*Quicunq; dixerit fratri ſuo Racha, obnoxius erit concilio*: He that calleth his brother Racha, ſhalbe in daunger of a councell) as I aſſure you do, Chriſt doth not there preſcribe any forme of gouernment or order of puniſhing, but he declareth the degrees of vncharitable dealing towardes our brethren, & the increaſe of puniſhmentes according to the ſame.

Mat. 5.

M. Bullinger in his Commentaries vpon that place ſaith, that the worde *συνέδριον*, doth ſignifie: *confeſſum Iudicum & baſilicam: Conſiſtoria quale apud Græcos erat Amphictyonum qui de grauiſſimis ſolebant conſultare cauſis.* And he addeth, that Chriſt hereby ſignifieth, that as the faulte increaſeth, ſo doth the puniſhment alſo.

συνέδριον Bullinger.

M. Caluine likewiſe in his harmony vpon the Goſpel ſaith that Chriſt in this place, alluding to earthly iudgementes doth teſtifie, that God willbe iudge euen of ſecret anger to puniſhe it. And becauſe he proceedeth further, which vttereth his anger in bitter ſpeeche, he ſaith that he is guilty, *eorum rotundi confeſſu*, before the celeſtiall aſſembly, that he may ſuſtaine the greater puniſhment.

Caluine.

Nona Gloſſa ſaith, that *συνέδριον* doth ſignifie an aſſemblie of iudges, and that in ſuche aſſemblies as at Athens in the court of Mars, weighter cauſes were wont to be handeled, and puniſhmentes for offenders, conſulted vpon. There, ſaith that commentarie, Chriſte by the name of a councell, alluding to the maners and cuſtomes of men, teacheth that thoſe are more greuouſly to be puniſhed, which more vtter and expreſſe their anger.

Nona Gloſſa.

Beza ſayth, that *συνέδριον* ſignifieth that kinde of gouernment, wherein there were Iudges, to whome did appertaine the hearing of weighty cauſes. And the marginall note

Beza.

of the Genevan bible vpon this place to this like iudgement almoste, the Romaine obserued, see *Thomas* had the examination of small matters, the Counsell of xy of greate causes, and finally great matters of importance were decided by the senate of xv. Iudges, vnto whome here is compared to the iudgement of God, and he punished with hell fire. Which fully agreeth with M. Beza his interpretation, who sayeth also what it is according to the Hebrewe commentaries.

Now how you can put this to your Seigniorie, or to Ecclesiastical gouernours only, and especially to excommunication, I cannot learne or reade in any booke: & these whome I haue here named, teache a farre other sense and meaning of the wordes of Christe than you do.

Chap. 1. the 6. Diuision.

T. C. Pag. 147. Lin. 25.

And that this bee the meaning of our Sauiour Christ in these wordes, it may appeare by the Apostle which in set forth in the Epistles to the Corinthians. For it is certaine that S. Paule did fully vnderstande and obserue the rule of our Sauiour Christe. But he communicateth this power of excommunication with the churche, and therefore we muste needes bee the meaning of our Sauiour Christ, that the excommunication should be vsed, & not by one, but by the churche and not by the minister of the churche alone. For he writeth the church of Corinthe rulle in the first Epistle. 1. Cor. 5. ence by a metaphore another time in plaine wordes, that they should excommunicate the incestuous person. By metaphore saying, Purge out your olde leauen, to playne & that he bideth them to take away that wicked man from among you. And in the second Epistle vnderstanding of the re- 2. Cor. 2. pentance of that man, he entreateth them that they would receiue him in againe, shewing that he was content to release the bond & chaine of his excommunication, so that they would do the same. Therefore considering the absolution or reconciliation of the excommunicate, bord pertayne vnto y church, it followeth that the excommunication both in like manner appertaine vnto it.

(*) This is not meete of the incestuous persone

Io. Whitgifte.

M. Caluine speaking of the wordes of Christ, Matth. 18. saieth: I am sure you will haue the same order of gouernment to be vsed in that place of Matth. 18. both make great differēce betwixt the order there prescribed by Christ, & that prescribed by the Apostle. 1. Cor. 5. Because in that place Christ committeth the matter to a few, & in this place the Apostle seemeth to commit it to the whole multitude. M. Caluine I confesse he theefe. A question may be asked what he meaneth by the name of the Churche: for Paule commaundeth the incestuous Corinthian to be excommunicated not of any chosen number, but of the whole company of the godly: wherefore it is probable that here the iudgement is committed to the whole people: But bicause then as yet there was no church which professed Christ, neither any such order appointed, and the Lord speaketh according to the vsuall and receiued custome: There is no doubt, but that he alludeth vnto the order of the olde church, as also in other places, he frameth his talke according to the knowen and vsuall manner. Soo that, that excommunication vsed in the churche of the Corinthians, can in no respect be the practise of the rule of Christ in either of the places, neither yet agreeyng vnto it: wherefore you iudge without iudgement, you wote not what.

Caluine in, 18. Matth.

S. Paule did publikely excommunicate in the presence of the whole churche, and vsed them as instruments of his full dealing: but his wordes be playne that the right & power of excommunication remained in him selfe.

When S. Paule sayth vnto the Corinthians, *Expurgate vetus fermentum*, &c. purge out the olde leauen, he speaketh not of the incestuous Corinthian, but exhorteth them to 1. Cor. 5. vertues of life: you shall beare bowe M. Caluine expounderth that place: Though he had borowed a similitude of leauen, he retayneth it still, although he doth digresse from the *Calui. 1. Cor. 5.* matter which he hath in hande vnto a generall doctrine: for he speaketh no more of the incestuous persone, but generally exhorteth them vnto puritie of life, &c.

Loode howe careleste you are in peruerting the true sense and meaning of the scripture, that you may violently drawe them to your purpose.

When he sayth: Put away that wicked man from among you: he doth not will them to excommunicate him, but to shunne and auoyde his company, and not to suffer him to come among them because he was excommunicate. And as he in this place moueth them to a detestation of him, so in that place of the second Cor. 2. after his repentance & recruing

Chap. 1. the 8. Division.

Answere to the Admonition. Pag. 113. Lin. 10.

I reade in the fifte chapter of the first to the Corinthians, that S. Paule excommunicated the incestuous Corinthian, and reconciled him againe to the whole congregation. But I reade neyther of Peter, or Iames, or Iohn, or Philip, or Deacon, called as before, that they excommunicated any man. Which manifestly argueth, that you [illegible] in the rest. But [illegible] is from the true meaning and sense of the Scripture.

The people ought not to be present at excommunication, but at reconciliation.

Paule alone had his excommunicandi. 1. Corinth. 5.

Chap. 2. Diuision.

Now whereas M. Doctor [illegible] S. Paule, that he being alone in the [illegible] had determined, that [illegible] Paule, and not the rest, it [illegible] Paule excommunicated, [illegible]

Maledictio [illegible] execrationis.

Chap. 3. Diuision.

S. Paule did excommunicate him, and [illegible] amongst them notwithstanding [illegible] stubborne and rebellious people [illegible]

Excommunication of [illegible]

Chap. 4. Diuision.

Seeing to proue that the church hath nothing to do [illegible] that S. Paule had the right of excommunication? Wee [illegible]

which was the only fault of the minister?

Fo. Whitgifte.

Nay, you should rather proue that the people ought to be companions with him in the right of that discipline, for the matter that I alleaged be sufficient to proue that which I affirme. The people he would haue gather together, that the sentence being pronounced in their hearing, the wicked man, the contemner, might be terrified from the like offence. Wherefore the Apostle giueth them no authoritie nor commandement in that discipline, which only belonged to the Apostles & the ministers of the Church.

The people sometimes, not ministers of excommunication.

Now you deuise that only Ministers of the Church haue the right of excommunicating, & not that the Apostle commaunded the whole Church to be assembled together vnto him, for that purpose. Neither doth that proue that the people of the Church of Corinth had any authoritie in excommunication, because S. Paule writeth to the Corinthians, and did not command them to excommunicate the incestuous person, nor sought for his punishment, but suffered him to remain among them, as though they had made little account of the grieuous offence.

Chapter 6. Diuision.

Mal. 2.

Matth. 18.

Ioh. 20.

*Matth. 16

Maister Bucer saith, that the [illegible] of Christ in the [illegible] of the whole gouernment of the Church, [illegible] municatio, [illegible] it vnderstandeth also that [illegible] that is no hinderance at all to my purpose. [illegible] both compriseth. [illegible] of gouerning the Church of God.

He giueth that power to the [illegible] the same wordes in that place, that he doth in the.16. of Matthew, and in the.20. of John: but this you slide ouer, as though it were [illegible] as indeede it doth agree both in wordes and matter with the other two places as I haue shewed.

Chap. 1. the. 10. Diuision.

T. C. Pag. 148. Lin. 19.

[illegible] Paule did excommunicate [illegible] thereforo he vnely excommunicateth. But for [illegible] I haue proued that both the rule of Christ, & the practise of S. Paule [illegible] did excommunicate himselfe alone [illegible] Paule did excommunicate [illegible] [illegible] [illegible]

apparant shoulde no other wise be put to silence, then by excommunication and ought no further to be punished: does not reason, mercy and equity. For there is one double of the Bysshop and another of the Magistrate. Neither any one of both doth not meete at the office of a magistrate, but shewe the true excommunicate for a Bysshop. Although a moderate meane it alwaye bell rather then reason and put care, be not so much kept in order by force, as by ecclesiasticall discipline. Neither your owne wordes to be a sufficient warrant against all men. You may well studie the wordes of the Scripture, but true sight you do not graunt vnto for the right vnderstanding of them.

Chap. 12. Diuision.

Answere to the Admonition. Page 73. Lin. 4.

Basilius Magnus in his seconde booke de Officijs. cap. 27. testifyeth the same.

T. C. Pag. 148. Lin. 3.

Io. Whitgifte.

In his Epistle Sect. 8.

Page 37. Sect. 3.

Answere.

Gregorie for George

one may well be set against the other. For (as we to this point is Minister in the booke de Officijs cap. 27. whose worke he the rest of the Bysshop the Clearkes, and especially the Ministers which are indeede his owne members: let him assigne e-

Shame alone hath no excommunicate.

Chap. 12. Diuision.

Answere to the Admonition. Page 73. Lin. 4.

Theodoret Bysshop of Cirrhus, did by himself alone excommunicate

municate both Apollinarius for keeping company with that wicked Sophister Epiphanius, as Sozomenus writeth Lib. 6. cap. 25.

T. C. Pag. 148. Sect. 2. [illegible]

[illegible] Bishop of Laodicea, which Sozomen maketh mention of, in his fifth booke. I finde none such, but there is mention of one Theodorus, [illegible] found in some fragments of ecclesiasticall writers. Apollinarius, that is worth no question, there [illegible] of the same authority with ecclesiasticall writers, that there be great reasons to make doubt that it was not of the same authority, for sundrie of the [illegible] Sozomen himselfe. Therefore [illegible] of Rome, and Peter Bishop of Alexandria confirm [illegible] to be partakers of the same heresie with Apollinarius. How [illegible] such as the rulers of the primitive [illegible] Sozomen in [illegible] condemne the heresies, to excommunicate the heretikes: (c) it is to be thought, that that Theodorus did excommunicate him, was that Theodorus Bishop of Laodicea. But [illegible] that Sozomen [illegible] that he did excommunicate him: [illegible] that he was excommunicated by Theodorus Bishop of Laodicea, which is that he writeth him excommunicate, he [illegible] whether appeareth belonging to the Matter. Which the circumspect reader is [illegible] by [illegible] it appertaineth, [illegible] doing may yet better appeare by the manner of speech, [illegible] in another place before speaking of Athanasius excommunicating Constantius, he [illegible] in this [illegible] [illegible] [illegible]

is therefore in all stories greatly commended.

T.C. Pag. 148. in the ende.

[illegible] although he be greatly commended for excommunicating the Emperour, yet he was never commended for that he did excommunicate him himselfe alone, and if he had excommunicated him himself alone, yet this fault hath the same, notwithstanding he having the preeminence of Eldership, could not do it (saueth by his companie) which I haue spoken of before sufficiently. And although the stories do not make mention that there were others ioyned and ioynte cause with him in this excommunication, yet it followeth not, that there were no other. And howe often shall you stumble at your owne block, before you be sharpely reproued in others, which is an vse of argumentes of authoritie negatiuely? But if you will not graunt this manner of reasoning in the Scriptures in matters pertaining to the gouernement of the Church, which are all commaunded in the Scriptures, howe dooeth you reason of vncommon storie, whiche neyther can nor were possible to speake all those circumstances, which fall into that matter whereof it speaketh of? But admit it to be in the meanes, that Ambrose did not this of his owne authoritie, by the authoritie also of others, will you then confesse that he excommunicated all such which were dispersed by his being and conflict that the vse and practise of the primitiue Church was farre from that it is now? For proofe hereof I will giue you a place which Ambrose the best witnesse of this matter hath in one of his Epistles, where he sheweth that as soone as the murther which Theodosius had caused to be done at the Citie of Thessalonica was heard, by 3 by the Bishops of Fraunce came, and there was holden a Synode, where also Ambrose sayeth, that his communicating with Theodosius could not absolue him, for that as it may appeare, the Bishoppes in that Synode had in excommunicating him, ordeyned that he should not be absolued, vntill such time as he had done repentance, which he did afterwarde with confession of his fault before the Congregation, and asking forgiuenesse of it. So it appeareth that that which he did, he did it by the sentence of the Synode, and not of his owne authoritie alone.

Epist. 38.

Ambrose fulfilled.

Amb. li. de obitu Theo.

Fo. Whitgifte.

It is not to be read in any storie, or other writer, that Ambrose euer sought to haue an Eldership in his Church: for if he had so done, it is not like but that he might haue obteyned it, being of that credite and authoritie with the Emperour: onely in speaking of the Eldership which consisteth of pastoures onely: he sayeth that he cannot tell howe, what occasion it grewe out of vse, &c. but this is from the purpose.

Ambrose excommunicateth alone.

Ambrose excommunicating Theodosius, and so excommunicating him alone, as it may appeare in Theodoret *lib. 5. cap.* 18. and Sozomene *lib. 7 cap.* 24. For if he had vsed the assistance of other, the commendation of his courage and boldnesse, had not beene so notorious and famous: neyther is it like that the people durst ioyne with their Bishop in such an enterprise against their Emperour, and if it had beene done by any councell of Bishops or Synode, to what ende and purpose should Ambrose carrie away all the fame and commendation, not one worde once mentioned in any storie of any other assistants vnto him in that action? But what need I vse these wordes, seeing the histories reported both by Theodoret and Sozomene doo here plainly testifie the same.

The argument is not negatiue from authoritie, but affirmatiue: for all stories that I haue read do attribute this whole action of excommunicating Theodosius to Ambrose alone. Reade the places of Theodoret and Sozomene, before mentioned, and you shall see that a man may safely conclude affirmatiuely, that Ambrose alone did both excommunicate and absolue him. Some of the late writers that haue occasion to speake of this matter, do testifie the same; as namely Challer Chalter vpon the. 1. Cor. 5. and therefore reproueth Ambrose his fact. But because you here charge me with so often reasoning from authoritie negatiuely, name one vnto me that I haue so vsed, or tell me why hitherto you haue onely cipped this? Remember that you are a diuine of whom it is required to speake truly.

The Synode did not excommunicate Theodosius.

But say you: what if it be proued that Ambrose did not this of his owne authoritie? and I say, what if it be manifestly layde before your eyes, that you haue not rightly

collected

collected of those places of Ambrose, and that they make not for your purpose, which you haue here alledged for your prayse? First your quotation in the margent is false: for Ambrose hath not one worde of that matter in his.28. Epistle, but that might be the fault of the printer. That which he sayth, is in his.28. Epistle, the which also you haue falsified, for there is not one worde spoken of any excommunication vsed by that Synode, against Theodosius: onely Ambrose sayth, that when the Synode heard of it, euery man lamented it, and take it in euill part: and that he himselfe could not admit him into his Communion, nor absolue him from that offence without due repentance. And that is his meaning when he sayth: *Non erat facti tui absolutio in Ambrosij communione.* Which also the wordes following and the scope of the whole Epistle doth declare. For in that Epistle Ambrose doth exhorte Theodosius to repentance for that fact, and after these wordes that I haue recyted, followeth immediately this sentence: The grieuousnesse also of the fault shoulde bee layde vnto my charge the more, if no man shoulde say that the reconciliation of our God were necessarie. Art thou ashamed to do that, O Emperour, that the kingly Prophete Dauid did? Whereby it is plaine, that Ambrose in his letters signifieth vnto the Emperour, that he must first repent him and be reconcyled vnto God, before hee may admit him to communicate with him. Neyther doth Ambrose say: that these Bishops were by and by gathered togither as soone as this murther was heard of: neyther was there any such cause of that Synode: but they being gathered togither vpon other occasions and before the murther was committed (as it will appeare if you marke the wordes of Ambrose well) newes was brought vnto them of the murther, which they greatly lamented as I sayde before. There is not one worde in that Epistle, whereof it can be gathered that eyther that Synode did excommunicate him, or determine that he should not be absolued, vntill such tyme as he had done repentance: how much better were it for you to repeate the wordes of the Authour: but then should you spill your grace in counterfeyting. *Amb. Epist. 28.*

The seconde place of Ambrose *lib. de obitu Theodos.* alledged to proue that Theodosius after wardes confessed his fault before the congregation, and asked forgiuenesse of it, is more than mennes: for that is not denyed of any man: and Theodorete *lib.5. cap.18.* doth set that his submission and confession out in these wordes. So in the ende Saint Ambrose absolued him, and the moste faythfull Emperour beeing bolde to enter into the Churche, prayed, not standing or kneeling, but lying prostrate vppon the grounde hee vttered these wordes of Dauid: My soule cleaueth vnto the dust, quicken mee according to thy worde. And pulling his heare with his handes, and beating his face, and watring the grounde with the droppes of his teares, he asked forgiuenesse. But this proueth not that the people had anie authoritie in excommunicating of him. In this Church of Englande, though the Bishop alone doe excommunicate, yet he that is excommunicated for any notorious crime, is not receyued into the Churche againe, before he haue made a publike confession in the open Congregation, and asked pardon and forgiuenesse of his offence. Wherefore there is nothing yet alledged of any such force, to proue that Ambrose alone did not excommunicate Theodosius. *Theod. li.5.18.*

Excommunicate persons not receyued before publike confession and repentance.

Chap.1.the.15.Diuision.

Admonition.

The fifteenth. In that the Lord Bishops, their Suffraganes, Archdeacons, Chancellors, Officials, Proctors, Doctors, Summners, and such couetous pedlers, take vpon them, (which is most horrible) the rule of Gods Churche, hauing the Keyes (t) of his lawfull iurisdiction, euen his owne Rocke, giuen by the worde, thrusting many most sacrilegiously that other which Christ hath left to his Church, and which the primitiue Church hath had.

(t) Mat.18.17. 18. Act.11.30. Act.15.1.4 6.&c. Ro.12.7.8 Phil.1.1. 2.Co.12.28 1.Thes.5.12 13. 1.Tim.4.14 1.Tim.5.17

Answere

Answvere to the Admonition. Pag. 220. Sect. 1.

And first you shewe your selfe greatly offended, that the Pastor is spoyled of his lawfull iurisdiction ouer his flocke: Therefore you bluſt out into these wordes of heat, rauening rablers, horrible, sacrilegiously, and such like. It had bene well if you had tolde vs, what that lawfull iurisdiction of the Pastor ouer his flocke giuen by the worde had beene: For the places of Scripture which you quote for that purpose, do not plainly enough set out that matter. In the. 18. of Mathew verſ. 17. after certaine admonitions in priuate offences, Christ sayth: *Dic Ecclesiæ*: tell the Church. In whiche place (as I tolde you before) the Church doth signifie such as haue authority in the Church, or else publike reprehension in the open congregation by such as be called thereunto. It giueth not any peculiar iurisdiction to the Pastor, for any thing that I can learne. And in the same Chapter. 18. verſe, where Christ sayth: whatsoeuer ye binde on earth, shall be bounde in heauen, &c. according to your iudgement vttered before, it is ment of the whole Church, and not of the Pastor onely. You haue before denied that one man can excommunicate, and therefore this place maketh nothing for your assertion.

T.C. Pag. 149. Lin. 21.

In the. 110. and. 111. pages, he speaketh of this thing afresh, but hath no newe matter, but maketh a bare rehearsall of the places of the Admonition, asking after his accustomed manner of confuting, what maketh this, or what proueth that? only whereas he sayde before, and proued (as he thought) that the Minister had onely to doe with excommunication, hering ryffled there by the Admonition either to defende or renounce his Chauncelors, &c. He had rather denie both the truth and himselfe, than he would haue any of that horrible confusion and prophanation of the holy discipline of God brought in by Poperie, threatning the ouerthrowe of the whole Churche, and serueth for nothing but for the nourishing of the ambition and pollicie of a fewe, to be driuen out of the Church. Of the which I will vpon occasion speake a worde, if first I shewe that the vse of the auncient Church hath beene not to permit the excommunication to one, but that the sentence thereof should come from the gouernours and elders of the Church, vnto whome that did especially appertayne. Although I cannot passe by that which maister Doctor sayeth, that for so much as the Authours of the Admonition had alledged the wordes (tell the Church) to ment the interest of the Churche in excommunication, that therefore they coulde not vse the same to ment the interest of the Pastor, as who shoulde say that the Pastor is not one of the Churche. But of the absurditie of this, I haue spoken sufficiently before, and howe all men doe see the vanitie of this reason, that because the people haue an interest by this place, therefore the Pastor hath none.

Fo. Whitgifte.

I do indeed speake of this matter there againe after a sort: for I am driuen vnto it by the order of the Admonition. But in all those wordes there by me vttered, touching excõmunicatiõ, I do not once aske, what maketh this, or what maketh that (as you charge me) although I might iustly vse these kinde of questions, as sufficient answeres, to such vnskilfull quotations, as they paint their margent with: and somtimes indeed I make such demaundes, but it is to shewe the fondnesse of their allegations.

I defende no Chauncelors, &c. that vsurpe any office, wherevnto they be not lawfully called, but I woulde not haue the Scriptures abused to confute them, least thereby (seeing the weaknesse of our reasons) they be animated rather to proceede, than perswaded to leaue of. I doe not thinke that Chauncellours ought to excommunicate (with this kinde of excommunication, that wee talke of) except they be Ministers, and so muche haue I vttered in my Answere: but I will not disquiet the Church for it, by seeking reformation extraordinarily, neyther will I be wilfull, if I can heare any sounde reasons to remoue me from this perswasion:

wherefore

...whether you say by this text, or by this place, that the Pastor ...
...place in the eighteenth of Matth. speaketh of excommunication, or of the ...
...the vse place of the Church, to be excommunicated? If it be that the ...
...it is in the person of Christians, the Minister may not by any ...
...that therein any private matter the question is of the degree of spirituall ...
...jurisdiction: and this is the effect of my answere, whereat you only cauill ...
...nature is.

I saye in deede that Chrisostome was before alleaged in the Admonition to proue that the whole Churche shoulde excommunicate, and not one man onely, and therefore I se not, howe that same place maye aptly be alleaged, to proue anye iurisdiction of the Pastor over his flocke, seyng it goeth to the Seeke small iurisdiction with the people, and not to the pastor any superiorite ouer them; if the interpretation vsed in the Admonition be true.

Let the Reader consider the ... this whether there be any ... in you and the Admonitors, to make the Scriptures so pliable to your fancies, and the same place to serue as many turnes as you list.

Chap. 1. the 5. Diuision.

TVO. Pag. 49. [illegible]

But I come to shewe the ... Tertull. in Apol. 39. c. ... This place of Tertullian is verie corruptly alleaged as will appeare.

Fourth Antiquite.

Here you haue separated ... Tertull. in Apolog. cap. 39.

But be it, that they had to do also in excommunication (which I will not graunt) for I did neuer so giue the authoritie of excommunicating to the Bishop alone, that I thinke he may not haue other assistants ioyned vnto him by the ordering of it, (if the order of the Churche so require:) yet this proueth not, but that the Bishop may excommunicate alone, if that authoritie be giuen vnto him by the order of the churche. This place rather maketh against you, for spite it selfe, that these Seniors were ministers of the worde and Sacramentes: for it is certaine that the multitude hadde not to doe in the execution of your Discipline, wherein you labour to proue. There cannot be greate certaynetie hereof gathered

The Bishop may haue assistance ioyned vnto him.

of this place, whether any be excluded excommunicate except you will also conclude that Churches have no power (because they be officers to keepe rule kept in the Church) how before it excommunicate, whether [illegible] the Bysshop. Wherefore I doe require a more manifest proofe of your first thesis, before I will make [illegible]

Chap. 1. the. 17. Diuision:

T.C. Pag. 149. towarde the ende.

[illegible] Lib. 3. ep. 2. 10. 14. 19. 2. lib. 3. ep.

Fo. Whitgifte.

Thus you driue me to seke that which in those Epistles by you quoted, I can not fynde, howe muche better dealing had it bin to haue sene howe the wordes of Cyprian, that they might haue ben viewed and conferred.

In the 2. Epistle of the fourth booke, Cyprian with some bishoppes ioyned with him. Therupon Therapius came to him, desiring absolution, before he had shewed himselfe fully repentaunt, and had satisfied for his offence: before also the tyme was come appointed him from whence satisfaction, & perhaps without the request and knowledge of the people. Whereby it appeareth that Therapius did absolue Ilicet before the tyme appointed, and secretly without the knowledge of the people: but this proueth not your purpose. Therapius is iustly reproued for breaking the order appointed by the Churches, and for absolueing Ilicet before his tyme, and in a corner, without the knowledge of the people: but this proueth not that the Bysshoppe maye not excommunicate: but the contrarie rather, for Cyprian in the ende thoughte this absolution to be insufficient, as it appeareth in these wordes. But weyghing the matter by long aduise, it seemed sufficient to chyde our fellowe Therapius, for that he diddeshis thynge vnaduisedlye, and to haue instructed him that hereafter he committe no the like. But yet we thought not good to withdraw the peace whyche was once giuen, (howesoeuer) of a Priest of God: and for this cause wee haue perswaded vnto Victor, to vse the Communion delyuered vnto him. Whereby it is manyfeste, that the absolution of Therapius was thoughte good, and that he had authoritie to absolue alone, but that it was none the lesse conuenyent to the order then in the churche appointed.

Epist. 10. In the tenth Epistle there is nothyng spoken of Excommunication or absolution: onely Cyprian sayeth, that he made no answere to the Letters of Donatus and Nouatus, and Gordius, because at his fyrste entrance into his Bishoppryke, he had determined to doe nothing without their Counsell, meaninge the Priestes, and Deacons to whome he writt, and without the consent of the people. What can you conclude hereof touchyng excommunication? Cyprian here sheweth him selfe to haue iurisdiction ouer other Churches, and authoritie ouer other Ministers, and that he wyll doe nothing in matchall matters in they churches, without the consent of the ministers and people: But this is nothing touching excommunication, neyther doth it proue but that he myghte vse Bysshoppes without they consentes, for why shoulde he else saye: Item: I haue determined: signifying thereby, that it was in his power to do otherwise if he would.

Epist. 14. In the 14. Epistle he reproueth certayne Priestes, for receyuyng into the church with-

without the consent of their Bishop, suche as haue fallen in the tyme of persecution, and that before they haue any full tryall of their repentance, accepting that none ought so to be receiued, but *Per manus impositionem Episcopi & Cleri*: by the imposition of the handes of the Bishop and Clergie. I can not se any thyng in this Epistle, that giueth the people any interest in excommunicating or absolueing. But this is euidently to be collected out of it, that no suche thyng ought to be done without the authoritie of the Bishop.

In the.19. Epistle he writeth, that he will not take vpon himselfe alone to restore those to the Churche agayne, who falling in the tyme of persecution, were condemned by the iudgement of al the Clergie. I knowe not howe you will frame this to your purpose: for who euer denyed but that the Synodes might excommunicate? and who will graunt, that suche as be orderly and lawfully excommunicated by manie, shoulde be absolued and reconciled onely by one: and yet in that they desyre this at Cyprians handes alone, it argueth, that the manner was at that tyme for one man to absolue: but Cyprian refused to doe it, for that it was a common cause, and they haue bin Excommunicated by the common consente of the Clergie. *Epist.19.*

In the thirde Epistle of his fyrste Booke, I fynde nothing that maketh for you, or against me, wherfore you must take the paines to rerede his wordes, before you can deserue any credite. Thus whyleste you woulde seeme to saye muche, you doe but abuse the Reader, and in the ende saye nothing pertaining to the controuersie. *Lib.1.epist.3.*

Chap.1.the.18.Diuision.

T.C.Pag.149.Sect.vlt.

In Augustines tyme it appeareth also, that the consent of the Churche was required: for in the thirde booke against the epistle of Parmenian he saieth that if the multitude of the church be not in that fault, for whyche one is to bee excommunicated, then it helpeth much to make the partie bothe afrayde and ashamed, that hee bee excommunicated or anathematized (as hee calleth it) by all the churche, and in his booke de Bap. contra Donatistas, in diuers places, hee is so farre from permitting the excommunication to bee made, that he seemeth to fall into the other extremitie, which is to make the estate of the churche to popular, and the people to haue to great a sway. For there he saieth, that if the moste of the people be infected with the faulte, whyche is to be punished by excommunication, that then no excommunication ought to bee attempted, for (a) bycause a sufficient number of voyces will not bee obteyned for the excommunication. By which testimonies, before the institution of God, and the practise of the churches in the Apostles tymes, appeareth manifestly what hath ben the vse of the churches touching excommunication, as long as there was any purytie in the churche. 3.Lib.contra epi.Parmen.

(a) An vntruth.

Io.Whitgifte.

Augustine in that third boke *contra epistolam Parmeniani*, sayth, that he would haue excommunication then vsed, when the vse therof can make no schisme in the churche, that is, when the tryne for the which a man is excommunicated, is such, as al men for the moste parte, do abhorre and detest: so that the offender can not haue so many fautours as are able to make a schisme in the church: for then (sayth S. Augustine) may this discipline be executed without the breache of peace and vnitie, and without the hurt of the people, when the multitude of the congregation of the church is free from that crime, that is excommunicated. For then (the multitude) helpe rather the Bishop reproouing, than the wicked partie resisting, than it profitably abstaineth from his companie, so that no man doth so muche as eate with him, not for raging enuie, but for brotherly correction: and then also is the partie himselfe stricken with feare, and healed through shame, when as (seeing himself accused of the whole churche) he can fynde no companions amongst the multitude, with whom he might reioyce in his sinne, and insult ouer good men. Wherby it is euident that S. Augustine meaneth him to be excommunicated of the whole churche, not whome the whole churche doth *ex officio* excommunicate, but whole Excommunication the whole Churche dothe well lyke of, whole faute *When excommunication should be vsed. Aug.lib.3. contra epistol. Parm. How the whole church is said to excommunicate.*

the whole Churche bothe detestе, and in hast companie and fellowshippe the whole Churche doth anoyde and eschue. Surely if a man marke the wordes of Augustine diligently, he may well perceyue that Saint Augustine giueth *Ius excommunicandi*, to the Bishop: for this only thynge he saye, that when the people be free from that crymne; they rather helpe the Bishop correctyng, than the wicked person resistyng: But the discrete Reader may soone vnderstande howe farre Saint Augustine is in this place from confirming your assertion.

S. Augustine writeth seuen bookes *De baptismo contra Donatistas*, and will you not vouchesafe to name one of them vnto me? nor yet to recite his wordes, that I might knowe whereupon you ground this popular kinde of gouernment falsely ascribed vnto him: it may be that Augustine in your vnderstandyng, attributeth more to the people than he doth in deede: and it is not vnlyke, but that lacke of diligent readyng hath driuen you into this iudgemente of him. But I will giue you a medicine for this disease, euen out of these bookes that you name. In the fifte Booke and fourth Chapter: he sayeth to giue authoritie to all Christian people to remit and to retayne synnes, and these wordes of Christ: *Si cui dimiseritis peccata, dimittuntur ei. &c.* To whom soeuer you forgiue sinnes, they are forgiuen vnto him &c. to be spoken to all Christians, but he openeth his owne meaning, and teacheth you howe to vnderstande all suche lyke kynde of speaches: for thus he sayeth in the same Booke and chapter. When sinnes are remitted vnto him that is truely conuerted vnto God, they are remitted by those, to whom he is ioyned by his true conuersion; for the same holye spirite dothe forgiue them, whiche is giuen to all Saincts, ioyned in loue among themselues, whether they knowe one an other corporally or not: lykewyse when any mannes synnes are reteyned, they be reteyned of those from whome hee that hath his sinnes reteyned, dothe separate himselfe by dissimilitude of lyfe, and wickednesse of hearte, whether they knowe him corporally, or knowe him not. Here you may learne what Saint Augustine meaneth by his popular state, and howe his is to be vnderstanded, when he sayeth, that eyther the whole Churche, or the people be excommunicate, or absolue.

Howe Augustine is to bee vnderstode in ascribing bindyng and losyng to the people.

August. lib. 6. contra Donatist. cap. 4.

I wolde you had noted vnto me, where I might fynde this saying of Saincte Augustine, that if the moste of the people be infected with the faulte which is to be punished by excommunication, that then no excommunication ought to bee attempted, for because a sufficient number of voyces will not be obteined for the excommunication. For I wonder you I can not as yet come to the sight of it in those bookes of S. Augustine by you named: neyther can you tell me (as I thynke) where to fynde it: but this is your vsuall maner and custome.

August. lib. 3. contra ep. Parmen. cap. 2.

In deed in his thirde booke *contra Epist. Parmeniani*, and second chapt. he hath a place somethyng lyke to this of yours, but it is from your purpose, neither doth it tende to any suche ende as you alleadge it, for the wordes be these: *Re vera si contagio peccati plurimorum animos inuaserit, diuinæ disciplinæ seuera misericordia necessaria est, non consilia separationis & inuasiones, & perniciosæ, atque sacrilegæ, quia & impia & superba sunt, & plus perturbant infirmos bonos, quàm corrigunt animosos malos*, Verily if the contagion of synne hath infected the multitude, the seuere mercie of godlie discipline is necessarie, for the purpose of separation is both vaine, pernicious and sacrilegious, bicause they are bothe wicked and presumptuous, and doe more trouble the good that be weake, than correcte or amend the euill that be stubborne. Saint Augustine doth not here alleadge this for a cause, that sufficient voyces can not be obteined for excommunication, as you pretende: but he thinketh Excommunication to be altogether in vayne, where the infection is generall.

But that it maye further appeare the doctrine that I affirme touchyng the authoritie of Bishops in excommunicating to be true, and to haue bene the vsuall practise of the Churche in the holie tymes and state of it: I thoughte good in this place to adde to my former testimonyes and answeres, the authoritie of certaine Councels, wherin the practyse of the Churche doth euidently shewe it selfe.

Excommunication by Bishops proued by the practise of the primitiue churche.

And

And firſt to begynne with the Canons attributed to the Apoſtles, and ſo often alleaged by T.C.

In the 32. (or as it is in ſome bookes the 33.) of theſe Canons, it is thus decreed: If any Prieſt or Deacon bee excommunicated of his Biſhop, it maye not bee lawfull for any other to receiue him, but only the parte that hath ſeperated him, except that Biſhop dye whiche hath excommunicated him: in this Canon power is excommunicate, and alſo to abſolue, is in plaine wordes committed to the Biſhop alone. Can. Apoſt. 32.

The fifte Canon of the Counſell of Nice ſpeaketh of this matter in theſe wordes: Concerninge thoſe that are ſeparated from the Communion, be they Clearkes or laymenne, by the Biſhops which are in euerie prouince, Lette the ſentence ſtande according to the canon, which doth pronounce thoſe that are elected of fewe, not to bee admitted of other. But lette it bee examined whether the parties be excommunicated through the indignation, or contention, or frowardneſſe of the Biſhop: and for this cauſe, that the examination may be duly handled, there be in euerie Prouince a Synode celebrated twiſe in the yeare. The wordes be manyfeſte, and what neede ſuche ſtatute ſo to examine the doinges of the Biſhoppes, if he haude not authoritie to Excommunicate alone? Con. Nicen. can. 5.

The firſte Canon of the Councell of Antioche is this: If any man hath bene excommunicated of his owne Biſhop, lette him not bee receyued of any other, before he be abſolued of his owne Biſhop, or ſhall defende himſelfe in a Synode, and (the Synode beeing perſuaded) receyue an other ſentence. The ſame decree is to bee obſerued againſt laye men, and Prieſts and Deacons, and thoſe that be in the number of the Clergie: Why ſhoulde the Councell ſaye, hee that is excommunicated of his owne Biſhop, &c. if the authoritie and power of excommunicatyng did not belong to the Biſhop alone? Con. Antioch. Can. 6.

In the ſeconde Councell of Carthage, Canon 8. it is lykewyſe determined, That if a Prieſt beyng excommunicated or punished by his owne Biſhop, ſhall preſume to celebrate, he ſhall be accuſſed. Con. Carthag. 2. can. 8.

In the firſte Councell of Carthage Can. 10. the ſame is affirmed. Con. Carthag. 6. can. 10.

In the Councell holden at Sardice Can. 13. (or as it is in ſome Bookes 16.) it is in lyke maner decreed: That if a Deacon or a Prieſt, or any of the clergie be excommunicated of his owne Biſhop, and ſhall flee to an other Biſhop, vnderſtanding that he is excommunicated of his owne Biſhop, he may not giue vnto hym the communion, decayng ther by iniurie to his brother and fellowe Biſhop. Con. Sardic. Can. 13.

By all theſe Canons and auncient Councels it is euident, that from time to time euen in the beſt and pureſt ſtate of the church, Biſhops alone haue had authoritie to excommunicate.

And leaſt T.C. ſhoulde here flie to his olde ſhifte, and rudely vrge this diſtinction, that this is attributed to the Biſhop, becauſe he was the chiefe of the action, and did moderate it, and not becauſe the authoritie and power of excommunicatyng remayned in him alone, although the manyfeſt wordes of the Councells ouerthowe it, and it is not to be iuſtifyed by any learning or good authoritie, yet that the Reader may the better vnderſtande the vanitie of it, I will recite the 14. Canon (or as it is in ſome bookes the 17. canon) of this Councell of Sardice, wherein it will be plainly apparent, that the Biſhop alone did excommunicate. The canon is this: If there ſhall be founde a Biſhop prone to anger (which ought not to be in ſuch a man) and being ſoone moued againſt a Prieſt or a Deacon, ſhall caſte him out of the churche, or excommunicate him, it muſt be foreſeene, that he be rightfully condemned and excommunicated: therfore lette him that is caſt out, haue libertie to complain to the Metropolitane of the ſame Prouince: if he be abſente, then to the next Biſhop &c. and that Biſhop which hath iuſtly or vniuſtly ſecluded him, muſt be contente to haue his doinges examined, and his ſentence either confirmed or corrected, &c. What neede theſe affections be feared in the Biſhop, if he coulde not excommunicate without the conſent of a ſeigniorie, or of the people? For the ſeigniorie might inough withſtande this his haſtynelle. Wherfore it is playne that the Biſhop alone may excommunicate. The Biſhop did excommunicate alone, not as moderator of the action. Con. Sard. can. 14.

But yet to entre on to further treatie, I would haue you to vnderstande that I do not so giue the authoritie of Excommunicating to the Bishop alone, or to any one manne, that I thinke he maye excommunicate whom he lyste, without iuste cause and due proufe of the same, my meaninge is not to make hym bothe accuser and Iudge: I doe not thinke that he ought to excommunicate any before the partie be openly and lawfully conuicte of suche crime or crimes, as are to be punished by that Censure. Thus that you maye knowe that I attempte nothinge greate but the verie same that Saincte Augustine hath answered before me, and to the intente the worlde maye se that my opinion in this poynte is not straunge or voyde of sufficiente authoritie, I will sette downe his wordes, as I finde them in his booke *De vitiata & reparata penitentia*, and reporter of Beda in his Commentaries vpon the 5. of the 2. Corinth. 5. Although some thinges be true, yet the rude multe not beleeue them, vnlesse they bee sufficiently proued. And wee can forbidde no man from the communion (although thys punishment be not mortall but medicinable) except he eyther willingly confesse it, or be openly and conuicted, eyther in some secular or ecclesiastical courte: for who dare take vnto hymselfe to be both accuser and iudge? And this is my iudgement of the authoritie of Bishops in excommunicating.

The practise in Augustins time. *Augustinus. To.10.bo.50.*

The authoritie of excommunication ascribed to the Bishop not minute, but limited.

The abuses crept into this Church in the execution of it, I doe not defende (as it is manyfeste in my Answere) but wolde them by due order and authoritie to bee reformed.

Chap. 1. the 19. Diuision.

T. C. Pag. 150. Lin. 7.

And it is to bee obserued here, that bothe in this parte of the discipline, and also in all other partes of it (as I haue shewed) as in bothe and difficulte cases, things were referred vnto the Synodes prouinciall, nationall or generall, as the case requyred. So if the elders of one Church shall determine any thing contrary to the worde of God, or inconuenientie in any matter, that falleth out in their determination, the parties which are greeued may haue recourse to reuenge, vnto the elders and Pastors of diuers Churches, that is to say vnto Synodes of shires, or diocesses, or prouinces, or nations of as great or of as small compasse as shall be thought conuenient by the Church, according to the difficultie or weighte of the matters, which are in controuersie, whyche meetings ought to be as often as can be conuenientlye, not only for the decision of such difficulties which the seuerall presbyteries cannot so well iudge of, but also to the end that common counsell might be taken for the best remedie of the vices or inconmodities to which either the Churches be in, or in daunger to be in. And as those thinges which cannot be decided by the elderships of the Churches, are to be referred vnto the knowledge of some Synode of a shire or diocie, so those which for their hardnes cannot be there decided, must be brought into the Synode of larger compasse, as I haue shewed to haue bin done in the Apostles times, and in the Churches which followed them long after.

Fo. Whitgifte.

So shall there be *turbarum & contentionum seminarium* ynquietnesse inough for one or two busy Bishops, suche as your schole can yelde good store of, ipsoque inuent matter ynough to trouble the whole Church: and Bishops should then be compelled to be as much absent from their benefyces, by reason of their Synode, as they be now vpon other occasions. Lord what a tumultuous Church would this be, if this plat to me might take place! In the meane while the Prince should be a cypher, and onely maye to vnderstand what kynde of Religion, ceremonies, and gouernment these Seigniories and their Synodes would prescribe vnto hir to maintayne and defende: for she must haue *possessorem solū* onely, not *iura*: she must take lawes, she must giue none; she must execute whatsoeuer is pleaded matter Bishops and their Seniors to commaund hir, elle will they stirre vp the whole countrey against hir, at the least she must be excommunicate, as me thinketh I se the very beginning

The tumultuous and disorderly order propounded by y Replyer.

of

of a new Popedome.

Now you shewe this ecclesiastical order to have been in the Apostles time, in the primitive Church: where haue you the word of God taken with you, to proue it? Speaking there were diuers and necessary it is that when assembled (as they should be) about your seigniorie in euery Diocese or parish church, Christian people meete into, neyther is it possible that without assemblies it should be, as I haue before declared. But what answere is it to the aforesaid obiections to your selfe (vpon the subiecte, charitable if you be agreed) you haue spoken nothing, and in the behalfe your selfe, as euen if were sufficient should serue to be alleaged vnto the Apostles.

T. C. alleadgeth his own deuise to the Apostles.

Of Byshops Courts, and their officers.

Chap. 2. the 1. Diuision.

T. C. Pag. 150. Sect. 2.

[illegible] fall, which were by Iurisdiction ecclesiastical, as the court of faculties, and those which are before the Archdeacons, and such like, the discussing of the [illegible] principall faults and matters.

To Whitgifte.

And not these courts only, but all the courts in England would be procured by of your Seigniorie: yea euen the Princes regall authoritie, as may appeare partly by that which is said before, and partly by that which shall follow hereafter. For what iurisdiction will not your Seigniorie vsurp? what matters would it not presume to determine? what degree or order would it not treade vnder foote? but let vs heare what you say of these courts.

Chap. 2. the 2. Diuision.

T. C. Pag. 150. Sect. 2.

First for that they enter into an office, which pertaineth not vnto them, but to euery particular Church, and especially to the chiefe ship and gouernours of the Church: and therefore although they should be desirous, that suche were good, lawfull and godly, yet can they not appoynte their labours vnto men, much lesse to God, putting their sickle in another mans harueste. For neyther by the truth of the worde of God, doth that appertayne vnto them, neyther by the [illegible] that if they do, were yet, and but the nay) considering that he said before, that this iurisdiction belongeth to the ministers. And although it should pertayne vnto the Byshop (as he is called) to whome notwithstanding it doth not appertayne, yet were it not lawfull for him to translate that office vnto another, and to appoynt one to be it, when he listeth, no more than he can appoynt them to be his other offices of ministring or preaching the worde and ministring the sacraments.

To Whitgifte.

Your seuerall gouernment by eldership in euery parish, I vtterly reiect: as neyther iustifiable by Gods worde, nor any example of any churche at any tyme, vnder a Christian prince, in that maner and sorte as by you prescribed.

The courte of faculties meddeth not with excommunications.

The courtes of Chauncellours &c. haue to any mes matters to deale withall than excommunication, for that is but one parte of discipline, that they vse or ought to vse, only vpon an extremitie, concerning the whiche discipline and the ministers therof, I am of the selfe same same iudgement that I was before, and my yea is yea, and my nay is naye. And yet if I will tell you what I haue read since in M. Gualters commentaries vpon the 1. Cor. 5. If any would appoynt some kynde of separation or shuttyng out, which should be executed by a lawfull magistrate, and should rather be ciuill than ecclesiasticall, we will not be against them. For the lawes of our cities also doo punish

Gualter in 1. Cor. 5.

I kynde of ciuill excommunication.

nish them with excommunication, which are very negligent in hearing sermons, and in the vse of the Lords supper, and further those whiche do offend the Church with their wicked life. For such if they liue in the citie, they are throwen out of the fellowship of the warde or companies so that they can buy and sell with no man: neyther are they capable of any honours or publike offices. But if they liue in the countrey, they are kept from the vse of the common pastures and woodes. And this way is most meete for vs, for other states and countries do that which they thinke to be most profitable for their people: for so much as it is euident, that the same forme of discipline cannot be appoynted and obserued in all places. I wish the other removed from these Courtes, and this in the place of it. But that Byshops may lawfully vse the true ecclesiasticall excommunication, I haue proued before. Denie it you as oft as you will, you can lay to no small reason or ground of your denyall.

Chap. 2. the third Diuision.

T.C. Pag. 150. Sect. 3.

And other thing is there in these courtes (which they call spirituall) they take the knowledge of matters which are meere ciuill, thereby not only preuenting the order which God hath appointed in seuering the ciuill causes from the ecclesiasticall, but (*) vsurping also vnto the ciuill magistrate, and thrusting him from the iurisdiction, which appertayneth vnto him, as the causes of the contracts of marriage, of diuorces, of willes and testaments, with diuerse other such like things. For although it appertaine to the Church and the gouernours thereof, to shew out of the worde of God which is a lawfull contract or iust cause of diuorce, and to giue the iudiciall determination and definitiue sentences of all these, do appertaine vnto the ciuill magistrate. Heerunto may be added, that all their punishmentes almost are penalties of money, whiche can by no meanes appertayne to the Church, but is a thing merely ciuill.

(*) A manifest vntruth.

Io. Whitgifte.

Ecclesiasticall courts executed in the princes name.

We giue to the ciuill magistrate authoritie in ecclesiasticall causes: and we acknowledge all iurisdiction, that any court in England hath or doth exercise, be it ciuill or ecclesiasticall, to be executed in hir maiesties name and right, and to come from hir as supreme gouernour, so farre are we off from striuing with hir, or thrusting hir from the iurisdiction which perteyneth vnto hir: neyther do we make any such distinction betwixt ciuill and ecclesiasticall causes, as the Pope and you do. And therfore we are not they that detract any thing from the ciuil magistrate, but it is the Pope and you who both thrust him from the iurisdiction, that by the lawe of God and all equitie he ought to haue in Ecclesiasticall matters. God hath not so seuered ciuil causes from Ecclesiasticall, but that one man may be iudge in them both and it is perteine to the Church to declare what is a lawfull contract, or which be the iust causes of diuorce, by what reason can you proue that the iudiciall determination and definitiue sentence of those matters, doth perteine to the ciuill magistrate only? For is not he most meete to iudge in these causes, which best vnderstandeth them: but both this and that which followeth, you speake without reason, and therefore the customs of the Church, and the lawes appointed for the same, now also receyued and confirmed by the ciuill magistrate, with the consent of the whole Realme, must be of greater force than your single woords.

Who they are that striue with the ciuill magistrate.

Chap. 3. the fourth Diuision.

T.C. Pag. 150. Sect. vlt.

Thirdly as they handle matters which do not appertayne vnto the Ecclesiastical iurisdiction, so those which do appertayne vnto the Church, they do turne from their lawfull institution, vnto other ends not sufferable, which Mr. Doctor himselfe doth confesse in excommunicating for money. &c.

Io. Whitgifte.

So I do indeede but it is the fault of the man not of the lawe.

Chap.

By bishops courts. &c

Chap. 2. the. 5. Division.

T. C. Pag. 111. Sect. 1.

Last of all they take from them their charge, which was neither lawfull for them nor expedient: all iurisdiction, not simply (as some make it) of which sort diuerse are reckened vp by the Admonition and some confirmed by M. Deane. I will not here speake of the multitude of idle persons which are chiefe officers in their courtes, that the most of the are either Papistes or lawiers or pettifoggers. (I know what I write) or Epicures and sluttes as that of Hemlocke and Barbenne, in England and in Ireland, being members of their chaunges whereby diuerse were there, and of other lyche naughty persons, which are not only not meete to be gouernours in the Church, but which in any reformed Church, should not so much as be of the Church. I speake not of all. I doubt not but there be some, be that godly, that be of good estate, and fully meete to take the charge of the Church: which I trust shall, when the Lorde shall giue them grace to vnderstand, leaue their offices in these vocations, and being sorry, for their gilty age into this, rather to serue the Church as the common wealth, in some other calling, then rather occupye their place there. Vnto whom they haue no warrant to assure themselues, that they do please God.

Io. Whitgifte.

For as much as you referre vs to the Admonition to know what these thinges be that Chancellours &c. take vpon them, being lawfull neither for them nor any ecclesiasticall ministers, I will also referre you to my Answere made to that part of the Admonition.

Your slaunderous and opprobrious speaches against the men (hauing little to say against their offices) they muste take as gods parte but till you come forth namely to accuse them: but I am sure that they (being as you saye false persons) shall haue little occasion to be perfourmers or aduancers of lies by you. Become they be as factious in religion, as they are pennilesse in condition: as corrupt with offences, as they be with bribes: as ful of spite and malice, as they be in drunkennesse: What admonitio call you this, thus to bluster against men in authoritie, whome you dare not accuse to their faces? I defend them not if ther be any such, nay I wish them seuerely punished: but you utter nothing lesse than the truthe of admonitio, and I maruile hans you come forth to accuse them. Knowing their wickednes and perfidies, they will defend themselues by the examples of your abbettors: whereof some haue shaken off the ministerie, and yet kepe their Benefices, some mistaking the state of this Church, crying out of the Canon lawe, the Court of faculties &c. take notwithstanding all the benefyte thereby that they can, some of them reteyning two, some 4. &c. and yet do full little duetie, nay rule by rather then plant.

I tell of the Reprouable ministr.

But why do I fall into this vayne, which I mislike in you? I am therevnto forced by your intollerable outrageousnesse, the which howsoeuer I suffer against my selfe, yet may I be bold somwhat to say vnto you, thus swelling and raging against other.

Chap. 2. the. 6. Division.

Admonition.

These Seniors then, bycause their charge was not ouermuch, did execute their office in their own persons, without substitutes. Our lord Bishops haue their vnder officers as Suffraganes, Chancellours, Archdeacons, Officials, Commissaries, &c. and such like.

Answere to the Admonition. Pag. 117. Sect. 2. 3. 4.

You barely affirme without any proofe, that these Seniors then did execute their offices in their owne persons without substitutes: but your bare word is not of sufficient credite, although I think you will make a greate difference betwixte Seniors and Bishops: for they whome you call Seniors had no authoritie to preach, or to minister the Sacraments as Bishops haue.

Of substitutes by deputs.

That Bishops might haue substitutes and had so, it is manifest in the. 13. Canon. *Ancyrani Concilij*, whiche was about the yeare of our Lord

χωρεπισκοποι

Lord three hundred and eight, and before Nicene councel, where we reade on this sort: *Vicarijs Episcoporum (quos Graeci Chorepiscopos vocant) non licet vel presbyteros vel diaconos ordinare, sed nec presbyteris Ciuitatis, sine Episcopi praecepto, amplius aliquid ordinare; nec sine authoritate literarū eius in vnaquaque parochia aliquid agere.* It is not lawful for Byshops substitutes, (whom the Grecians do cal fellow Bishops or coadiutors) to order either priests or Deacons, neyther is it lawful to the priests of the citie, without the Byshops authoritie to commaund any thing else, or without the authoritie of his letters to do any thing in any parish.

Concil. Ancyran.

It is manifest hereby that Byshops then had Deputies, whether you will call them Chauncellours, Commissaries &c. the matter is not great. To contend for the name, when the thing is certayne, is a note of a contentious person.

T.C. Pag. 151. Sect. 1.

Now I will take a short survey of that which M. Doctor alleageth to prove his offices of M. of faculties, Chauncellours &c. First he fetcheth the. 117. page out of the Ancyran councell, that there were vicares of Byshops, where although the name be not found of Chancellours, &c. yet there is (saith he) the office. What vicar M. Doctor doubteth Byshop may have and in what case, I have shewed before, where I have ground the necessary residence of every Pastor in his flocke. But I will note here how M. Doctor doth go about to abuse his Reader in these vicares. And first he where there were three councels, of which one only maketh mention of these vicares, he tooke that and left the other, which is to be observed, for that this varietie of councels role of the diuerse interpretation of the Greeke word (χωρεπισκοπος) which may be taken either for him that is Byshop for another and in his place, as for him that is Byshop in the countrie, that is in some towne which is no citie, so that Chorepiscopus, were opposed unto the Byshop which was of some citie. And if it be so taken, then here is no proofe for the vicares of Byshops. But howsoeuer it be, it shall appeare that the names of Chauncellours, and Chorepiscopus do not so much differ, as the offices and functions of them. For it appeareth in the same councell and Canon, (*) that they were like the 70. disciples, that they had also some care to prouide for the poore, and that they were such as did minister the sacraments. And in another councell they have authoritie given them to make Subdeacons, exorcists, and readers. I know this was a corruption of the ministerie, but yet all men see how M. Doctor looketh as it were a farre off upon things, and therefore taketh a man for a molehill, when he would make us beleeue that these were Chancellours, &c.

(*) Haue a care, for there is no such thing in that canon nor councell.

Antioch cap. 10.

Io. Whitgifte.

My purpose is to proue that which the Admonition denyeth, that is, that Byshops had their substitutes, call them by what name you will: neyther do I speake eyther of the names, or office of Chauncellours in that place, but I reproue the Authours of the Admonition of ignorance, for saying that Byshops had then no substitutes.

You haue shewed nothing hitherto whiche proueth that Byshops may haue no substitutes, but you haue declared rather the contrary, as it is by me in that place noted.

χωρεπισκοποι Byshops vicares.

How I abuse the reader in these vicares, and what choise I make of these three editions, let the Authours of the Centuries iudge: who speaking of the same matter *Cent. 4. cap. 7.* write thus: *Episcoporum Vicarios Canones conciliorum Ancyrani Neocesariensis & Antiocheni (si quem fides habent) Chorepiscopos nominant &c.* The canons of the councells of Ancyra, Neocesarea, and Antioch (if they beare any credite) do call the vicares of Byshops *Chorepiscopos*, whiche worde also is extant in the. 54. epist. of Basile And Sozom. lib. 2. cap. 14. calleth one Maureandas *Chorepiscopum* of Bicoris Byshop of the Persians. M Calvine in his *Institut. cap. 8. sect. 52.* is of the same iudgement. Euery Colledge (saith he) onely for the preseruation of order & concord, was subiect to one Byshop, which did so excel the rest in dignitie, that notwithstanding he was subiect to the company of brethren. But if the circuite whiche was vnder his Bysshoprieke was larger, so that he could sufficiently performe the office of a Byshop in

Cent. 4. cap. 7.

Calvine.

Chap.2.the.8.Diuision.

Admonition.

In stead of learned, wise, and discreete men, you must place to gouerne the Church in euery congregation, vnlearned, ignorant, and euil men must needes be, for such of necessitie you must haue in most congregations.

Answere to the Admonition. Pag.115.Sect.2.

That is, in stead of learned, wise, and discreete men, you must place to gouerne the Church in euery congregation, vnlearned, ignorant, and euil men must needes be, for such of necessitie you must haue in most congregations.

Chap.2.the.9.Diuision.

T.C. Pag.121.Sect.2.

Deut.4. Prou.1. Pia.15. 1.Cor.2.

The people for the most part vnfit to gouerne.

The absurditie of the Replyers allegatiō

Godlines required in gouernours, but all that be godly are not meete to gouerne.

All the Replyers argumēts tend to popularitie.

Chap. 2. the 10. Diuision.

T.C. Pag. 151. Sect. vlt.

Io. Whitgifte.

How ꝑ lords order is kept. Rom. 13. 1. Tim. 2. 1. Pet. 2.

1. Tim. 3. Tit. 1. Heb. 13.

No ouer imagination of transforming Temple, Temp[le] and Ministerie into aptnesse and vsefulnesse of gouernment, if your platforme hath place. I shall only desire that which Master Bollinger saith to a faire like of the Anabaptists not much vnlike: You imagine and conceyue in your minde many things, which neuer haue been, neuer extant, and shall neuer hereafter be.

Chap. 2. the 10. Diuision.

Admonition.

The first is, that the Archbishops Court, for all your braue words, hath power to dispense with the Statutes of the Realme. I will omit other Courts, as the Prerogatiue court, you and the Diuines of those 18 others yet vnconfuted, to set the whole Realme, a populous plaith of al abhominations, that be inuented, like a net of Heresies, ouer the whole Realme, when banners and belles, with the Priest in his surplesse, singing Gospels and making crosses, raungeth about in many places, vpon the euelest dayes, and to forbidden persons, & in prompt places. The making mention of licences to eate white meate, and fish on Lent, and that such a sale dispensation, for rich men that can keep flesh, could neuer come into the Lay mens hands, for whom it was ordained. As for the Archbishops court beneficed men, collectours for non residence, and leaue to haue more pastures to haue runs, to haue meate and eat them as they list, or can get, shoulders of mutton, that are gobby and good men are compelled with griefe of heart, to crie out vpon such abhominations. Other ouert excommunications for money, absolutions for the same, and that for abhominable sins for money, which how contrarie it is to the Scriptures, the complaints of many learned men by propositions in open schooles proposed, by writings in printed bookes set out, and by preaching in open pulpits, haue bene sufficiently witnessed. To conclude, that Ecclesiastic Court hath full power, together with the authoritie of this graue Synode, all scrupulositie and pretence of all Englishmen to adherence in all causes whereto the Pope was wont to dispense, whether simply and of themselues made, called and vsed, them not repugnant to scripture. By the only Regall grace of Popish, we desire not to be tied. We referre you to that learned Epistle which Beza hath set before his Annotations.

To proue that the regiment of the Church should be spirituall, reade, Eph. 1. 23. 1. Thes. 5. 13 1. Tim. 1. 2. Heb. 10. 30

The Church slandered by the Admonitors.

Answere to the Admonition. Pag. 118. Sect. 1. & pag. 119.

I thinke this Court to be necessarie for the state of this Church and Realme: and if there be abuses in it, either in the law it selfe, or in the persons, I wish it were reformed. But the whole order of the Court is not therefore to be condemned, no more than it is of other Courts, which cannot be missed, and yet haue abuses in them. I confesse my selfe to haue little experience in such matters, and therefore I will speake the lesse thereof.

As I do mislike that there should be any time forbidden to marry in (for that can haue no good meaning) or any dispensations for boyes to keepe benefices, or excommunications and absolutions for money, for one man to be absolued for another, and if there be any other such like abuse: so do I bitterly condemne your barbarous and vnchristian termes, as hibrie quaemere, poysoned plaith of al abhominatiõs, Athie Court, especially considering whereof they be spoken, to whom, and by whom they argue a scolding nature, a stomack boyling with contempt of lawes & superiors. Neither can I suffer you to slaunder not that Court, but this Church, with manifest vntruthes, as you do when you say that banners, belles, and making of crosses, be allowed to be vsed in the ... and that the Archbishops court hath full power to dispence in all causes, wherin the Pope was wont to dispence: which both be most vntrue. I thinke in dispensations this Court goeth no further, than the lawes of the Realme do permit.

Agreeable to this spirit is your contemptuous speach, vsed to both the Archbishops, mē to be reuerenced not only in the respect of their yeres and authoritie, but of their singular wisdome, grauitie, learning, and sound religion also. Howbeit you reuerence them, as you do all other

that be in authority, creepe home, whome you do but seeke to bite, to bring your intended to passe. I will say no more.

Beza and others abused by false information.

I thinke you haue spoken matter. Beza vnto your false reportes, which hath caused him to write otherwise then he would do, if he knewe the whole state of the controuersie: So you haue also abused other notable learned men, and caused them to write, according to your fansie, which since that time (being truely informed) haue by their letters (which are to be seene) both condemned your contentiousnesse, and there owne to much credulitie. But our faith and Church, Dependes neither vpon M. Beza, nor any other man, neither do they looke for any such prerogatiue. But still you are without the booke.

T.C. Pag. 151. Sect. 1.

In the 118. page he affirmeth the Ecclesiasticall Court not Christian, but belonging to reuiue, and further confesseth himselfe ignorant of the estate of it, and therefore I know not from whence these good motions of his do come, vnlesse it be from Geneua, that by vnion of all things he may make all subiect the Discipline vnto Christ. The rest which he saith, Touching both offices ouersene, is vnderstood well but great ouersight. Some are for the Canon lawe, & to maintaine it, some against it, hauing not, nor that a few either corrupted, it remayneth in his former office.

Fo. Whitgifte.

Lawes made must not be euerthrowne but by very strong reasons.

I haue shewed better reasons for it, than you haue beene acquainted withall as yet. For it is a reason by me sufficient, that the Court is established by the authoritie of the Prince, and the whole Realme, and it is, that very strong reasons should be vsed, before this reason be reiected. For in matters of gouernment, place must be giuen to the gouernors, law makers, and to the state: except there can be shewed stronger reasons to the contrarie, whereof you haue not in this place vttered one.

Of Deacons and Wydowes. Tract. 19.

Of the office of Deacons.

Chap. 1. the. 1. Diuision.

T.C. Pag. 152. Sect. 2.

It was before shewed that of the gouernors of the Church, there were some whole charge pertained vnto the whole Church, of the which sort some spoken of before, pertained vnto the whole Church but to a part of the Church. And to proue the same, their names are the Deacons. Now as in the former part I shewed there were two kindes, so in this latter part the same is to be proued. One of these had charge ouer the people. Some had charge ouer all the people of the Church (as those which are called Deacons) some had charge ouer the poore Strangers and Widdowes, some ouer the sicke onely, and those Deacons called in one place Diaconissæ and in an other place Viduæ. For the Deacons had attendance vnto the necessities as well of the poore Strangers, of the sicke people, as vnto the other poore of the Church. And the Widdowes did employ their labours to the seruice of the poore Strangers, & attending vpon the poore which were sick, & had no friends to keepe them.

1. Rom. 16. 1. Tim. 5.

Fo. Whitgifte.

Where is no great matter in all this, sauing only that I would gladly learne, where the office of Deaconesses is restrayned to poore Strangers onely, and such as be sicke, seeing that the same place, that he myther Strangers nor sicke, may haue their helpe in sundrie things as well as they: and seeing also that myther in the. 16. to the Rom. nor in the. 1. Tim. 5. (which you quoten in the margent) there is any such thing expressed, or to be gathered, but the contrarie almost in expresse wordes.

Chap. 1. the. 2. Diuision.

Admonition.

Touching Deacons though their names be remayning, yet the office hardly preserued, and

found

(m) Rom.12.8. (n) 1.Tim.3.10

ment both the honour, for their wants in the primitive Church, that so (m) whether the elders ministred ought to distribute it faithfully: also for the sicke and impotent persons, to minister mannfully, bestowing euer a diligent care, that the ch urch of godly men were not spotted vpon lightnes. Which is (n) vngodlinesse. Now is to the first steps to the ministery, may rather a meere spoyle of Iosiphoode.

Answere to the Admonition. Pag.18. Sect.2.

In the whole 12. Chapter of the Epistle to the Romaines, there is not one woorde to proue the office of a Deacon to consist in gathering almes, and distributing the same, neyther yet doth he speake ought of the office of a Deacon, no more doth he in the thirde Chapter of the seconde Epistle to the Thessalo. Lorde God what meane you thus to play with the Scriptures?

What pertaineth to the office of Deacons, than mention for the poore.

T.C. Pag.151. Sect.2.

First I will speake of the Deacons and wherein M. Doctor erreth out of measure both the Scriptures and antiquity. The 6. verse of the twelfth to the Romanes speaketh of Deacons, albeit I confesse that there is no woorde of them. Truly I can find no reason to excuse this ignorance. And how it may become an honest man, and a learned Doctor to commit so grosse ignorance. And how it may become an honest man, and a learned Doctor to commit so grosse ignorance. And how it not become enough, for matter Doctor to haue entered this quarrell, but he must also with an outcrie proclaime it, and as it were set vp the banner of it. (That hee there speaketh not (he that distributeth in simplicitie) for the office of the Deaconship) for in that place M. Paule exhorteth vp all the ordinarie and perpetuall Pastors of the Church, as the office of the Doctor, of the Pastor, of the Deacon, of the elder, and generally not one in office, as the widow, which he noteth in these words (shewing mercie.) If the Authours of the Admonition do daily handle the Scriptures in this place, handle Master Cartwright, Master Rogers, Master Wilcox, Master Fenner, Master Gyffard, &c. how daily doth they. And shall such be disposed to play with the Scriptures, and shall not Doctors ready to handle them seriously?

Io. Whitgifte.

I thinke rather this clause: he that distributeth, let him do it with simplicitie, is spoken to such as be able to helpe the poore, that they should do it willingly and simple for Christes sake, not for vaine glorie, or any other like respect. For the whole scope of that Chapter is to moue such as beleeue in Christ to good life, and conuersation, neyther doth the Apostle speake of the Ministers of the Church onely, but of all Christians of what vocation or calling so euer they be. And therefore this sentence being generall and spoken to all of charitie, it may also include Deacons, but I see not how it can be particularly restrayned to them. Origen vpon this place saith: The Apostle saith that he which distributeth, let him do it in simplicitie of heart, that is, that he serue not to humaine desposed, and in desire of the prayse of men. Wherefore in nee simplicitie, if anything same is to be done, or certainly, and to be set another be sought for: Chrysostome likewise expounding these words saith: It behoueth not to giue, but it must also be done beautifully. And thus doth the Oecolampadius, Theophilact, Anselme, Haymo: all these do interpret to this place, not of the Deacons, who distribute other mens almes, but of such as giue almes themselues, exhorting them the poore with their owne substance.

Rom.12.8.

Origen.in.12. Rom.

Chrysost.in 12.Rom.

Master Bullinger alleageth nothing, and shall alleage this interpretation. Whereupon I say, that I know your greatnesse of any saying, when I saye that he doth not speake there of the office of a Deacon.

Now saying that Paule speaketh not by the ordinarie and perpetuall order of the Church, but more by the occasion of that time present: I answere, that he speaketh of the office of a Pastor to be perpetuall. You say he speaketh here of the office of a Deacon, and I affirme their office to be perpetuall. Whereunto it is certaine that he speaketh in this place of gyftes profitable to the Church: and some of them continuall, as well to Christ as to Ecclesiasticall persons; as all learned Fathers in their Commentaries vpon this place for confesse, and so doth master Bullinger in his manner, and as I thinke maye all other doe that well consider yet

the gift of S. Paule in that Chapter, and the profitable offices, the Apostle there giueth to all and euerie sort of men.

Chap. 1. the. 3. Diuision.

T.C. Pag. 152. Sect. 2.

And as Maister Doctors ignorance appeareth in this place, so his malice not to be voyde of the truth, but seeking to corrupt, doth as manifestly shew it selfe. For all men see that the Admonition alleageth not the place to the Thessalonians to proue the office of Deacons, but to driue those vile beggerly vagabonds might not haue any of that relefe, which belongeth onely vnto those which be poore indeede, which thing appeareth both by the placing of the quotation euer against that allegation, and by the letter which foloweth thereunto.

Io. Whitgifte.

Wilfull that place was onely quoted for the phrase, else I see not to what ende it serueth, except it be to proue the office of a Deacon. For to what purpose should they recite it to proue that vile vagabondes shoulde haue none of that relefe, seing that is not denyed nor yet in question.

Chap. 1. the. 4. Diuision.

T.C. Pag. 152. Sect. 2.

And whereas Maister Doctor layth that the office of the Deacons is not onely to prouide for the poore, but also to preach and minister the Sacraments, I haue shewed before that both not appertayne vnto them, to doe either the one or the other. For the reasons whereof, this place of the Romaines quoted by the Admonition, is verie fitte and good proofe. For S. Paule speaketh there against those which not contenting themselues with their owne vocations, wil breake into that which appertayneth vnto others, as if the hande would take vpon it the office of the eye, or of some other member of the bodie, and therefore Saint Paule doth (as it were) inuerie and poynt the members of euerie office in the Church, and so placeth the Deacons office onely in the prouision for the poore. This one thing I will adde to that matter, that of the Apostles whiche publisht excellent and passing godly, yet sometimes (perceiuing the necessitie, and attending to prayer) not able to prouide for the poore, but thought it necessarie to discharge themselues of that office, to the ende they might giue themselues effectually and continually to that which both nowe, must either be none at all, or els be done by some greater gifted then the Apostles then.

Io. Whitgifte.

Tract. 14.

I haue proued before manifestly, that it perteyned to the office of a Deacon to preach, and to minister the Sacrament of Baptisme, and to helpe in other busines perteyning to the Church: I haue alleaged both manifest examples out of the scriptures to iustifie the same, and the practise of the primitiue Church together with the testimonies both of the auncient and late writers: and vndoubtedly you are vrgent to a great disaduantage when you are inforced to vse this place of the Romaines to proue the contrary, for though it were meant of Deacons, yet could it not serue in any respect your purpose: neyther can you frame any argument of it to this ende, Neither seemeth any Philip, when they being Deacons preached, and the one ministred the Sacrament of Baptisme also, he had a number which appertayned not vnto them, being incident to their office when they be thereunto called.

The Apostles were occupied in planting Churches, in going from place to place, to spende abrode the woorde of God, and therefore they could not so conueniently prouide for the poore: but the Deacons hauing no such occasion of trauelling and removing from place to place, might very well both preach the Gospell and prouide for the poore. Neither can I conceiue any reason to the contrarie: for I thinke they spent no greate tyme in turning ouer manie volumes, to prouide for their Sermons, because God gaue to them extraordinarie gyftes of knowledge, vtterance, and such like, necessarie for their function. And if you speake of Deacons nowe, I say

say vnto you, shal vnder a Christian Prince in the tyme of peace, that part of their office to prouide for the poore is not necessarie, seeing that by other lawfull and politike meanes, they may much better be prouided for. Wherfore giue as much as you will in your owne witte and reason, yet in these heauenly & diuine things, your reasons shall proue but vaine and vntowarde.

Some part of the Deacons office not so necessarie in the time of christian magistrats

Chap. 1. the. 5. Diuision.

Admonition.

(w) Phil. 1. 1. Iohn. 13. 17. acts. 6. 5. 1. Tim. 3. 8.

Againe in the olde Church euery (w) congregation had their Deacons.

Answere to the Admonition. Pag. 120.

O how aptly you haue alledged the scriptures to proue that euery congregation had their Deacons? In the first to the Philip. these be the wordes: Paule and Timotheus, &c. to all the Saincts vvhiche are at Philippi, vvith the Bishops and Deacons. Paule & Timotheus salute the Bishops and Deacons which are at Philippi: Therefore in those dayes euerie congregation had their Deacons: a straunge kinde of reasoning: you might well haue thus concluded, Ergo at Philippi there vvas Deacons: But surely this argument is to much out of square, there was Deacons at Philippi, therefore euerie congregation had their Deacons.

Whether deacons were in euery congregation.

Vnapt arguments.

In the. 13. of S. John. verse. 27. these be the wordes. And after the soppe, Sathan entered into him, then sayde Iesus vnto him, that thou doest, do quickly. After Supper Satan entered into Judas, and Jesus sayde vnto him, that thou dost, do quickly: Therefore euerie Cõgregation had their Deacons. No maruel though your margent be pestred with Scriptures, when you take leuerie to make *ex quolibet quidlibet*. Peraduenture you meane that Judas was a Deacon (as he was not, but an Apostle) bycause he caryed the bagge, and that some of the Apostles thought, that Christ had bid him giue somewhat to the poore: belike whosoeuer giueth a pennie to the poore at his masters commaundement, is with you a Deacon.

In the sixt of the Actes we learne that there were chosen seuen Deacons, but there is not one worde to proue, that euery congregation had their Deacons.

In the thirde of the first to Timothie S. Paule sheweth what qualities and conditions a Deacon ought to haue, but not one worde of Deacons being in euery Congregation. This is great audacitie, thus manifestly to wring the Scriptures, without all colour or shewe of reason.

T. C. Pag. 152. Sect. vlt.

The seuenth point is touching that there were Deacons in euery Church, which is two proued of the Admonition, both by the place of the Philippians, and of the Acts, for although it be not there sayd, that the deacons were in euery church, yet forsomuch as the same is of the most of the Churches which were in Jerusalem and at Philippos, and for that the Apostles (as hath beene before touched) labouring after the vniformitie of the Church, ordeyned the same officers in all Churches, the proofe of one is the proofe of all, and the shewing that there were Deacons in one Church, is the shewing in all. The place which they alledge out of the first to Timothe. is of all other most pregnant: for S. Paule there describing not how the Church of Ephesus, but simplie and generally how the Church must be gouerned, teacheth there the office of Deacons, where vnto may be added the

continuall practise of the Church long after the Apostles tymes, which appeareth by the often superscriptions and subscriptions in these wordes: the Bishop, Elders, and Deacons, of suche a Church, and vnto the Bishops, Elders, and Deacons of such a Church. And by that it is so often tymes sayde in the councels where the Churches assembled, that there were so many Bishops, so many Elders, so many deacons.

Fo. Whitgifte.

And I say againe, that they be most vnapt reasons: for the Deacons office was not so troublesome, but that the Deacons of one Citie, might serue all the Churches and congregations belonging vnto the same: neyther haue you read eyther in scripture, or any auncient writer (except I be greatly deceyued) that Deacons were placed any where, but in Cities: and yet it is not to be thought, but that there were Churches also, in meaner Townes. And surely no man without blushing can defend this argument: there were Deacons at Ierusalem, and at Philippos, *Ergo* there were in euerie congregation Deacons. It is like vnto this: there be Preachers in Cambridge and London: therefore in euerie parish in England, there be preachers.

This is also vntrue, that the Apostles ordeyned the same officers in all Churches. For in chiefe and principall Cities they ordeyned Bishops to guide and gouerne the rest of the ministers, which were in townes belonging to those cities, as it is manifest by the examples of Iames, Timothie, and Titus, but they did not ordeyne any such Bishops in euery congregation: for further proofe of this, I referre the reader to that which I haue spoken of Archbishops and Bishops. *Tract. 8.*

The first to Timothie, the third, is as violently wrested to serue their purpose. For S. Paule doth not speake one worde there of Deacons, being in euery congregation, onely he telleth what maner of men they ought to be. And you are not able to shewe (as I haue sayde) by the practise of the Church, that there were Deacons in euerie congregation. These superscriptions and subscriptions that you talke of, were then vsed, when letters were sent to the Bishoppe, Ministers, and Deacons of chiefe Cities, where all these commonly remayned: and therefore cannot proue that euerie congregation had their Deacons. The Deacons named in Councels were resident in Cities, not in euerie congregation.

But among all these slender defenses of yours, you leaue out the 13. of S. Iohn: verf. 27. belike the Authors of the Admonition must answere that themselues, as they must do many other places, which you by silence passe ouer vnto them. *The Admonitors left to their own defense.*

Chap. 1. the. 6. Diuision.

Admonition.

Nowe they are tyed to Cathedrall Churches onely, and what do they there? gather the almes and distribute it to the poore? nay, that is the least peece, or rather no part of their function. What then? to sing a Gospell when the Bishop ministreth the Communion. If this be not a peruerting of this office and charge, let euery one iudge.

Answere to the Admonition. Pag. 121. Sect. 2.

I am sure you are not offended that there be Deacons in Cathedrall Churches: for if they ought to be in euery Congregation, they ought to be there also: and yet I knowe no such order nowe in Cathedrall Churches, that they be more bounde to Deacons in the respect of reading the Gospell, than other Churches be: But admitte they were, it is no peruerting of the office of a Deacon, being incident to his office, as well to read the Scriptures in the congregation, and to exhort, as to gather almes, and distribute to the poore: for the state of the Church is not nowe, as it was in the Apostles time, neither is that part of the office of a Deacon, so necessarie now, as it was then, being *Diuerse state of the church. Some part of the Deacons office not now so necessarie.*

being lawes & orders otherwise to prouide for the poore, than there either was then, or could haue bene.

T. C. pag. 153. Sect. 1.

The thyrd poynte in this Deaconshyp is, whether it be a necessary office in the churche or for a tyme only, which controuersie should not haue bene, if M. Doctors Englyshe tongue had bene agreable with his latine. For in a certayne latine pamphlet of his, whereof I spake before, he maketh the Deaconshyp a necessary office and such as ought not to be take out of the church: here he (*) lingereth an other song there, because he thought the necessitie of the Deacon made for hym, her would neades haue Deacons: here, because it maketh against him, he sayth there is no neade of the, wherby appeareth howe small cause there is that M. Doctor should bydsayde the authors of the Admonition with mutabilitie and discorde with them selues. But that this office is durable & perpetual, it may appeare by that which I haue alledged before out of the first of Timothie, for the necessitie of Elders, for the argumentes serue to proue the necessitie of those others which are there set forthe, whereof the Deacon is one.

(*) This discorde is in your eares not in my iudg.

Io. Whitgifte.

The onely thing that is spoken in that latin booke, touching the continuance of Deacons in the Churche, is this, that they are not mentioned in the fourth to the Ephesians, and yet they may not be taken out of the Churche. In my Answere to the Admonition, I saye that this parte of the office of a Deacon which consisteth in prouiding for the poore, is not so necessary nowe as it was in the Apostles tyme. My englyshe tongue agreeth very well with my latine tongue, for any signification of dissention that is here vttered. I am fully perswaded that the office of a Deacon is to be reteyned in the churche, for it is a degree to the ministerie, which consisteth in Preaching, Baptizing, and helping the ministers in other functions of the churche, as I haue shewed. But yet I saye that this parte of the office, whiche consisteth in prouiding for the poore, is not so necessary vnder a Christian prince, where better prouision is made, as it is vnder a Tyrant and in time of persecution. Therfore I sing one and the selfe same song, but you would gladly sippe out the contrary if it were possible.

To your allegation out of the first of Timothie, I haue answered fully: it is but a conceyte of yours whiche your selfe will mislike when you be better aduised.

Chap. 1. the. 7. Diuision.

Admonition.

And yet least the reformers of our tyme should seeme vtterly to take away of Gods charity this necessary function, they appoynte some thyng to it concerning the poore, and that is to serue for the sycke, needy, and impotent people of the parysshe, and to minister their estates names, and places where they dwell to the Curate, that by his exhortation they may be relieued by the parishe, or other conuenient meanes. And this you see is the neghest poynte of his office, and yet you shall vnderstande it to be in such places where there is a Curate and Deacon: euery parysshe cannot be at that coste to haue both, nay, no parysshe so farre as can be gathered, at this present daye.

Answere to the Admonition. Pag. 122. Sect. 1.

And what faulte can you fynde herewith, is not this greatly to be commended? If euery parysshe can not be at the coste to haue both the Curate and Deacon, why do you require them both in euery parishe? why do you not thinke well of such lawes as appoynte Collectours for the poore, whiche may as well prouide for them and better too, than coulde the Deacon, who must be sustayned by your selfe with that

which the poore should haue.

T.C. Pag. 153. Sect. 1.

And whereas M. Doctor saith, that euery churche is not able to finde a Curate (as he termeth him) and a Deacon. I haue before shewed, intreating of the Deacons, that the churches in the Apostles tymes might well haue layd ouer, beyng poore and persecuted, although I see not why the churche may not haue a Deacon or Deacons it may be necessarie, with as small charges as they may haue a collector or collectors.

Fo. Whitgifte.

It is the Admonition that saieth, Euery parysh cannot be at that coste to haue bothe. Whereupon I doe but aske this question, why they require them both in euery paryshe, if euerye paryshe cannot beg at the coste to haue them both? Belike you make small accompte of the Admonition, in that you read it not, or else you haue forgotten that this question is demaunded vpon their confession. But in deede I am of that opinion too, and haue before answered your obiection of the Churches in the Apostles tymes, as for our Collectors, they be suche as put not the Churche to one halfepenye charge, so could not your Deacons do.

Chap. 1. the. 8. Diuision.

Admonition.

For they (u) may baptize in the presence of a Bysshop or priest, or in their absence (if necessitie so requyre) minister the other Sacramente, reade the holy Scriptures and homilies in the congregation, instructe the youth in the Catechisme, and also preache, if he be commaunded by the Bysshop. (u) Pontif. tit. The ordring of deacons.

Answere to the Admonition. Pag. 119. Sect. 2.

I know not what you meane by your [illegible] in the margent of your booke, but if you meane the booke entituled, the forme and maner of making and consecrating Bysshops, &c. nowe allowed in this Churche of Englande, then do you untruely reporte it, for there is no mention of baptizing in the presence of a Bishop or Priest, neyther yet of ministring the other Sacramente in their absence if necessitie require: onely the booke sayeth, that a Deacon may baptise or preache, if he be therevnto admitted by the Bysshop, and that he may so doe by the worde of God. I haue proued before. As for reading the holye Scriptures, and Homelies in the Congregation, also for instructing the youth in the Catechisme, who doubteth but that a Deacon may doe them?

Admonition.

The Deaconshyp (y) must not be confounded with the ministerie, nor the Collectours for the poore may not vsurpe the Deacons office: but he that hath an (z) office must looke to his office, and euery man must keepe himselfe within the bondes and limites of his owne vocation. y 1. Tim. 3. 8. z Rom. 12. 7. 1. Cor. 7. 20

Answere to the Admonition. Pag. 126. Sect. 2.

Neither doe we confounde them, and yet Paule in the place by you quoted in the margent, speaketh not one worde of confounding, or not

or not confounding theſe offices: Whether the poore be prouided for, it forceth not, whether prouiſion be made by Deacons or by Collectours: by the one it may be well done, by the other it cannot be done in all places, as the ſtate is nowe. But ſhew any Scripture to proue that the poore muſt onely be prouided for by Deacons, elſe not.

Io. Whitgifte.

Nothing anſwered to this.

¶ Of the offices of Widowes and their continuance. Chap. 2.

T. C. Pag. 153. Sect. 2.

There remayneth to ſpeake of the Widowes, which were onely poore women in the church about the age of three ſcore yeares, for the auoyding of all ſuſpicion of euill, whiche might ryſe by ſclaunderous tongues, if they had been younger. Theſe as they were occupied in the charges of the church being poore, ſo did they ſerue the churche, maintaining their poore ſtraungers, and the poore whiche ſtoode in the outer churche had euery their ſeuerall houſeholde. (*) Albeit though there is not ſo great vſe of theſe widowes nowe a dayes, as there was in thoſe places, where the churches ſtoode firſt founded, and in deed none ordeined this order of widowes was inſtituted, parte of the whiche office is nowe vſed by the miniſters wiues, and parte (through the perſecution, and by the great heate of thoſe laſte countreyes, ſubuerſion of the walling, and hindering of their poore goodes reuented, yet ſo much as coulde not poorely be ſpared, are ſtyll in many churches. If we had the power & better ordre ouer ſuche poore widowes, as for the accompanyeng of them in their iorneyes and other neceſſities, then this which Paule appointeth, that there ſhould not (if there can bee any choyce) onely poore widowes of .lx. yeares olde, be euer admitted, which ſhould attende vpon ſuch. For if there be ſome ſuch poore widowes of that age beſides one of .lx. yeares old, the ſame ſhoulde haue the charge of the churche, and ſeeing the ſame are ſewe inough, it is better the ſhould bee ſome burthen vnto the churche ſtyll, then the churche ſhould be at a greate charge, to ſtyrre others to attende vpon thoſe which are lyeke and vnfitte for labors, ſeeing there can be none to ſtyrre for that purpoſe as thoſe women which ſerue Paule doth there deſcribe, ſo that I conclude that (*) (if ſuch may be gotten) ſix widowes ſhall be longer then .xl. yeares of age, to the churche ſtyll. I ſuppoſe that there be learned men which thinke otherwyſe, but I thinke vpon the ſcriptures of Gods worde, and by the iudgement of all, I am ſure all ſhoulde ſo thinke that will ſubmit their iudgements to the ſame. And I am ſure all ſhoulde confeſſe that the ſame is moſte agreeable to the ordre of the primitiue churche, and moſte conuenient for the auoyding of all ſuſpicion of euill, and moſte for the profite of the churche, that no widowes are receyued, but ſuche as are moſte vnlyke to marye againe, leſte where ſuche widowes are receyued, there ſhoulde alwayes more come in for the ſpace of fyftene yeares. For then be readie of the perſecution, ſhoulde forbeare to haue the gifte of continencie, and then marrye after the ſhoulde be receyued for widowes, ſo that the holy ghoſt ſeemeth to haue appointed ſuche widowes to be receyued, as were moſte vnlyke to marye againe, leſte they ſhoulde haue bene more chargeable, when they were broughte to liue after the ſtate of widowes, then they were before they were broughte to liue after the ſtate of widowes, leſte they ſhoulde haue bene more chargeable, when they were broughte to liue after the ſtate of widowes, then they were before they were broughte to liue after the ſtate of widowes, leſte they were marryed.

(*) This will not agree with the doctrine you taught before. Pag. 144.

(*) This condition cannot agree with ſo preciſe a conſideration as you haue made it before.

Io. Whitgifte.

Here you are taken in your owne trappe, and ſayne you ſhoulde inuente your ſelfe out if you could tell which waye: for, if all thinges contayned in S. Paules firſt Epiſtle to Timothie, be perpetuall, and muſt be kept vnder the great charge that he gaue here Timothie in the firſt chapter, as you haue before affirmed, then of neceſſitie the churche muſt alwaies ſtill retayne widowes. Wherefore ſeing in the worlde hetherto to auoyde this abſurditie, and therefore ſome tymes you ſayne, that there is not ſo great vſe of them ſuche as there was in thoſe places where the churches were firſt founded, &c. and by and by you beginne to call that backe and ſaye, that you do not knowe a better and more conuenient order can be deuiſed for the attendance of them in their ſickenes and other infirmities, &c. and in the ende you conclude that (if ſuch may be gotten) ſixe ought alſo to keepe that order of widowes in the churche ſtill. Surely if it be an order appointed of God to be perpetuall, and contained vnder that denunciation to Timothie in the firſt chapter, theſe (ifs) and (ands) can take no place, for there are impoſtures and ſlyes in this realme of Englande, ſo that, that errande will not ſerue. But it is a woonder to ſee, what you haue quaunche he it neuer ſo untrue, contrary both to the practiſe of all reformed churches that I can heare of, and iudgementes of all learned men that I haue read of this matter.

The Reuiler ſtripped and caught in his owne nette. Pag. 141.

But

But if the institution of widowes be so necessary, why should they not be in euery congregation as well as Deacons: for the Apostle speaketh as directly of them in his epistle to Timothie, as he doth of Deacons. Againe if this be a sufficient excuse why the church hath no widowes, to say that they cannot be gotten, as there is more matter, why will not the excuse serue the church for lacke of poor Seniors also, &c.

¶ Of the Authoritie of the ciuill Magistrate in Ecclesiasticall matters. Tract. 20.

The 1. Diuision.

Admonition.

And to these three sorts, that is, the Ministers, Seniors, and Deacons, is the whole regiment of the Churche to be committed.

Answere to the Admonition. Pag. 126. Sect. vlt.

This is only by you set downe without proofe, therefore I will heare your reasons before I make you answere. In the meane time I praye you what authoritie in these matters do you giue to the ciuill magistrate, me thinke I heare you whisper that the Prince hath no authoritie in ecclesiasticall matters: I know it is a receiued opinion among some of you, and therein you shake handes also with the Papistes and Anabaptistes.

where is the princes authoritie

T. C. Pag. 133. Lin. vlt. &c.

Vnto all the rest until the time of the Inuocation. I haue answered already, yet there is a poynte or two which I must speake, before I come to the first in the 126. pag. where hee would haue vs to beleue that the authours of the Admonition & some other of their minde, thinke that not the ciuill magistrate and the prince haue all authoritie in Ecclesiasticall matters. Which slaunder although I see it is not so much, because either he knoweth no sufficiencie, any such thing, or because he meaneth better to some purpose, as I hope, & thinking that where (a) he maketh no conscience to giue the causes, nor what authoritie to princes, some will be loth to giue more then the Scripture of God will permit, whereby he hopeth to haue his desire, with the prince: yet for his credit he shall vnderstande, that we neither are ignorant secretly, which we are allowed to declare openly, & I say that we doubt not of the equitie of the prince in this part, which knoweth that although her authoritie be the greatest in the earth, yet it is not infinite, but is limited by the worde of God, of whome we are perswaded, that as her maiestie knoweth, so she will not vnwillingly heare y truth in this behalfe. These things I say being considered, I answere in the name of the authours of the Admonition and those some other speeches you speake of, that the prince any ciuill magistrate (b) hath to see that the lawes of God touching his worship, and touching all matters and orders of the church be executed and duly obserued, and to see that euery ecclesiasticall person do that office & seruice he is appointed, & to punish those which faile in their office accordingly. (c) As for y making of y orders and ceremonies of the churche they be (where there is a ciuill state and a true churche) pertaine vnto the ministers of y church and to the ecclesiasticall gouernours, & that for they onely are fitte & meete. & not the ciuill lawes & lawes for the common wealth: so the ciuill magistrate hath not to appoynte ceremonies pertaining to the church? And it shall be to whome that both appertayne vnder any others for meete, the magistrate may and ought to punish them, & bring them to better, for so much as the ciuill magistrate hath this charge to see that nothing be done against y glorie of God to his dishonour.

(a) Note these speaches.

(b) What? no more but to see them executed? how differeth this from Papistrie?

(c) The prince spoyled of authoritie to make Ecclesiasticall orders.

Ia. Whitgifte.

The wordes of the Admonition pag. 126. be these: and to these three sorts, that is, the Ministers, Seniors, and Deacons, is the whole regiment of the churche to be committed. Wherefore they spoyle the ciuill magistrate of all gouernment in Ecclesiasticall matters: for if the whole gouernment of the church is to be comitted to Ministers, Seniors, & Deacons, what authoritie remaineth to the ciuill magistrate in the gouernment of it? Agreable to this disobedient spirite & erroneous & Papisticall doctrine, is that in the second Admonitio Fol. 8, &. 9. where the authors of that booke take from the ciuill magistrate all supremacie in Eccle-

The Admonitors and T.C. ioyne with the Papistes against the Queenes supremacie in matters ecclesiasticall.

The Princes right in Ecclesiasticall matters.

The opinion of the Brownist concerning Princes authoritie. Sect.3.

Pag.35 about the midst.

Pag.145. Sect.1.

Pag.54 Sect.1.

Numbers of the Papists agree. Saunders.

Pag.35. in the midst.

Pag.145. Sect.1.

Musculus.

cution vnder pretence that the Papistes giue to the Prince in ecclesiasticall matters.

Against the Papistes giue to the Christian Magistrate in ecclesiasticall matters,

Petitatem

Potestas facti, non iuris, that is to say, that lawes ecclesiasticall may be put in practise, that the Pope and his Clergie shall make, and to him as it were shew obedience, but not to make any lawes or orders in ecclesiasticall matters: for so saith Staunford in his booke before named Fol. 64. Although I doe not denye, but that the knowledge of a facte that belongeth to the ecclesiasticall lawes, may be committed to Kings and Magistrates, and before the ecclesiasticall cause be determined, the king may vse his authoritie to this end, that there may be some quiet place prepared, where the bishops shall consulte, and that the bishops be called to the same place at a certein day, and that in the meane time while the matter is in determining, comon peace may be preserued euen among the priests themselues: to conclude, after the cause be determined and iudged by the priests, the king may punishe him with the sworde (which he careth not in vaine) or by some other corporall punishment, which shal refuse to obey the sentence of the priests. Therfore we do not deny but that kings haue something to do, both before, and at, and after the iudgements of the bishops: but in the office of iudging, they haue no more to do, than other priuate persons, for they may well giue councell, and declare what they thinke, but they may not determine or define what Gods lawes or the ecclesiasticall lawe doth require. And doth not T. C. in this place affirme the same? onely herein he seemeth something to differ, ỹ if the ecclesiasticall gouernours shall make any orders vnmeete, the magistrate may make them to better. But what if they say they be meete, & will stand to it, as you do now in this fonde platforme? will they not crye out vpon the magistrate, & saye that he is a persecutour, a mainteiner of an vnlawfull authoritie, & of that which is against the glorie of God, if he withstande them? as the authours of the seconde Admonition do in plaine termes saying, For (though the orders be, and ought to be drawen out of the bookes of God, yet it is her Maiestie that by her princely authoritie should see euery of these thinges put in practise, and punishe those that neglect them, making lawes therefore: for the churche may betake these matters but neuer to peace, except the comfortable and diuine assistance of the states and gouernours lincke in to set them in their courtesie and vse, for otherwise the church maye and must keepe Gods orders, but alwayes in trouble and persecution which is like to light vpon her, except a reformation of religion, or a better policie by her be made. For surely only this is God his order, and ought to be vsed in his churche, & that in conditions we are forced to speake for it, and to vse it, and in conscience and in reuerence of God we are forced to speake as we do of that reformation, which we mooue vse, not so much as ought elis, as to set out the deformities thereof, that we might thinke vpon the amending of them.

Potestas facti, non iuris, ascribed to the magistrates.

2. Admonit. pag. 60.

Musculus.

M. Musculus in the booke and title before recited, setteth out this Popish opinion touching the authoritie of ỹ ciuill magistrate in ecclesiasticall matters briefly, but plainly, in these wordes. Those whome they call Ecclesiasticall persones, and we call them Papistes, will not commit to the magistrate any further authoritie in religion, than to be the keeper and reuenger of it, and of their Ecclesiasticall lawes, that the ecclesiasticall pollicie maye remayne immouable, wherefore they deny him to haue authoritie in that he is a magistrate to make or to publyshe any Ecclesiasticall lawes, bicause suche things perteine to those that do represent the churche, whose decrees and constitutions must bee mainteyned and defended by the authoritie of the magistrate.

This I thought good to note before I come to answering of his argumentes, that all men may vnderstand that I no otherwise charged them in this point, than they haue well deserued, neither haue I as yet detected all that they peruersly thinke, of the authoritie of the ciuill magistrate: one thing I praye you marke, that here is one note practised that I haue ascribed to the Anabaptistes, in my (*) Answere to the Admonition, for there I shewe that the Anabaptistes accuse the true ministers of the Gospell, for attributing (as they saye) to much to the ciuill magistrate: The same doth T. C. charge me with in this place. But I will nowe come to his argumentes.

A note of Anabaptisme practised by ỹ Papister,

(*) Pag. 2. sect. 2.

The. 2. Diuision,

T. C. Page 154. Sect. 1.

You alleage the reasons of the Papistes to the same purpose with them

This distinction (M. Doctor) knoweth not, nor hath not heard of, let him looke in the seconde booke of the Chronicles in the. 19. chap. and in the. 8. and. 11. verses, hee shall see that there were a number appointed for the matters of the lorde, which were priestes & Leuites, and there were other also appointed for the kinges affaires, and for matters of the common health, amongst which were the Leuites, which being more in number than could be applied to the vse of the churche, were set ouer ciuill causes, being therfore more fitte, for that they were best learned in the lawes of God, which were the polytike lawes of that countrey.

There

Thou doſt muſ learne if it pleaſe him, that the making of orders and giuing of iudgementes in ciuill and Eccleſiaſticall, in common ſpeach and thoſe the moſtwoꝛthy, perteyneth not to Kinges nor Emperoꝛs, but to the Prieſtes and Leuites. Whiche diſtinction the learned in the Hebꝛewes doth not ſo darkly ſhewe, but that the Apoſtle was conſtrayned to vſe it, to ſignifie that the Prieſt was ordeyned in thinges perteyning to God. Hebr. 5.

Io. Whitgifte.

Yes, I bothe knowe this diſtinction, and haue heaꝛde of it, foꝛ I haue reade it in the bookes of the Papiſtes as I haue ſhewed before: I haue heaꝛde alſo this ſame place of 2. Chꝛo. 19. alleaged to confiꝛme it: Foꝛ Saunders in his bothe before named, bothe vſe it to the ſame ende and purpoſe that you doe: that is, to proue the Ciuill magiſtrate to haue no authoꝛitie in making Eccleſiaſticall lawes and ordeꝛs, his woꝛdes be theſe. Likewyſe Iohaphat kinge of Iuda diſtinguiſhing bothe the powers, ſayde to the Leuites and Prieſtes: Amarias the Prieſte, and your Biſhop ſhall goueꝛne in thoſe thinges whiche perteyne to God: But Zabadias &c. beholde ſomething perteyned to the Biſhop, other ſomethinges to the office of a Kinge. The ſame place alſo bothe Haꝛding vſe, to the ſelfe ſame ende agaynſt my Lorde of Saꝛiſbuꝛie, fol. 48. of the defenſe of the Apologie of the Churche of Englande, from whoone I beleeue you haue boꝛꝛowed it. Do I not ſay truely that you iumpe with the Papiſtes? do you not both conſpire agaynſt the Ciuill Magiſtrate? and are you not content to vſe theyꝛ veꝛy woꝛdes and reaſons? greate ado there is agaynſt me, bycauſe I vſe a place of Cyprian foꝛ the authoꝛitie of an Archbiſhop ouer his prouince, whiche the Papiſtes abuſe foꝛ the authoꝛitie of the Pope ouer all Chriſtendome: and heꝛe you vſe the reaſon not onely of Papiſtes, but of Heaytours to the ſame ende with them: that is, agaynſt that lawfull iuriſdiction, whiche we haue giuen to our Princes, and whiche hath hetheꝛto beene mayntayned, bothe by preaching and by buꝛning.

Saunders, li. 2. cap. 1. fol. 57.

The Reaſons which the ſame diſtinction & reaſons with the Papiſtes.

The place of Cyprian alleaged againſt my Lorde of Saꝛiſbuꝛie.

But to lette this reſte in the conſideration of the Reader, I will in fewe woꝛdes declare that this place maketh flatte agaynſt you: foꝛ Iohn placed thoſe Leuites and Prieſtes in Ieruſalem foꝛ the iudgement and cauſe of the Lorde: as who ſaith vnto them what they ſhoulde do? as Iohn gaue to them that authoꝛitie? did not Iehoſaphat? the texte is playne. Iehoſaphat had theſe authoꝛitie and gouernment bothe in thinges perteyning to God, and in thinges perteyning to the common wealth, but foꝛ better execution of them, the one he did committe to be executed by Amaria the Prieſte, the other by Zabadiah a ruler of the houſe of Iuda: as the Diuines Pariſiis beyng ſuppoſed gouernour in all cauſes, bothe Eccleſiaſticall and Temporall, committeth the hearing and iudgyng of Eccleſiaſticall matters to the Archbyſhops and Biſhops, and of Temporall matters to the Lorde Chancellour and other iudges, neyther can you any more conclude that Iehoſaphat had no authoꝛitie in Eccleſiaſticall cauſes, bycauſe he made Amarias the Prieſte iudge in the ſame, than you can that he had nothing to do in Temporall affayres, bycauſe he appoynted alſo Zabadiah to heaꝛe & determine them. Foꝛ if this reaſon be good, the Diuines of Englande haue nothing to do with Eccleſiaſticall matters, bycauſe they haue made the Archbyſhops and Biſhops iudges in them: then is this as good, the Quiſtie hath no authoꝛitie in Ciuill matters, bycauſe the hath committed the ſame to the Lorde Chancellour and other Iudges. Thus you ſe howe hardly the Papiſtes and you are boꝛne to one and the ſelfe ſame reaſon.

Leuites being Eccleſiaſticall perſons had to do in ciuill matters.

I will but note by the way that the Leuites beyng Eccleſiaſticall perſones, had to do in Ciuill matters, as the ſtoꝛies of the texte doe ſhewe. It maketh manifeſtly againſt you, as for your flatte of the matter it ſelfe, I ſuppoſe there cannot be ſpoken to the vſe of the Churche, it is but your ſcoꝛne, and therefoꝛe is ſimple to anſwere it playne and diꝛect place of the Scꝛipture.

That in the Epiſtle to the Hebꝛewes is farre from the purpoſe, foꝛ the Apoſtle in the ſame ſentence declaꝛeth what thoſe thinges perteyning to God be: Howe to offeꝛ bodelgifts and ſacꝛifices foꝛ him: I thinke you do not in ceꝛtaintie vnderſtande of the

Num.

as the Papistes do: that we giue to the Prince power to minister the sacramentes, and to preache the worde: if you do not, this place can by no meanes serue your turne.

The. 3. Diuision.

T.C. Pag. 154. Sect. 2.

(*) A great ouersight.

Euseb. lib. 3. de vita Const. epi. ad Euseb. Sozom. lib. 1. cap. 17. 2. tom. con.

This might (M.Doctor) haue learned by that which the noble Emperour Constantine attributeth to the Fathers of the Nicene Councell and to the Ecclesiasticall persons there gathered: vnto whom he doth also permitte the Bishops, Elders, and Deacons of Churches to be, (*) together by correcting of nothing, or nothing more if more be. And by the continuall practise of the Churche in the tyme of Christian Emperours, vnto whom alwayes permitted vnto the ministers assembled in councels, as well the determination of controuersies which rose, as the making of the abolishing of vnprofitable or hurtfull ceremonies, as the case required. Also by the Emperours epistle in the first action of the councell of Constantinople where by the epistle of the Emperour it appeareth, that it was the manner of the Emperours, to confirme the ordinances which were made by the ministers, and to see them kept.

Fo. Whitgifte.

Euseb. lib. 1. de vita Const. Constantinus his rule in ecclesiasticall matters.

I learne in *Eusebius Lib. 1. de vita Constan.* that Constantinus is called as it were a generall Bishop appointed of God, that he also called Synodes and placed the moderators in them: I learne in that seconde Booke, that he made lawes and constitutions perteyning to holynesse towardes God, and to the appointing of meete thinges for the Churches of God: that there shoulde be no Images worshipped: none erected and set vp: no enchauntmentes vsed or southsayinges. And I learne in that same Epistle by you quoted, that Constantinus prescribed to Eusebius what he shoulde do, and what he should will others to do, in buylding and repayring of Churches, or enlarging of them: neyther is there mention made of anyother Lawes or constitutions in that Epistle: and surely I beleeue that those wordes whiche Constantinus speaketh to Eusebius of buylding or repayring, or enlarging Churches buylded of stone, you vnderstande of making, restoring or enlarging of Ecclesiasticall orders and Lawes, whiche if you do (as your wordes playnely signifie) then vnderstande you not the place, abuse your Reader, and calle away an argument. For Constantinus wordes to Eusebius be these: Howe hitherto by that wicked sentence and tyrannie, persecuting the Ministers of our Sauiour, the buyldinges of the Churches are decayed, and weakened thorough negligence, or sloulde and made vyle, for feare of imminent daunger, I knowe and am fully perswaded: but nowe libertie beyng restored, and that Dragon thorough the prouidence of God, and our ministerie banished from the gouernment of the common wealth, I thinke Gods power is made manifest to all, and that those whiche haue fallen into certayne sinnes, eyther for feare or thorough vnbeleefe, and nowe knowe the truthe will returne agayne to the true and right waye of lyfe: therefore admonishe all Churches whiche thou doest gouerne or any other Churches, vnder the gouernment of other Bishops, Priestes, or Deacons, that they be diligent about the buylding of their Churches, and that they eyther repayre suche as stande still, or enlarge them, or if necessitie requyre, buylde them newe, and thou thy selfe, or other for thee, may requyre of the gouernours and Magistrates in the prouinces those thinges that be necessarie. It is playne that Constantine in these wordes speaketh onely of materiall Churches, and therefore you are greatly deceyued. But if it were as you say, we pray you how doth it make gaynst your selfe? for what can more playnely appeare in that you say, be permitted this vnto the Bishops &c. than that the authoritie was in him, and they were but his vicegerentes.

Lib. 2. Euse. de vita Constan. Epist. ad Euse.

Eusebius gouernour of mo churches than one.

The place against him selfe.

Christian Princes haue exercised su-

The continuall practise of Christian Churches (in the tyme of Christian Magistrates) before the vsurpation of the Bishop of Rome, hath bene to giue to Christian

stian Princes supreme authoritie in making Ecclesiasticall orders and lawes, yea and that whiche is more, in deciding of matters of religion, euen in the chiefe and principall poynctes. And that booke and chapter of Sozomene by you quoted declareth the same. For the Bishops that came to the Councell of Nyce, committed the hearing & determining of their controuersies to the Emperour, which argueth that it was then a common and undoubted opinion receyued among them, that the Emperour had authoritie to iudge in their causes: and although the Emperour of modestie refused so to do, saying, that it was not meete for them, for as the themselues, that they shoulde be iudged of other, yet I am sure you will not make this a rule to exempt the Clergie from the iurisdiction of the Ciuill Magistrate, unlesse you will take holde with the Pope and saie, We muste iudge all and be iudged of none. This modestie in Constantinus (in refusing to heare the matters in controuersie among the Bishops) excepted, there is nothing in that fyrste booke and 17. chapter of Sozomene, that can by any meanes serue your turne.

Nyce.

Sozomen. lib. 1. cap. 17.

If you say that he himselfe did not determine any thing against Arius heresie, but committed the same to the Synode and Councell of Nice: I answere, that therein he nothing at all abridged his authoritie, but he used his wisedome and godly care. For it is the parte of a wise and godly Prince, to haue such weighty matters of doctrine (beyng in controuersie) heard and determined by suche, as for their authoritie, wisedome and learning, are moste fitte to entreate of suche matters. But alas how doth this argument follow: Constantinus called the Councell of Nice to determine certayne matters of religion in controuersie, therefore he had no authoritie to make Ecclesiasticall orders and lawes?

I hate princes that take the abuse of the learned to the calling of weighty matters.

What Councell of Constantinople was that? if you meane the. v. holden Anno. 549. in the tyme of Iustinianus: it is a very late testimonie for this cause, the Bishops of Rome beyng then in great authoritie, and yet manifest it is, that no Emperour made mo Ecclesiasticall lawes, both concerning matters of order, and also of doctrine, than did the Emperour Iustinianus, as may be seene in the Code vnder these Titles, *De summa trinitate & fide Catholica: De sacrosanctis Ecclesijs: de Episcopis & Clericis: de Hereticis & Manichæis & Samaritanis: ne filius Baptismo iteretur: de statuis & imaginibus*, and a number such like.

Iustinian made many Ecclesiasticall lawes.

If you meane the fifth Councell of Constantinople, as it lyke you to: then are you without my compasse: for that Councell was Anno. 681. and who will alleage any authoritie of that corrupt tyme for any suche matter in controuersie? and yet it is certayne that Constantinus the Emperoure did gouerne that Councell and that the Bishops on bothe sides did pleade before him at his appoyntment, himselfe sitting as moderator: and this was in a matter of fayth. But be it as you say (though I can finde no suche thing in the fyrste Action of that Councell) bothe it followe that byranse Emperours confirmed ordinances that were made in Synodes and Councelles, therefore they haue no authoritie to make Ecclesiasticall lawes? surely I vnderstande not howe you can make any suche conclusion, for (as I sayde before) it is a poynt of greate wisedome and singular care, to prouide that weightie matters in controuersie be determined with great deliberation and aduise of suche as be most skilfull in them. But this can be no argument to proue that Ciuill Magistrates may make no orders in the Churche, as Ecclesiasticall Lawes: for euen those orders and lawes whiche were made in suche Councels, were made by the authoritie of the Emperour, as bothe very well appeare in the same Councels, for when the matters were concluded in the Councell of Chalcedon, the Bishops brust out into these voyces. It is a true and a right iudgement: long lyfe to the Senate: many yeares to the Emperour. Whereby it appeareth that the chiefe authoritie in suche Councels was giuen to the Emperour, and that he was esteemed as the chiefe iudge: which appeareth also at large in the seconde booke of Euagrius.

Constantinus Pogonatus, gouerned the councell of Constantinople, An. 681.

Conc. Chalced. Euagr. lib. 2. cap. 4.

The Prince ought not to iudge in Ecclesiasticall matters.

The 4. Diuision.

T. C. Pag. 154 Sect. 2.

Another reason of the Papists against the authoritie of the ciuil magistrate.

The pretence of this he might haue also more playnly seene in Ambrose, who trouble by his mother Iustina that the causes of the Churches should be debated in the Princes consistorie or court, but should rather stand in the Churche, by those that had the gouernment of the Churche, and therefore excuseth himselfe to the Emperour Valentinian for that (being conuented to answere in the church matters vnto the ciuill courte) he came not.

5. Lib. epist. 32.

Io. Whitgifte.

This is an other of M. Harbinges reasons against the authoritie of the ciuill Magistrate in Ecclesiasticall matters, and he vseth it against the Apologie, but the answere made to the same in the defense of the Apologie, by that reuerende Father the Bishop of Sarisburie, is learned and true, the summe whereof is this. The Emperour Valentinian at that time when Ambrose wrote this Epistle vnto him, was very yong, he was not yet baptized, he knewe not the principles of Christes Religion, he was an Arian Heretike, he would haue thrust out the Christians, and placed Heretikes in their Churches, he thought it was lawfull for him to do whatsoeuer liked it. For this cause Ambrose refused him to be his iudge, to that he did not mainteine his authoritie in causes Ecclesiasticall, but onely his wilfull ignorance and his tyrannie: for that he knewe his iudgement was corrupted and not indifferent. And if you had marked the beginning of his Epistle, you might haue perceyued that he alleageth for his chiefe defense, and excuse for not appearing, the decree of Theodosius the Father of Valentinian, so that in not comming or appearing at the Emperours summon, he did not challenge the priuiledge graunted before of godly Emperours vnto the Clergie.

6. Parte. 14. Chap. 5. Diuis sion. Ambrose refused to come at the Emperours commandement.

The auncient Fathers haue committed the deciding of controuersies to Emperours.

And it is euident that the learned and auncient Fathers, haue committed the decising of matters of controuersie to Emperours, as it appeareth in Athanasius his seconde Apologie, where he committing himselfe and his cause to the Emperour, sayeth thus: VVe require that the Emperours most godly and most religious Maiestie, may haue the hearyng of the same matter, before whome we may open both our churches right, and also our owne: for we hope that his godlinesse vnderstanding our reasons, will neuer condemne vs.

Athanasius Apol. 2.

Likewise S. Augustine *Contra Epist Parme. Lib.* 1. speakyng to the Donatistes, sayeth. Is it not lawfull for the Emperour or his deputis to giue sentence in a matter of religion? wherefore then went your Ambassadoures to the Emperour? why made they him iudge of their cause?

August. contra epist. Parmen. lib. 1.

Sozomene *Lib.* 4. *Cap.* 16. sayeth that the Emperour commaunded that tenne Bishops of the East, and ten of the VVeste, chosen by the Councell, should repayre to his courte and open to him the decrees of the Councell, that he might not only consider whether they were agreed according to the Scriptures, but that he might further determine and conclude what were best to be done.

Sozom. lib. 4. 16.

Socrates *Lib.* 5. *Cap.* 10. sayeth that Theodosius the Emperour for the appeasing of contention commaunded an assemblie of Bishops, e best learned to appeare before him, and eche parte to write a confession of their faith and religion: the which being done at a day appointed, they came to the Courte and deliuered vp their writinges to the Emperour, who after earnest prayers made, perusing the writings that were deliuered, rent in pieces the confessions, made by the Arians, and Eunomians, and allowed onely and receyued the confession of the Catholikes.

Socrat. lib. 5. cap. 10.

The practise therefore of the authoritie of Princes in Ecclesiasticall matters, euen in determining and iudging controuersies in Religion, you might haue learned by these examples in Ambrose time.

The

The. 5. Diuision.

T.C. Pag. 154. Sect. vlt.

And by whome can the matters and orders of the Churche be better ordered then by the ministers of the Churche? And if that be a good reason of M. Doctors in the former page, that the Bishops ought therefore to ordeine ministers, because they are best able to iudge of the learning and ability of those which are the fittest, it is also as good reason that therefore the ministers and gouernours of the Churche should approue and decree of suche Ecclesiastes and orders as pertayne to the churche, for bicause it is to be supposed that they are best iudges of those matters, bestowing their studies that waies, and further best vnderstanding the state of the church aboute the which they are wholly occupied.

The Princes right in Ecclesiastical matters.

An other argument of the Papistes to the same purpose.

Io. Whitgifte.

This also is a reason of M. Hardinges in the same cause, but it onely proueth that it is moste conuenient and necessarie, that Bishops and ministers of the Church (whyle they be learned and godly) may haue the debating and deciding of matters in religion, neyther doth this derogate any thing from the authoritie of the Prince in the same causes: for (as this matters in lawes are determined by iudges & lawyers, so the other ciuill matters by wise and prudent officers in like manner, and yet is not the authoritie of the Prince thereby abridged: but what if all the ministers of the Churche should be corrupt and vngodly, as it was in the beginning of the reygne of Ezechias and Iosias, and as it hath oftentimes beene, must all be committed to them then also?

The debating and deciding of matters in religion by bishops, doth not derogate from the princes authoritie.

The godly Prince hauing godly Bishops and ministers of the Church, will alter or chaunge, determine or appoynt any thing in matters of religion, without their aduise and counsaile: Now how if there be dissention among them, shall not the Prince determine the controuersies, as Constantine, Theodosius, and other godly Emperours did? wherefore the meetinges of the Priestes and Bishops doth not take away any authoritie from godly Princes in matters of the Church.

The. 6. Diuision.

T.C. Pag. 155. Lin. 5.

(*) It is nothing the matter, what the papists say.

(*) Who shewed more than an other time, or how proue you this?

The papistes confesse that the prince may punish priests. *Harding. Saunders li. 2.*

Yes in good sooth is it: for M. Harding agreeth with the Apologie, confesseth that the Ciuill Magistrate may punishe with corporall punishment any estate or degree of persons offending either against the first or second table. And Saunders saieth *lib. 2.* That Bishops in that they be vsed, be subiect to ciuill Magistrates, and therefore in that

poynt the Papistes graunt as much as you.

Concerning the determination of matters in religion, I know not wherein you differ from them: for though the Prince mislike your determination, yet can he not him selfe conclude any thing, onely he may compell you to go to it agayne and take better holde: but if it shall please you to go forewarde in your determination, or if you cannot agree among your selues, I se not what authoritie you haue giuen to the Ciuill Magistrate, to determine the matter: but for ought that I can espie, if you and your Seniors be disposed to be pensible, either muste the Prince haue no Religion, or els that which you shall appoynt vnto him: for *potestatem facti*, you giue him, that is, you make him your executioner, but *potestatem iuris*, you in as fully remoue from him, as the papists do: for he hath not (as you say) any authoritie to make orders or lawes in Ecclesiasticall matters.

The Replier giueth to the Prince no more than *potestatem facti*.

Saunders.

Saunders sayeth, and so say all the Papistes, that he hath *authoritatem promouendi religionem*: authoritie to promote religion, but not *constituendi*, to appoynte: and therefore vndoubtedly I perceyue not wherein you differ in this Article from the Papistes. In the chiefe poynt I am sure that you agree fully and flatly with them: and vse their argumentes and none other: that is in this, that you take from the ciuill Magistrate *omnem potestatem iuris*, in matters and causes Ecclesiasticall.

The Replier barreth straunge doctrine without proofe: & yet would haue all proued by scripture.

And what Scripture haue you to proue that the ciuill Magistrates authoritie is not as ample and as large in matters of religion, where there is a lawfull ministerie, as where there is an vnlawfull ministerie? In deede when he hath the one he ought the more safely vse their ministe. and followe their counsell, which he may that may not ought to do when he hath the other, but his authoritie is all one ouer them both: and surely I maruayle that you will vtter such strange assertions, so peremptorily, without any kinde of proofe. For you that would haue all thinges proued by the Scriptures, haue not in this matter one iote of Scripture, but onely are conuicted of the Papistes, and striking directly against you.

When I say, that the Church hath authoritie to appoynte Ceremonies, I speake generally of all states of the Churche, as well vnder persecution as vnder a Christian Magistrate, not excluding, but including, the Christian Magistrate as the chiefe and principall gouernour of the Churche committed to him vnder God: for I do not speake of a Christian Magistrate, as you and the Papistes would haue me, to write, as of Iulius Cesar, Alexander, or Nero: but I speake of him as one appoynted by God to gouerne, not only in the common wealth, but in the Churche also. Yea I will go further with you. I make no difference betwixte a Christian common wealth and the Churche of Christ: make it as you as much as it as you will: I haue the worde for me alone, and you haue not as yet alled any to the contrarie, wherefore if you thinke no more vnto of the cause than I haue in these two dayes taught you, the ciuill Magistrate shall be much more beholden vnto you than he is.

No such difference betweene a christian common wealth & the Church as is pretended.

Concerning the Answere of any of the late writers (one or two excepted) that are of your iudgement in this cause, and were it not that the Lawes is learnedly and fully handled almoste of all the late writers, and namely of such as haue in our seuerall seuerally and learnedly defended this truth of the Princes authoritie in Ecclesiasticall matters against the English Lanamites, [illegible] to giue the same, I do thinke it more conuenient to referre the Reader to my Lorde of Sarisburie his defense of the Apologie against Maister Harding, my L. of Winchesters answere to Gardiner, Feckenam, & Maister Nowels bookes against Dorman, in all which this matter is very learnedly and painefully handled.

Admonition.

It is reformation good for France? and can it be euil for England? is it possible [illegible] Scriptures? and is it impossible by this meanes? Surely God hath set their examples before

your

Heb. 6. 1.

Answere to the Admonition. Pag. 138. Sect. 1.

Hath there beene no reformation in this Church of Englande since the Queenes Maiesties reigne? What say you to the abolishing of the usurped power of the Bishop of Rome? What say you to the vanishing of the Masse? Nay what say you to the purity of Doctrine in all poynes perteyning to saluation? Is this no reformation with you? O intolerable vntowardnesse.

T. C. Pag. 135. Sect. 1.

The other point is in the 138. page, where he most vntruly and slanderously chargeth the Authors of the Admonition and such godly ministers, as vtterly mislike of those things that there hath beene any reformation at all, whereas the same were done rather to reteine many thinges contrarie not only to their meaning, but also to their very wordes, and to apparently of their owne confession to a thorough reformation, and to continue as in a labour to perfection, wherein euery one that the reformation which hath beene made in her Maiesties yeares is through and perfect, will easily confesse vnlesse that next vnto the Lorde there be none other enemie of God so to mislike his Maiestie. Whome he hath taken as an excellent instrument to deliuer his churche here, out of the spirituall Egypt of Babylon, and the common seruitie and bondage vnder the tyrannie and iniunction of Antichrist. Whose time it was to restore [illegible] and to ordeine [illegible] and to set in [illegible] which must minister [illegible] vnto the [illegible] And by this meanes there was entered perfect reformation, and also [illegible] from [illegible] vnto the Maiestie, that [illegible] and the [illegible] and the [illegible] and the [illegible] and the [illegible] and also [illegible] and [illegible] and [illegible] and

courage his aduersaries, separate his faythfull subiectes one from another, and greatly disquiet his selfe? But I will not prosecute this matter: onely I desire of God most hartily, that it would please him to worke that mynde and affection in you in deede, that becommeth dutifull subiectes, and quiet members of the Church.

Answere to the Admonition. Pag. 138. Sect. 1.

England is not bounde to other Churches for examples.

England is not bounde to the example eyther of Fraunce or Scotlande: I would they bothe were (if it pleased God) touching Religion, in that state and condition that England is. I would Antichrist were as farre from them remoued. The Lorde make vs thankfull, and continue this reformation we haue, and graunt peace to his Church and eyther conuert the hearts of thole that be enimies vnto it, or remoue them.

T.C. Pag. 155. Sect. 3. & Pag. 156. Sect. 1.

(*) A slaunderous and malicious vntruthe.

(*) God roote out of you this malicious spirite, which delyteth in slaunders.

Mat. 10.

Luk. 13.

To. Whitgifte.

The Church may challenge to be a patern necessarie to be followed.

Admonition.

Answere to the Admonition. Pag. 139. Sect. 1.

I would to God you were as free from vayne glory, ambition, and

and malice, and other sinister affections, as you would seeme to be: but no indifferent man reading your booke, will so thinke of you, for besides the opprobrious and vnfremely termes you vse towardes your superiours, your Admonition smelleth altogether of popish pitte and burne glopp.

Admonition. A

Antvvere to the Admonition. Pag. 139. Sect. 1.

And yet in the beginning of your booke, you call it a true platforme of a Churche reformed: and I dare laye you thinke it to be as perfect a forme of a Church, as al the best learned & godliest men in the worlde could frame: for it is well knowne that men of your disposition, thinke commonly as well of themselues, as they doe of any man else, and better too. But we graunt vnto you, that you are so farre from setting downe a perfect platte of a Churche reformed, that you maye rather be called confounders and deformers, then buylders and reformers.

Open thinking too well of themselues.

Admonition.

Antvvere to the Admonition. Pag. 140.

God graunt that you maye become buylders and not destroyers: I thinke in deede you haue but begonne: I knowe there is other opinions among you, whiche be not yet commonly knowne: and truely I doubt that you will neuer ende: but from tyme to tyme coyne newe deuises to trouble the Church, vntill you haue brought that heavy plague of God vpon vs, which the like kind of men through their schismes and heresies haue brought vpon all those places & times, where any of the Apostles preached, and vvhere the Gospell was first planted: and commonly before ruine and destruction, comth in among the vnsounde vnsetled and domesticall dissention.

Suspected opinions behinde.

Domesticall dissention fore runner of destruction.

The Lorde make vs thankfull for the puritie of his Gospell that he by his mercy enioy: the Lorde roote out schismes and factions from among vs, and either conuerte or confounde the authors of them: The Lorde of his singular goodnesse continue our gracious Queene Elizabeth vnto vs, and giue vs faythfull and obedient hearts to his worde, and to her Maiestie. Amen.

T. C. Pag. 156. Sect. 1.

In all the rest of Doctor Whitgifts answere to the Admonition, and calling them as his manner is, for more punishment for them, which I have not leysure to answere at

In. Whit

Io. Whitgifte.

And to this poynt haue I here set my woordes before, that the Reader may iudge, whether what woordes of reproche there be that you charge me with, here I deny it will not please you to bestowe the answere of them, I shall eftsones be content to spare so muche labour.

Admonition.

Where vs immediately after the laste Parliament holden at Westminster begun in Anno. 1570. and ended Anno. 1571. the ministers of Godes holy Worde and Sacramentes were called before the Archebishop of Canterbury, and others of the Queenes Maiesties Commissioners, and enforced to subscribe vnto the Articles, if they meante to keepe their places and liuinges: and some for refusing to subscribe, were vniustly and vncharitably intreated, and from their offices and places remoued: May it please therfore this honorable and high Court of Parliament in consideration of the premises to take a viewe of suche causes as then and there shalbe alleaged, and moued by the faithfull Ministers, from subscribing and conforming vnto those fonde and vayne Articles, by meane of purgation to discharge themselues of all misdemeanure towardes the Churche of God, and their honorable Estate: and by waye of mutue brotherly entreaty, for the remouing and vtter abolishing of all suche corruptions and abuses, as hetherto them through which this long time hathe been, and at this present is, suche warre and strife among them selues, to the hinderance of the gospell, to the ioy of the Papistes, and to the griefe and greuance of all those that professe Christian religion, and labour to enioye Christian reformation.

Answere to the Admonition. Pag. 146. 147. 148.

Complaynte of persecution without cause

You complayne muche of vnbrotherly and vncharitable entreating of you, of remouing you from your offices, and places. Surely in this poynt I must compare you to certayne Heretikes that were in Augustines time, who moste bitterly by sundry meanes afflicting and molesting the true ministers of the Churche, yet for all that cried out, that they were extremely dealt with, and cruelly persecuted by them: as elle vnto a shrewde and vngratious wyfe, which beating hir husbande, by hir clamorous complaynts, maketh hir neighbours beleeue that hir husbande beateth hir: or to him that is mentioned in Erasmus colloquies, that dyd steale and ruine away with the Pyrates purse, and yet cried alwayes as he ranne, stay the theefe, stay the theefe, and thus crying escaped, and yet he was the theefe him selfe. You are as gentlye entreated as maye be, no kinde of brotherly perswasion omitted towardes you, moste of you as yet kepe your liuinges, though some one or two be displaced, you are offered all kinde of friendlynesse, if you could be content to conforme your selues, yea but to be quiet and holde your peace. You on the contrary side moste vnchristianly, and moste vnbrotherly, both publikely and priuately raple on those, that shewe this humanitie towardes you, slaunder them by all meanes you can, and moste vntruely reporte of them, seeking by all meanes their discredite. Agayne they as their allegiance to the Prince, and duetie to lawes requireth, yea and as some of them by othe are bounde, doe execute that discipline whiche the Prince, the lawe, and they, by othe requireth: you contrarie to all obedience, duetie, and othe, openly violate, and breake those lawes, orders, and statutes, whiche you ought to obey, and to the whiche some of you by othe is bounde. If your doings proceede in deede from a good conscience, then leaue that liuing and place, which byndeth you to those things that be agaynst your conscience, for why shoulde you striue with the disquietnesse, both of your selues and

Perturbation of the tongue.

Disobedi.

A token of a good conscience.

others,

others, to keepe that liuing which by lawe you can not, except you offend against your conscience? Or what honestie is there to sweare to statutes and lawes, and when you haue so done, contrary to your othe to breake them, and yet still to remayne vnder them, and enioy that place which requireth obedience, and subiection to them? For my parte I thinke it muche better, by remouing you from your liuings to offende you, than by suffering you to enioy them, to offende the Prince, the lawe, conscience, and God. And before God I speake it, if I were perswaded as you seeme to be, I woulde rather quietly forsake all the liuings I haue, than be an occasion of strife, and contention in the Church, and a cause of stumbling to the weake, and reioycing to the wicked. I knowe God woulde prouide for me, if I did it, *bona conscientia*: yea surely I woulde rather dye, than be an author of schismes, a disturber of the common peace, and quietnesse of the Church and state. There is no reformed Churche that I can heare tell of, but it hath a certayne prescripte and determinate order, aswell touching ceremonies, and discipline, as doctrine, to the whiche all those are constrayned to giue their consent, that will liue vnder the protection of it: and why then maye not this Churche of Englande haue so in like maner? Is it meete that euery man should haue his owne phansie, or liue as him liste? Truely I knowe not whereunto these your doings can tende, but eyther to Anabaptisme, or to meere confusion. But nowe to the reasons that mone you, not to subscribe to those Articles minuted vnto you, by his Maiesties highe Commissioners.

Euery church hath a determinate order of ceremonies

T. C. Pag. 156. Sect. 6.

Plenum dici; altio.

To. Whitgifte.

heats of the slaunderous generation, and maketh me more willing to bestir my selfe against that sorte, that can not be mayntayned without suche kinde of vncharitable, and slaunderous dealing. I remember what Cyprian sayth to Cornelius *Epist. lib. 1.* Ecclesiasticall discipline is not therefore to be left of, nor the severitie that becommeth a Priest to be slackned, because we are reuiled and euill spoken of, &c. And againe: The opprobrious speeches of the wicked ought not to moue vs so, that we decline from the right way, and the true rule, seeing that the Apostle instructeth vs saying: If I should please men, I were not the seruant of Christ. If the heate of my tongue be immoderate, what shall be sayde of yours? But this kinde of dealing is nothing meete for vs. Wherefore if you continue in this rage, you shall haue the best game by me.

Cyprian.

T.C. Pag. 156. Sect. 2.

And although it be vnreasonable to require, that by the answere geuen vnto vs, we should vnderstand of their troubles, when he purposely in concluding wrote, yet that of an vprore, tumultuously, that hereof the minister should be made, shewes, that he meaneth that there should not lye matters of them seuerally for euery one of their lyinges, as euer they be call out by name. Calling vnto remembrance the matter of one C. Fimbria, whether hatred he had conceiued against Q. Scevola a magistrate most worthy remembrance, and whom that he vpon not of it, commanded him before the Senate, and hauing called him, what he had to accuse him of, answered, for that he was not suffered. And whether hereupon whereunto he was brought, he returned into his house: turn to him. Wherefore considering, that we haue daily to doe with men, but accuseth them also, that they will not see it vnto them selues, or that they would not willingly suffer his inexpert rage to learne on he should haue them.

C. Fimbria. Q. Scevola.

Io. Whitgifte.

I trust there is not one that can iustly say, I haue without great cause molested him: if there be any such, or whome I haue by any meanes injuried, I refuse not to answere, and to satisfie him: yea if it be my desire that it maye come to the triall, so shall many slaunderous speeches, together with the authors of them be knowne as they are.

C. Fimbria was a very proude, lewdious Romane, and one that disquieted the state of the common wealth, and greatly enuied his superiours. Q. Scevola was a wyse and a prudent Senatour, one that lined in authoritie, and obserued lawes him selfe, and caused the same to be obserued by other. Scevola surely you can not be, for you are too farre of that nature, for although you be of the authorities of the common wealth, yet so diligent an obseruer of good orders and lawes, your conditions stande nearer to Fimbria. I will not conclude, you shall see it your selfe.

If I haue done you any injurie, prosecute it to the vttermoste, and spare not. I refuse not to come to your power. The greatest iniurie that I acknowledge my selfe guilty of vnto the Colledge, that I so long haue spared you continuing in your wyckednesse, to suffer a glasse glowrne, to the great preiudice and vnquietnesse thereof.

T.C. Pag. 156. Sect. 2.

To what confidence is there that honestly a man to be kept from his wife, in their glose before he liueth not of all the crymes layde vnto their charge? For is not enough to withstande them, if there be any euill in them, as to declare the vnlawfulnesse of the, if his calling be suffer him, where as the reformation is not in his power? And if either of this challenging, or declaration of their vnlawfulnesse of them, procedeth by malice, there is an euident cause, why they should giue place, that the [illegible] and for that by their departure out of their places, occasion is made for their further [illegible] of their ministerie, whereof the other authors, subiecte vs to the hurte of the congregation in suche places.

Io. Whitgifte.

[illegible] he [illegible] to keepe their [illegible] to [illegible] his licence, as he [illegible] be [illegible] of them: if his [illegible], if he [illegible] supply his place, I [illegible] he ought rather to satisfie his othe, or to refuse his liuing, if he will answere [illegible]

yea

yea though there were no such matter, confessed for grieuous sinne. But if the case be this, that a man shall directly sweare, either to doe such a thing by such a time, or to leaue

no more out of his liuing, but there is greater cause why he should be ashamed to complaine of iniurie, than I, to doe accordingly as I haue.

T. C. Pag. 156. Towardes the ende.

To. W. pacifie.

This was obiected and answered before: God knoweth my heart, and I am ready to giue vnto accompts within 24 houres therefore by order called: others you will admit, but such as pleaseth you, that is, you will be iudges, if you may doe what you list.

Of subscribing to the Communion

Admonition.

Albeit, right Honorable and worthy hearers, we haue at all times borne both that subiection

Answere.

Scibet, the Communion booke.

T.C.Pag.157.Sect.

Io. Whitgifte.

They say they haue not any bookes with it, but who is able to beare their slaunders, &c. he that saith a thing hath as much authoritie as he can bring, as he could not by subscribing. But I will not contende with you about a matter of so small weight: for neither is their learning, nor iudgement so singular, that the booke is better or worse for their allowing or disallowing of it. Only this we haue to answere vnto, and the moste parte of their obiections is but the same that is contained, and sufficiently answered in the scriptures by shewing of them, and that is all that can be required vnto by their booke.

The Apostles refused not to subscribe vnto such things as they permitted vnto the Iewes for a time, neither do they beare with any thing for their infirmitie, against the which they wrote. If they haue done any such thing, note the place.

Chap. 1. the. 2. Diuision.

Answere to the Admonition. Pag. 149. Sect. 1.

If those persons by whome this booke was first authorized, were studious of peace, and of buylding vp of Christes Church, AS you say they were, then you that seeke to deface it, are disturbers of peace, and destroyers of the Churche of Christ. They were singular learned men, zealous in Gods religion, blameles in life, and Martyrs at their end, for either al, or the most parte of them haue sealed this booke with their bloud. But by the way this is to be noted, that you confesse your selues to haue allowed that (by vsing of it) which you say is against the worde of God.

Note by the way.

T.C.Pag.157.Sect.

() Vnequal comparisons. For in these poynts they were not buylders vp of Christes church.

Io. Whit.

Io. Whitgifte.

Why be the wordes of the Admonition: they saye that the Authors of that booke seeme studious of peace and of the buylding up of Christes Churche, and therefore vpon their owne wordes and confession, I grounde mine argument. This peace that they were studious of, and sought to maynteyne by collecting and authorising this booke, was a goodly peace, sought to be mayntayned by goodly meanes: and therefore suche as shall defase that goodly meanes, wherby they procured peace, can not be iudged otherwise, than disturbers of the same peace.

Gedeon by making the Ephod did not seeke peace, but rather glory, for he erected it vpon a monument of his victorie: Gedeon erected the Ephod for an other ende and purpose than God did appoynt it: the Ephod that Gedeon made, was the cause of idolatrie. Likewise Ymages are expressly forbidden in the worde of God, & there is a direct cõmaundement against them: is consubstantiation also. But the booke of cõmon prayer is framed according to the scriptures, appointed to the true worshipping of God, most repugnant to all Idolatrie, & Idolatrous worshipping: and therfore these similitudes & craftes that you vse be nothing like. It is neither like to Gedeons Ephod, nor maynteneth Iudges Ymages or consubstantiation, but contrariwise doth them all.

Gedeons Ephod.

Their knowledge was in parte, in that sense that the Apostle speaketh. *Ex parte enim cognoscimus, & ex parte prophetamus*: We knowe in part, and we prophecie in part. &c. But if they be compared vnto men, I thinke for learning, zeale, godlynesse & soundе iudgemẽt, most of the same not vnermatched, by any that hath followed. And surely their learning & iudgement was singular. But no maruell it is, though you make so small account of me poore wretch, when you so boldly speake of them. Vndoubtedly in cõparison of your selues, I thinke you contrite all learned men both liuing & dead.

The prayse of the makers of the booke. 1. Cor. 13.

They may well be sayde to haue sealed this booke with their bloud, because they were martyred for that religion that is conteyned in this booke, and according to the which this booke was framed: and if they were condemned, for matters vttered in the articles before the vse of the Apostle booke, (as you say) it may make it not vnlykely, but that they receyued the sentence of condemnation, for approuing the articles conteyned in the Communion booke: I speake the booke they died for, saue the booke of God, if did not the aduersaries pertende that, but the articles framed out of that, and suche like bookes, grounded vpon the worde and booke of God.

How they sealed the booke, with their bloud.

Name one of them, who at the time of his death, or in the time of his imprisonment, declared openly his misliking of certayne things in this booke. I can shew you the contrarie: That notable vessell of God, for learning, zeale, and vertue, inferiour to none of our age, Master Ridley Bishop of London, in his (last farewell) as it is called, lyking dayly and hourely when he should go to the stake, giueth this testimonie of this same booke of common prayers, the whiche the Churche of Englande nowe vseth, and you so contemptuously reiect. This Churche (sayth he) of Englande had of late, of the infinite goodnesse and abundant grace of almightie God, great substance, great riches of heauenly treasure, plenty of Gods true and sincere worde, the true and wholsome administration of Christes holy sacraments, the whole profession of Christes religion, truely and playnely set foorth in baptisme, the playne declaration and vnderstanding of the same taught in the holy Catechisme, to haue bin learned of all true Christians. This Church had also a true and sincere forme and maner of the Lords supper, wherin according to Iesus Christes ordinãce & holy institution, Christes comaundements were executed and done. For vpon the bread and wine set vpon the Lords table, thankes were giuen, the commemoration of the Lords death was had, the bread in the remembrance of Christes body rente vpon the crosse, was broken: and the cuppe in remembrance of Christes blood was distributed, and both communicated vnto all that were present, and would receyue them, and also they were exhorted of the minister so to do.

D. Ridleys testimonie of the booke of comon prayer.

M. Foxe.

All was done openly in the vulgare tongue, so that euery thing might be bothe easily heard, and playnely vnderstoode of all the people, to Gods high glory, and the edification of

the whole Church. This Church had of late the whole diuine seruice, all common and publike prayers ordeyned to be sayde and heard in the common congregation, not onely formed and fashioned to the true vayne of the holy Scripture, but also set foorth according to the commaundement of the Lorde, and S. Paules doctrine, for the peoples edification in their vulgar tongue.

But I knowe his testimonie shall weigh with you, as all other mens doe, howbeit I trust it will pearce the hearts of the godly. Neyther is this to oppose the bloud of men, to the bloud of the sonne of God, when the martyrdome of men is brought in to beare witnesse vnto the truthe of God.

Chap. 1. the. 3. Diuision.

Answere to the Admonition. Pag. 149. Sect. vlt. & 150. Sect. 1. 2.

The vnperfectnesse of this booke, and such thinges in the same as be culled and picked out of that popishe dunghill, the Masse booke, with the contentes therein that be agaynst the worde of God, shall appeare I am sure in your seuerall reasons, for it is not sufficient for you, barely to saye so, without witte, learning, or reason.

Aduantage gi men to the papistes by the Admonitours

This you know right wel, that in so saying you make the Papists leape for ioye, bicause they haue gotten suche companions to assaulte this booke, whyles they rest them, lye as it were in sleepe. O that the wyse men of this realme (suche I meane as be in authoritie) see not this Popishe practise, and seeke not with more earnestnesse to preuent it. Will ye suffer the Papists to gather strength, and to multiplie, by tollerating such Libellers, vnder the pretence of reformatiõ, to discredite so muche as lyeth in them, yea to ouerthrowe the whole state, and substance of religion in this Churche? Bee not secure, but watche, and remembre the beginning and encrease of the Anabaptistes of late in Germanie, whiche I haue described in my Preface to this booke.

You saye, that you can not but much marueil at the craftie wilynesse of those men, whose partes it had beene first to haue proued eache and euery content therin to be agreable to Gods word &c. Nay surely, but it were your parts rather to proue that there is somethyng therein contrarie or not agreable to Gods worde. For such as be learned, and knowe the maner of reasoning say, that the Opponent must proue or improue, and not the answerer. They stande to the defense and mayntenance of the booke: you seeke to ouerthrowe it: it is your partes therfore to iustifie your assertions, by reasons and arguments.

The opponẽt must proue, by rules of Logike.

T. C. Pag. 157. Sect. 1.

For the Papistes triumphe I haue answered before, and I will not striue about the Goales well, who is the opponent, and who the respondent in this difference.

Fo. Whitgifte.

Thus you passe all this ouer in silence, for I doe not remember where you haue answered any worde to it.

Chap.

Chap. 1. the. 4. Diuision.

Admonition.

They should first proue by the worde of God, that a reading Minister going before and both the administration of the Sacraments, in according to the worde of God, then further exhort for theyr bread before they minister it, for perfite and cope to doe it in, churching of women comming in Pag. 110. bayles shewing the Psalmes to her, I haue taken up none vpon the lyttes, &c. and suche other foolishe thynges, are agreable to the Apostles worde of the Almightie.

Answere to the Admonition. Pag. 151. Sect. 2. & 152. Sect. 1.

I doe not well vnderstande your meaning: would you haue vs to proue, that to reade prayers before, and with the administration of the Sacraments, is according to the worde of God? In deede in the booke of seruice there is first appoynted to be read some one or two profitable sentences, moouing either to prayer, or to repentance, after followeth a generall confession, then the Lords prayer, and certayne Psalmes, nexte certayne chapters out of the olde and newe Testamente, &c. laste of all, the administration of the Sacramente. If you aske me of the sentences: they be scripture. If of the Lordes prayer Psalmes, and chapters: they be scripture also. If of the Sacrament of the Supper: it is according to scripture, Matth. 26. Marke. 14. Luke. 22. 1. Cor. 11. If of the other prayers annexed: they be lykewise according to the scripture, for they be made to God in Christes name, for suche thinges as we nede, or as we desire, according to that saying of Christ: *Quicquid petieritis &c.* Whatsoeuer you aske my father in my name. &c. And agayne: *Petite & dabitur vobis:* Aske, and it shall be giuen vnto you. Mat. 7. & Iacob. 1. If any of you lacke wisdome, let him aske it, &c. And 1. Timoth. 2. with other infinite places besides. The order of prayers in the Communion booke agreable to the scripture.

If you would haue vs to proue that to reade prayers or scripture in the Church is according to the word of God (which you seeme to denie) then we say vnto you, that if there were any pietie in you, any religion, any learning, you would make no lucky bayne and godlesse doubts, was there euer any from the beginning of the worlde to this day (the Zuinglians onely excepted) that misliked reading of prayers and scriptures in the Church, but you? Only Zuinglians mislike reading of scriptures.

Of wafer cakes, ministring in surplesse, or cope, & churching of women. I haue spoken before: wafer cakes be bread: surplesse & cope, by those that haue authoritie in the church, are thought to pertayne to comelynesse and decencie. Churching of women is to giue thāks for their deliuerāce. Bread to be vsed in the Cōmunion, comelynesse and decencie, giuing of thanks for deliuerance out of perill & daunger, be agreable to Gods worde: therfore al these things be agreable to gods worde. The forme of bread, whether it ought to be cake bread, or loafe bread: euery particular thing that pertayneth to decencie or comelynesse, at what time, in what place, with what wordes we ought to giue thanks, is not particularly written in scripture, no more than it is, that you were baptized. And therfore (as I haue proued before) in such cases the Church hath to determine and appoynt an order. Pag. 154. Sect. 3. Determination of the Church in things indifferent.

Admonition.

But their craft is playne: wherin they deceyue them selues, standing so much vpon this word repugnant, as though nothing were repugnant or agaynst the worde of God, but that whiche is expressely forbidden by playne commaundement, they know well inough, and would confesse, if eyther they were not blinded, or elſe their hearts hardned, that in the circumstances, eache contrary wherwith we rashly iudge them, and they too conscientiously for the losse of their liuings maynteyne, sincking of their side Popish priesthoode, is agaynst the worde of God.

Rash iudgement.

Answere to the Admonition. Pag. 156. & 157. Sect. 1.

If they were disposed to be craftie, I thinke they might soone deceyue you, for any great circumspection or discretion that appeareth to be in you, by this booke. You finde great fault, that we stande so muche vpō this word repugnant, as though nothing were repugnant or agaynst the word of God, but that which is expressely forbidden by playne cōmaundement, and herein (you saye) we deceyue our selues. But you do not tell vs howe we are deceyued, neither do you let vs vnderstande, what you thinke this worde (repugnant) doth signifie. This is but slender dealing, to finde a fault, and not to correct it: you should yet haue tolde vs your opinio of the signification of this worde, seeing so great a matter doth depende vpon it. True it is, that this worde (repugnant) or (agaynst the worde of God) is to be contrarie to that which in the worde is comaunded or forbidden, not onely in manifest words, but also in sense and vnderstanding: except you vnderstande this worde (repugnant) on this sorte, you will bring in many poynts of daungerous doctrine: for we reade in the Acts. 2. & 4. that the Apostles had all things common, and yet Christians haue not al things common. Those that were then conuerted to the Gospell, solde all they had, and layde it at the Apostles feete. Act. 4. Now it is farre otherwise. Then Christ ministred his supper at night, after supper, we in the morning before dinner: he in a priuate house, we in the publike Churche: he to men onely, we to women also, with a great many of such apparant contrarieties, which be none in deede, bicause they be not agaynst any thing cōmaunded or forbidden to be done, or not to be done, eyther in expresse words, or in true sense. And therfore you are greatly deceyued, when you think that we are perswaded, that those things which you find fault with, be agaynst the worde of God.

The worde (repugnant) expounded.

As for this your saying (If eyther they were not blinded, or elſe their harts hardened) I pray God it be not most aptly spoken of your selues, but I will not take vpon me to iudge those secrets, that be onely knowne to God and your selues.

Admonition.

By the worde of God it is an office of preaching, they make it an office of reading. Christs worde (a) go preache.

a Mat. 26. 19 Mar. 16. 15

Answere to the Admonition. Pag. 158. Sect. vlt.

You say, by the worde of God the ministerie is an office of preaching, and we make it an office of reading. To proue it to be an office of preaching you note in your margent, Matth. 26, But I thinke your meaning is the 28. and Mark 16, where Christ sayth to his Disciples: Go therfore and teach all nations. &c. What if a man should say vnto you, that this commission was giuen onely to the Apostles? for he sayth: Go into the whole

whole worlde, where as you teach now, that no man may come into the ministerie, except he first haue a flocke, & then must he keepe him with his flocke, and go no further. If this doctrine be true, then can not this place serue your turne: for as the office of Apostle is ceased by your doctrine, so is this commission also, except you will haue the one part to stande, that is, Goe and preach, and this to be abrogated, *In vniuersum mundum*, into the whole worlde.

Io. Whitgifte.

You haue not any where answered directly to any of this, nor to the most of it, and diuers other things included betwixt the 151. Page and the 171. You haue not answered one worde: which the Reader by conference may vnderstand: and I for breuities sake haue omitted to set downe.

¶ Of reading of Homilies and the Apocryphain the Churche.

Chap.2. the.1. Diuision.

Admonition.

The second reason. In this booke also it is appointed that after the Creede if there be no sermon, an homily must follow either already set out, or hereafter to be set out. This in fewer playne dealyng, that they would haue vs to content vnto that which we neuer saw, and whiche is to be set out hereafter, we hauing had such cause already to distrust them in those things which already set out, beyng corrupt and stranged to mayntayne an vnlearned and reading ministerie. And sith it is playne that mens workes ought to be tryed by, and iudged of, not by any thing else but the worde of God and holy Scriptures, in whiche onely are contayned (7) all fulnesse and sufficiencie to decide controuersies, must sound in his church, by the very name Apocrypha testifieth, that they ought rather to be kept close, than to be vttered.

7 2.Ti.3.& 17. 2.Pet.1.20 Rom.1.16. 1.Cor.1.18 &c.

Answere to the Admonition. Pag.171. Sect.1.

Your second reason in your worde is this: In the booke of common prayer it is appointed that after the Creede if there be no sermon, an Homilie must follow, either already set out, or hereafter to be set out, but you knowe not what will hereafter be set out, therefore you will not subscribe.

Homilies.

You haue no cause to suspect any thing touching religion set out by publike authoritie (for so is the booke) or hereafter to be set out by common authoritie: Neither do you are not able to conuince any Homilie set out by common authoritie of any errour, and therfore you ought not to be suspicious of any that is to come. If any Homilie shall hereafter be set out, wherein you mislike any thing, you neede not to reade it, the booke doth not appoynt you this or that Homily to reade, but some one which you like best. But what neede you to be scrupulous in this matter? if you be disposed to preache, then neede you reade no Homilie at all, therefore this is no reason.

Our Homilies cannot be conuicted of any errour.

T.C. Pag.157. Sect.2.

I answere that although it be meete, (that we hope) that the Homilies which are made already be good, so those that shall be made hereafter, shalbe likewise: yet considering the mutabilitie of men, and their aptnesse to slip in writing, we thinke it meete to vse the wordes of S. Augustine, saying, that we cannot iustifie or allow all those sermons, which we haue not seene nor heard.

Io. Whitgifte.

If you be disposed to quarrell, it is an easie matter to picke out occasions, but your suspicion is without cause, and I thinke a modest protestation in that poynt should not be refused.

Chap. 2. the. 2. Diuision.

Answere to the Admonition. Pag. 171. Sect. 3. 4.

This assertion (that in the holy Scriptures is conteyned all fulnesse to decide controuersies) if you meane controuersies in matters of fayth, and in matters touching saluation, is very true, but you haue vsed litle discretion in quoting some places to proue the same.

I finde no faulte with you for eyting the firste verse of the. 2. Tim. 3. for the. 16. verse, that is but a small ouersight, and it may be in the Printer: but howe do you conclude this assertion of the wordes of Peter. 2. Epist. cap. 1. verse. 20. which be these, so that ye firste knowe that no prophecie of the Scripture is of any priuate motion: for this place only proueth that the Scriptures be not of men, but of the holy ghost: it speaketh nothing of the sufficiencie of the Scripture.

Io. Whitgifte.

Nothing answered.

Chap. 2. the. 3. Diuision.

Answere to the Admonition. Pag. 172. Sect. 1. 2. 3.

That place also. 1. Cor. 1. is not fitly applied to this purpose: there is Scripture sufficient directly to proue the sufficiencie of scripture, so that you should not haue neded to giue the aduersarie occasion to carpe at the vnaptnesse of these places for that purpose.

Homilies conteyning doctrine agreable to the Scriptures, be of the same nature that sermons be: Wherefore if it be not lawfull in the Churche to reade Homilies, neyther is it lawfull to preach Sermons: The reason is all one, neither is there any difference, but that Homelies be read in the booke, Sermons sayde without the booke.

Howe Homilies better then some Sermons.

Homilies are pithie, learned, and sounde: sermons oftentimes be wordes without matter, vnlearned, erroneous.

T. C. Pag. 157. Sect. vlt.

The place vnto the Corinthes, to the same vnto the Romanes, and M. Doctor approoueth one, hath no cause to finde faulte with the other. For the homilies, first of all I haue shewed howe absurde a saying, and howe vnlike a diuine it is, to matche reading of homilies with preaching of sermons. For if the reading of the holy Scriptures is nothing so fruitfull as the preaching of them, muche lesse is the reading of homilies to be for their fruite matched with preaching of sermons.

Io. Whitgifte.

Neither of both the places doth proue directly that, for the which the Authors of the Admonition vse to vrge them: and there be other places more manifest which they haue omitted.

I haue

Homilies and Apocrypha.

I haue answered in that place to all your Replie concerning this point: I do not match reading of Homilies with Sermons simply, or with all sermons, but with some: and to some sermons I do preferre the Reading of Homilies for the causes conteyned in mine Answere to the Admonition. Both the reading and the preaching of the Scriptures is necessarie, and the one in diuerse respectes as necessarie, and in some respectes more necessarie than the other. For the Scripture is the rule to discerne and iudge sermons and preachers by: Christe willeth to take heede of false Prophetes. Math. 7. Which can not be done without the diligent reading of the Scriptures: those of Thessalonica are to be commended, for trying by the Scriptures the doctrine preached vnto them: Act. 17. S. John willeth that the spirites be tried, whether they be of God or no, which must be by the Scriptures. S. Paule Gal. 1. willeth them to holde him accursed that shall preach any other Gospell vnto them, whiche they can not do without that knowledge, whiche God doth giue vnto them by reading of the Scriptures. Infinite places there be, that tendeth to this ende, but I haue spoken of this matter before. This is my opinion that both reading and preaching be most necessarie: but in some respectes the one to be preferred before the other.

Reading of Scriptures a meanes to iudge of sermons.

Math. 7.

Act. 17.

Iohn. epist. 4.

Gal. 1.

Chap. 2. the. 4. Diuision.

T.C. Pag. 157. Sect. vlt.

There remayneth that I shew briefly, that neyther the Homilies nor the Apocrypha, are at all to be redde in the Churche. Wherein first it is good to consider the order which the Lorde kept with his people in tymes past, when he commaunded that no vessell, nor no instrument, either besome, or fleshhooke, or panne, &c. should come into the temple, but those onely which were sanctified and set aparte for that vse. And in Leuiticus, he will haue no other trumpets blowne to call the people together, but those onely which were set aparte for that purpose. What should the meaning of this lawe be? The matter of other common vessels and trumpets, was the same, & reasons which theirs was, the same fayme also, and the other besomes and hookes and trumpets made to serue for the vses of sweeping and sounding, &c. as well as those of the temple, and as those which were set aparte, wherefore nought not these then as well be vsed in the temple as others? Forsooth, because the Lord would by these rudimentes & pedagogie teach, that he would haue nothing brought into the church, but that which he had appoynted, & not although they seemed in the iudgement of men, as good as those things which God himselfe had placed there. Which thing is much more to be obserued in this matter, seing that the Homelies redde, be they neuer so learned and pithie, neyther the Apocrypha, are to be cōpared either in goodnesse within themselues, eyther in fruite, or in effect wherewith they couerne the hearer, with the authenticall scriptures of God. Now if a man will say that the Homelies do expounde and lay open the scriptures, I answere, that the worde of God also is playne and easie to be vnderstanded, and such as giueth vnderstanding to learned and to the simple. And if there be hardnesse in them, yet the promise of the assistance of Gods spirite, that God hath giuen to the reading of the Scriptures in the church, which he hath not giuen to homilies, or to the Apocrypha, will be able to weygh with the hardnesse, and to ouercome it, so that there shall easily appeare greater profite to come vnto the church by reading of the scriptures, than by reading of homilies.

Numb. 10.

2. Tim. 3. 1. Pron.

Io. Whitgifte.

All this of the vessels of the temple, the instruments, besomes, flesh hookes, trumpets, &c. is superfluous, and proueth nothing, except it can be shewed that the Lorde hath commaunded only the Canonicall scriptures to be redde in the Church and nothing els: or that the Lord hath as particularly expressed all thinges to be vsed in the Churche vnder the Gospell, as he did in the temple vnder the lawe, the contrarie whereof I haue proued Tract 2. and the kinde of reasoning that you vse in this and other places vpon similitudes is not of sufficient force to proue any thing, onely it carrieth away the ignorant people. In the rest of this portion you argue against your selfe: for you proue the excellencie, and the worthinesse of the Scriptures, and the great cōmoditie that cōmeth by reading of them, which I haue laboured against the authours of the Admonition to verifie. But what can you therupon cōclude against Homilies, that may not be in like manner against Sermons, or other interpretation of the Scriptures: and rather against the one, (that is sermons) than against the other. For as I sayd before, I make this onely difference betwixt Homilies & Sermons, that the one is pronounced within the booke, the other not so. If you obiect & say that the Preacher

Tract 2. Cap. 6. Diu. 1. & 2.

is directed by the spirite of God, I will answere that the writers of Homilies, be in like wise. And what can you alleage in this poynt for the one, that I can not alleage for the other? The promise of the assistance of Gods spirite, is as well given to him that writeth Homilies, & to those that heare them, as it is to such as studie for their sermons, & such as heare them. To the Scriptures I giue the chiefe preheminence, but yet both Sermons, and all other kindes of teaching, publishing the doctrine conteyned in the Scriptures, haue their singular commodities, and necessarie vses in the Churche of God.

T.C. seemeth to be contrary to himselfe.

But either I vnderstande you amisse, or else do you not well agree with your self: for let the Reader consider the great commoditie, that you truly giue to the reading of the Scripture in this place, with that abasing of the same, that in the defense of the authors of the Admonition you vse Pag. 173. which I will also note when I come to that place.

Pag. 173. Sect. vlt.

Chap. 2. the. 5. Diuision.

T.C. Pag. 158. Sect. 1.

Besides this the policie of the church of God in tymes past is to be followed herein, that for the expounding of darker places, places of more easinesse ought to be ioyned together, as in the persecution of Antiochus, where they coulde not haue the commoditie of preaching, the Iewes did appoynt at their meeting alwayes a peece of the lawe to be redde, and with all a peece of the Prophets which expounded that peece of the lawe, rather than to bring in interpretations of men to be redde. And bycause I am entred into that matter, here commeth to be considered, the practise also of the church, both before our Sauiour Christes comming, and after, that when the churches met together, there is nothing mentioned but the reading of the Scriptures, for so is the Liturgie described in the Actes. And it is not to be thought, but that they had those which made expositions of the lawe & the Prophets. And besides that they had Onkelos the Caldey paraphrast, both Gallatyne, and Rabbi Moses (surnamed Maymon) write, that Jonathan an other of the Caldey paraphrasts florished in our Sauiour Christes time, whose writings & paraphrases vpon the scriptures, are esteemed cōparable in that kinde of paraphrasticall writing, with any which hath laboured that waye, & if any mens writings were to be redde in the churche, those paraphrases which in explaining the scripture, go least from it, and which kept not only the number of sentences, but almost the very number of wordes, were of all most fit to be redde in the churche, seyng therefore (I say) the church of God then abstayned from such interpretations in the churche, and contented it selfe with the scriptures: it can not be but a most daungerous attempt, to bring any thing into the churche to be redde, besides the wordes of God. This practise (*) continued still in the Churches of God after the Apostles times, as may appeare by the second Apologie of Iustine Martyr, which sheweth that their manner was to read in the church the monuments of the Prophetes, and of the Apostles, and if they had redde any thing els, it is to be supposed that he would haue set it downe considering that his purpose there, is to shewe the whole order which was vsed in their churches then. The same may appeare in the first homilie of Origen vpon Exodus, and vpon the Iudges.

13. Act. 15. Act.

(*) Vntruth as will appeare.

Fo. Whitgifte.

Sermons are of the same nature with Homilies.

Surely in all this there is nothing spoke against reading of Homilies, that may not in like manner be alleaged against preaching of sermons, & other godly exercises of interpreting the scriptures: for if Homilies interpreting the scriptures according to the true meaning, & sense of them, be the interpretations of men, and therefore not to be redde in the Church, whose interpretations shall we call Sermons, and other readinges? The one as well as the other is vttered by men, & by men in that order framed. But I thinke that no right and true interpretation of the Scripture is to be counted mans, though it be written, redde, or preached by man, for the spirite of God is the Author of it, & man is but the instrument. The rest of your proues taken frō the vse of the Church (as you say) be all *ab authoritate negatiue*: and most of them *ab authoritate hominum*: whiche kinde of argument your self haue before vtterly condēned. I haue oftentimes tould you that an argument *a non facto, ad non iure* (it is M. Zuinglius and other mens iudgement, as well as mine) is good neyther in diuine, nor yet in humane thinges.

The true interpretation of the scripture is not to be accounted as of man.

Jonathan the Caldey paraphrast before christes time.

So far as I can learne Jonathan the Caldey Paraphrast, florished not in Christes time, (as you say) but 42. yeares before Christ was borne, and I thinke there is none of these Paraphrastes so faithfull, in interpreting, but that they misse in some places: & you can not but acknowledge, that one good Sermon or Homilie of some learned

learned wants, well & plainely read to the people, may redde them more profytte of these Paraphrases. And yet I suppose you know, that the Bishops haue these Paraphrases, as yet read in their Churches: wherefore hitherto if you haue spoken any thing it is against your selfe.

But you say, that this maner continued not in the Churches of God &c. and you proue it by Iustine Martyr, because he mentioneth nothing read in the churche but Monuments of the Apostles and Prophets. Concerning your proofe I haue spoken at large of it before, being matters of antiquitie whereof some men are ignorant. Notwithstanding yet to the Church you shall briefly perceyue if you perule that which Eusebius writeth out of an Epistle of Dionysius Corinthius to Sother Bishop of Rome, whereto he maketh after this sort. And in this Epistle there is mention of an Epistle of Clement written to the Corinthians, declaring that (according to the olde custome) it was read in the Church. For thus he sayth: we haue this day celebrated the holy day of the Lorde, wherein we read your Epistle, which we will alwayes reade for admonition sake, in like sorte as the former Epistle written to vs from Clement. The Authours of the Centuries writing of this Dionysius, thinke it not vnlike that his Epistles were also read in the Church, because Eusebius calleth them Catholicas, Catholike. Their wordes be these: *Non videtur prætermittendum, quod Eusebius hasce Epistolas Catholicas vocet: fortè quia in Ecclesijs piorum solitæ sunt legi, sicut Clementis.* This thing would not be omitted, that Eusebius calleth these Epistles Catholike: peradventure, because they were wonte to be read in the Churches of the faythfull, as the Epistle of Clement was. Thus this may suffice of the practise of the Churche in suffring Martyrs time, better then your negatiue argument. And of the practise since, the Councell of Laodicea will giue sufficient testimonie, where it is decreed, that if the minister bee let by infirmitie or sickenesse, the Homelies of the fathers should be read of the Deacon.

Holmes and Apocryphaes

The epistle of Clement read in the churche. *Euseb. lib. 4. Cap. 23.* Dionisius lyued about the yeare. 147.

Cent. 2. cap. 10

Concil. Laod. Ca. 4. Homilies of fathers read in the church.

Chap. 2. the. 6. Diuision.

Answere vnto the Admonition. Pag. 172. Sect. 3.

But of reading Homilyes in the Churche I haue some thing spoken before, nowe it shall be sufficient onely to let downe Master Bucers iudgement of this matter in his notes vpon the Communion booke, which is this. It is better that where there lackes to expounde the Scriptures vnto the people, there shoulde bee godly and learned Homilyes redde vnto them, rather than they shoulde haue no exhortation at all in the administration of the Supper. And a little after: There be too fewe Homilyes, and too fewe poynts of Religion taught in them, when therefore the Lorde shall bleſſe this kingdome, with some excellent Preachers, let them be commaunded to make mo Homilies of the principall poynts of Religion, which may be read to the people, by those Pastors, that cannot make homes themselues.

T. C. Pag. 158. Towardes the ende.

Fo. Whitgifte.

Ridleys iudgement of Homilies in the Church. M. Foxe in his Pag. 1940.

Fo. Whitgifte.

T. C. Pag. 159. Lin. 4.

59. Can. con. Laod. tom. 1. concil. Concil. Vas sense. 1. c. 4. to. con: cil. 6. c. cons cil. Colon. parte. 2.

Fo. Whitgifte.

Nothing ought to be read in the Church but the canonicall Scriptures, but the canonicall. Con. Carth. 3. can. 47.

Homilies appointed to be read.

Nothing ought to be read not grounded of the scriptures.

Chap.2.the.8.Diuision.

T.C.Pag.159.Sect.1.

But if any man (a) obiect, that by this meanes alle ye shal out of the church the name of Ministers & Prayers to be layde: I saye the case is nothing like, for when wee pray, wee can not vse the wordes of the Scripture, as they are here in the text. But for so much as the church prayeth for diuers things necessarie for it, the which are not conteined in one or two places of the Scripture, and that also there are some things which we haue vsed, wherein there is no expresse prayer in the scripture, it is needfull that there be a forme of prayer prouided out of the Scripture, which the church may vse when it expedyth, as the occasion of the time doth require, which necessitie can not be by no meanes alleaged in the reading of Homelies or Apocrypha. Wherupon appeareth, that it is not so vncomfortable in the church of England, where both Homelies and Apocrypha are read, especially when as diuers chapters of the bookes called Apocrypha are ioined vp so high, that they are sometyme appointed for expresse diuine lessons vpon sundaye dayes, wherein the greatest assemblies be made and some of the chapters of the canonicall Scripture, (as certain chapters of the Apocrypha) quite left out, and not redde at all.

(a) You haue obiected that which you cannot answere.

Io.Whitgifte.

You haue made an obiection which you can not answere, and against the which all these reasons that you haue before vsed do as much preuayle, as they doe against reading of Homilies: and whatsoeuer you can say for the one, may like wise be said for the other. For when we interprete the Scriptures, when we teache, or exhorte, we can not vse onely the wordes of the scripture, as they lye orderly in the texte, but we muste amplifye them, displace them, applie them to the matter we speake of, entermingling them with our owne wordes and phrases. For except you will graunt this to be lawfull, as wel in exhorting and teaching, as in publike preaching, you must (as I saye before) as well condemne Sermons, as Homilies.

The Apocrypha that we reade in the Church, haue bene so vsed of long tyme, as it may appeare in that third councel of Carthage, and 47. Canon, where they be reckened among the Canonicall bookes of the Scripture. They maye as well be read in the Church, as counted portions of the olde and new Testament: and forasmuch as there is nothing in them contrarie to the rest of the Scripture. Is no inconuenience, but much commoditie that may come by the reading of them.

Apocrypha redde in times paste in the churche.

¶ Of the name (Priest) giuen to the ministers of the gospell. Chap.3. The first Diuision.

Admonition.

d Heb.5.1.6. Heb.9.11.

e Exe.44.10 Ierem.33. Heb.5.4.

But speake not of the name of Priest, wherewith he detracth the ministers of Christ, (because the Priest that translated it, would perhaps haue the minister of Christe to be signed with him) seyng the office of priesthood is ended Christ being the last Priest that euer was. To call his therefore Priests as touching our office, is either to call backe againe the olde priesthoode of the law, which is to denie Christ to be comen, or els to keepe a memorie of the popishe priesthoode of abhomination yet amongst vs. As for the first, it is by (d) Christ abolished, and for the seconde it is of Antichrist, and therfore we haue nothing to be with it. Neyther ought it to haue (e) no place in our Church, neither are they ministers of Christ, sence to preach his Gospell, but Priests of the Pope to sacrifice for the quick and the dead, that is, to treade vnder their feet the bloud of Christ. Neyther ought it to haue place amongst vs, as the scriptures manifestly teache. Beside that we neuer reade in y new Testament, that this word Priest, as touching office, is vsed in y good parte.

Answere to the Admonition, Pag.183.Sect.2.

The name of Priest needs not to be so odious vnto you, as you would seeme to make it. I suppose it cometh of this worde *Presbyter*, not of *Sacerdos*, and then the matter is not great.

The name of Priest.

T.C.Pag.159.Sect.1.

Although it will bee harde for you to proue, that this woorde (Priest) commeth of the Greeke woorde (πρεσβύτερος) yet that is not the matter, but the case standeth in thys, that for so muche as the common and vsuall speach of England is, to note by the word (Priest) not a minister of the Gospell, but a sacrificer, whiche the minister of the Gospell is not, therefore,

we ought not to call the ministers of the Gospell (priestes) and that this is the english speach, it appereth by all ỹ englith translations, which translate always (ἱερεὺς) which were sacrificers (priestes) and do not of the other side (so) any that ever I read, translate πρεσβύτερον a priest. Seing therfore a priest with us, is in our tong, such signifier as both ỹ Papists ungarnisht in respect of their abhominable Masse, and also ỹ the congregation of the protestants, in respecte of the beastes which were offered in the law, a sacrificing office, which the minister of the gospell neyther doth, nor can execute, it is manifest, that it can not be without great offence in vsed.

Io. Whitgifte.

I am not greatly delighted with the name, nor so desyrous to maynteyne it, but yet a truth is to be defended: I reade in the olde fathers, that these two names Sacerdos and presbyter be confounded. I see also that the learned, and the best of oure English writers, such I meane as write in these oure dayes, translate this worde presbyter, so: and the verie worde it selfe, as it is vsed in our english tongue, soundeth the worde presbyter. As heretofore vse hath made it to be taken for a sacrificer, so will vse neiwe alter that signification, and make it to be taken for a minister of the Gospell. But it is mere vanitie to contende for the name, when we agree of the thing: the name may be vsed and not vsed without any great offence.

Chap. 3. the. 2. Diuision.

Answere to the Admonition. Pag. 183. Sect. 3. & Pag. 184. Sect. 1. 2.

The priest or priestes that translated this booke, be not so shamefully to be taunted: I thinke some of them haue ended their lyues in the fyre, and all of them singular both in life, religion, & learning: speake not so contemptuously of so worthy men: vtter not your hautie stomacke with so spitefull words towards your superiours & betters, least you proue your selues to be in the number of those, of whom S. Paul speaketh. 2. Tim. 3. vers. 2. 3. 4. 5. and Judas in his epistle vers. 8. It is true that the priesthod of the old law is abolished but the place of scripture noted in your margent proueth it not. For Hebrues. 5. Paule doth shew why the high priest was ordeyned, and what were his offices: but he speaketh nothing of the abolishing of the priesthood. I muse what you mean thus vnnecessarily to paint your margent, and that with so little iudgement, and lesse discretion. The. 9. to the Hebrues is something to the purpose, but needlesse.

Touching Popish priestes (as you call them) whether they ought to haue anye place in oure churche, or no, I haue spoken before, where I haue also aunswered youre marginall notes concerning that matter.

You far ouershot your self in myne opinion, when you set it down, that you neuer read in the newe testament thys worde priest, touching office to bee vsed in good parte. What saye you to the fourth to the Hebrues 4. verse. 14. Seeing then that vve haue a greate highe Priest, vvhyche is entred into heauen Iesus Chryst. &c. And verse. 6. For vvee haue not a highe Priest vvhyche can not be touched vvith the feelyng of our infirmities, but. &c. And chapter. 5. verse. 6. Thou arte a Priest for euer, &c. And Apocalyps. 5. 1. Pet. 2. But what shoulde I trouble you with a tedious heapyng

the whole newe Testament, where this worde Priest, is taken in euill parte touching office. Truly you are farre deceyued, or else my vnderstanding fayleth me. I condemne that office, and institution of sacrificing for the quick and the dead with you, and I knowe it is condemned in the Scriptures manifestly, and namely in the. 9. and. 10. to the Hebrues. Priest concerning office, neuer in euill part.

Fo. Whitgifte.

Nothing answered.

Matters concerning the solemnization of Mariage. Chap. 4. The first Diuision.

Admonition.

The ninth. As for matrimonie that also hath corruptions, too many, it was wont to be counted a sacrament, and therfore they vse yet a sacramentall signe, to which they attribute the vertue of wedlock. I meane the fetching ring, which they fondly abuse and adde superstition, in taking it vp & laying it downe: In putting it on they abuse the name of the Trinitie, they make the new married man accoūpting to the papists forme, to vse an holy water, saying, with this ring I thee wed, with my bodie I thee worship, &c. And because in poperie no holy action may be done without a Masse, they enioyne the maried persons to receyue the Communion, (as they do their Bishops and gentlemen when they are made.) &c. Other petite things out of the booke we speake not of, as that women contrarie (m) to the rule of the Apostle, come & are suffered to come bareheaded with bagpipes and fiders before them, to disturbe the congregation, and that they must come in at the great doore of the Church, else all is marred. Abuses accidentall, m 1. Cor. 11.5

Answere to the Admonition. Pag. 194. Sect. 1.

The first thing you mislike in matrimonie is the ring, whiche you call a sacramentall signe, and vntruly say, that we attribute the vertue of wedlocke thereunto. I knowe it is not materiall whether the ring be bled or no, for it is not of the substance of matrimonie: neyther yet a sacramentall signe, no more than kissing at Communion is, but onely a Ceremonie of the which M. Bucer (writing his iudgement vpon the first Communion booke set out in the time of king Edward) sayth on this sorte: *Subijcitur alius ritus, vt Anulum &c.* There is another rite and ceremonie vsed that the bridegrome should lay vpon the book the ring or any other signe or token of wedlock, be it golde or siluer, which he will giue to his wife, & from thēce the minister taking it, doth deliuer it to the bridegrome, and he deliuereth the same to the bride with a prescript forme of wordes conteyned in the booke: this ceremonie is verie profitable, if the people be made to vnderstand what is therby signified as that the ring and other things first layd vpon the booke, and afterward by the minister, giuen to the bridegrome to be deliuered to the bride, do signifie that we ought to offer all that we haue to God before we vse them, and to acknowledge that we receyue them at his hand to bee vsed to his glorie. The putting of the Ring vpon the fourth finger of the womans left hand, to the which as it is sayd, there commeth a synew or string from the heart, doth signifie that the heart of the wife ought to be vnited to hir husband, and the roundnesse of the ring doth signifie, that the wife ought to be ioyned to hir husband with a perpetuall band of loue, as the ring it selfe is vvithout ende. Hitherto M. Bucer. The ring in matrimonie. Bucers opinion of the ring in mariage. The fourth finger.

T.C. Pag. 159. Sect. vlt.

If it be M. Bucers iudgement which is alledged here for the ring, I see that sometimes Homer sleepeth. For first of all I haue shewed that it is not lawfull to institute new sygnes & sacraments, & then it is daungerous to do it, especially in this which confirmeth the false and popish opinion of a sacrament, as is alledged by the Admonition. And thirdly to make such fond allegories of the laying downe of the money, of the roundnesse of the ring, and of the nyeernesse of the fourth finger, is (let me speake it with his good leaue) verie ridiculous and farre vnlike himselfe. And fourthly, that he

will haue the minister to preach vpon these toyes, surely it sauoureth not of the learning and sharpnesse of the iudgement of M. Bucer.

Io. Whitgifte.

Tract.16. chap.3 the.6. diuision. tract.2.

I haue proued before that euerie ceremonie signifying something, cannot be a sacrament. I haue also proued, that the church may appoynt ceremonies, and though there be no necessitie in vsing the ring, yet I see no cause alledged why it shoulde be refused, seeing this church hath thought it conuenient, being also voyde of all maner superstition, necessitie of saluation, opinion of worshipping, and all other circumstances, that shoulde take away the lawfulnesse of vsing of it. And surely M. Bucer hath with more learning and sharpnesse of iudgement approued it, than you haue as yet confuted it.

Chap.4.the.2.Diuision.

Answere to the Admonition. Pag.195. Sect.1.

Of these words, with my body I thee worship.

The seconde thing you reproue, is, bicause (say you) we make the maried man (according to the Papisticall forme) to make an idoll of his wife, saying, with my bodie I thee worship. **And yet S. Peter 1. Epist. chap. 3. speaking to the husbandes sayth:** Likewyse ye husbandes dwell with them as men of knowledge, giuing honour vnto the woman &c. **S. Peter woulde haue the man to giue honor vnto his wife, and yet his meaning is not that a man shoulde make an idoll of his wife.**

Honouring maketh not alwayes idolatrie in creatures.

T.C. Pag.160. Lin.5.

And whereas M. Doctor vpon that S. Peter willeth the husbandes to giue honour to their wyues, would approue this maner of speache in matrimonie (with my bodie I thee worship) he must vnderstand that it is one thing to say to another thing to honor. For we honor men which we doe not worship, and besides that S. Peter speaketh of the honour of the minde, whereby the husbande shoulde be moued to beare with the infirmities of his wife, and therefore is it vainly alleged to proue that he may worship her with his bodie.

Io. Whitgifte.

To honour with the minde is more than to honour with the bodie: for the one is but a signe of the other: and therefore if S. Peter meane the honour of the minde he meaneth also the honour of the bodie. It is a very fond imagination to thinke that any man meaneth to make an idoll of his wife, when he sayth, with my bodie I thee worship, haue you knowne any whiche haue offended that way? Neyther be these wordes, neyther can they be taken in any other signification than S. Peter taketh (Honor) in that place: this worde (worship) when it is spoken of one man towardes an other, can haue no other signification, than reuerence and dutie, which is required by the lawe of God, of nature, of ciuilitie. But be these matters of such weight and importance, that such hurlyburlies must be rayled and stirred vp for them?

Chap.4.the.3.Diuision.

Answere to the Admonition. Pag.195. Sect.vlt.

Communion at mariages.

Last of all, you like not that the maried persons shoulde be enioyned to receyue the communion. **Truly I maruell what you meane, so wickedly to reuile so godlie and so holie a lawe. Well, I will only set downe M. Bucers iudgement of this thing also, in the booke before of mee recyted. His wordes be these:** *Est & illud admodùm piè ordinatum, vt noui coniuges vnà quoq; de mensa domini communicent, non non nisi in Christo domino debent christiani inter se matrimonio iungi.* That is also godlie ordeyned, that the new maried folkes should receyue the communion, for Christians ought not to be ioyned in matrimonie, but in Christ the Lorde.

Bucer.

T.C.

T. C. Pag. 160. Sect. 1.

1. As for the ministring of the communion before they be married, that is not to be disliked (where there be a generall receyuing) I know before sundry learned, and as for the reason that is there red of M. Bucer, (which is, that the Children may not be vrged to marriage but in Christ) it is very learned and godly, but if the sacrament of the Supper were ordained to declare any further thing, or they could not declare their vnion together in Christ by no meanes but by receiuing the Supper of the Lord.

Io. Whitgifte.

They can not declare it by any better meanes, and it is the sacrament of vnitie and concorde, and therfore M. Bucers reason standeth strong: and whatsoeuer you haue replyed to this before, is answered.

Chap. 4. the. 4. Diuision.

Answere to the Admonition. Pag. 196. Sect. 1.

Other petie things (you say) out of the booke, which you call in the margent, abuses accidentall, as women to come bareheaded, bagpipes, fidlers, comming in at the great dore. &c. you will not speake of: Truly neither will I speake of them, bicause being out of that booke, and mere trifles, they are not within my compasse. But in the meane season this is a sure reason: The ring is vsed in matrimonie, the man sayth to his wife, with my bodie I thee worship, the newe maried persons receyue the cõmunion together: therfore you will not subscribe to the booke of common prayers. But this argumente can not be answered: women come to the churche bareheaded, with bagpipes and fidlers, at the great dore of the Church, and these things be not in the booke, therfore you will not subscribe to the booke.

Things lacking out the booke, for the which they will not subscribe to the booke.

Weake argumẽts

Io. Whitgifte.

Nothing answered.

¶ Of the Confirmation of chyldren. *Chap. 5.*

Admonition.

The tenth. As for Confirmation, as they vse it, by the Bishop alone to them that lacke both discretion and faith, it is superstitious, and not agreeable to the worde of God, but pompish and perilous. Title speake not of other corrupt dregs of it, how vnlearned they be generally, and how from the first institution, they themselues that are learned can tell well.

Answere to the Admonition. Pag. 197. Sect. 1.

Confirmation as it is now vsed, is most profitable, without all maner of superstition, most agreeable to the worde of God, and in all pointes differing from the Papisticall maner of confirming children. And arrogancie maketh you so perusshe, that you can lyke nothyng be it neuer so good.

Of Confirmation.

Arrogancie dispraiseth good things.

T. C. Pag. 160. Sect. 2.

2. As for Confirmation, seeing why there should be any such confirmation in the Church, being brought in by the leyned decreetall Epistles of the Popes, and no one title thereof being once founde in the Scriptures, and seeing that it hath bene so horrible abused, and not necessarie, why ought it not to be vtterly abolished? Thirdly, this confirmation hath very dangerous points in it. The firste degree of peryrie is this confirmation, to the laying on of handes vpon the heds of the chyld, before the vnderstand of it, that it is a sure argument for confirmation, effectually wrought as the prayer hath saye, that it is done according to the ordinaunce of the Apostles, which is a manifest vntruth and taken in good sense from the popish confirmation. The seconde is, for that the bishop (can he so called) must be the only minister of it, before the godly women secretly christened in private houses in time of necessitie, his supposed baptisme may be maintened of the minister, & not confirmation: but only of a bishop, there is great cause of suspition giuen to thinke, that baptisme is not so precious a thing as confirmation: seeing this was one of the principal traines, wherby that falsehed vpon seas established in papistrie.

Pag. 14. I saie

I doe not speake of the inconuenience that men are constreyned with charges to bring theyr chil-
dren ofte tymes halfe a score myles by, that (which if it were needefull, myght be as well done
at home in their owne parishes. The there is for that in the ministration of the seconde chefe of
the dyng of the confirmation, the booke sayeth, that by the imposition of handes, and prayer
the children maye receyue strengthe and defende ageynste all temptations. Where that there is
no promise that by the laying on of handes vpon children, any such gyft shal be geuen, it is euer-
remedy the popish distinction, that the spirit of God is geuen sometime vnto the remission of sinnes,
& in confirmation vnto strength, the whyche verye worde (strength) the booke also geth, and all
this D. Doctor confuteth, by calling of the authors of the Admonition presumptuous and arrogant. Lom. lib. 4 distinct. 7.

To Whitgifte.

If that be a sufficient reason to abolishe it, because it hathe bene horribly abused, then
what shall you reteyne eyther in the churche, or in the common lyfe of man. But
I haue before in talking of apparell declared the vanitie of this reason, and yet the
confirmation that is nowe vsed was neuer abused by the Papistes, for they had it
not, neyther any similitude of it, but onely the name whyche can not contaminate
the thyng. Tract. 7. ca. 5. the. 4. diuisi. &c.

It commes not from the Popes decretall Epistles, except you will say, that these E-
pistles were reconnted authenticall before Jeromes tyme: for he maketh mention of
this confirmation, and alloweth of it, in his booke *aduersus Luciferianos*. I denye not
(sayeth he) this to be the custome of the churches, that the Bishop at the inuocation of
the holye spirite, goe to laye his hande vpon those whyche haue bene baptised as farre off
in lesser cities, by priestes and deacons. Ierom. aduers. Luciferianos.

M. Bucer likewise writing vpon the fourth to the Ephesians testifieth, y this con-
firmation is verie auncient in the Churche, & well lyketh & alloweth y same. Where-
fore except you will giue to muche authoritie to the Popes decretall Epistles, you can
not say, that the confirming of children after baptisme, had the originall in them. Bucer.

The first steppe of poperie in thys Confirmation, (as you say) is laying on of handes &c.
and yet you see by the testimonie of Jerome and Bucer, that laying on of handes
hath long before Jeromes tyme bene vsed in confirming of children. Neyther can
you say, that it confirmeth the opinion of it, that it is a sacrament, more than imposition of
handes doth confirme the opinion of ordeyning ministers that it is also a Sacra-
mente: for I thinke that you will not denie but that imposition of handes may be
vsed in ordeyning of ministers.

You saye, it is an vntruthe, that the confirmyng of chyldren by the impos-
tion of handes came from the Apostles: but you only saye it, you proue it not. Shew
the first institution of it since the Apostles, & then you say something, else the wordes
of the booke will beare with them better credite, than yours can do.

To your second point, the authors before named, doe sufficiently answere in the
places that I haue before named. The wordes of Jerome be these. If you demaund in Hiero aduers. Lucifer. towa
this place, wherfore he that is baptised in the Church doth not receiue the holy Ghost but
by the imposition of the hands of the Byshop, seing we all affirme that the holy Ghost is gi-
uen in true baptisme. Learne this obseruation to come from this authoritie, that after the
ascention of our Lord, the holy Ghost came downe vpon the Apostles. And in many places
we find the same thing to be done, rather for the honour of priesthoode than necessitie of
the law. For if the holy Ghost shoulde come only at the prayer of the Byshop, those were to
be lamented, which in prison, or in castels, or in farre places being baptised by priestes and
Deacons die before the Byshop can visite them. The wordes of M. Bucer be these. The Bucer. in. 4. Ephes.
signe of imposition of hands, Byshops only did giue, and that not without reason: for whe-
ther the couenant of the Lord is to be confirmed to those that are baptised, or whether they
are to be reconciled that haue greeuously offended, or whether the ministers of the Church
are to be ordeyned: all these ministeries do best become those to whome the chief care of
the Church is committed.

Your allegation of some charges in bringing their children to be confirmed, is
childish. It

It cannot be denied but that by hartie and earnest prayers God doth worke these effects in those children that be thus and hereof imposition of handes is a signe. The ground of this is that promise whereupon all our prayers do depend, that is, that we shall obteine whatsoeuer we aske the father in Christes name: neyther can you more iustly cauill in this respect, at the imposition of handes at the confirmation of children, than you can so at the same in the ordeining of ministers.

The Authours of the Admonition seeme to allow of confirmation, but not as it is nowe vsed, for the which, because they haue no reason, it is a confutation most meete for them, to say that they be both arrogant and peruish.

Of Burialls and matters therevnto apperteyning.

Chap. 6. the. 1. Diuision.

T. C. Pag. 160. Sect. vlt.

Of Burialls.

Least M. Doctor (as his common fashion is when the corruption of any thing is spoken against) say, that we condemne burialls, I would haue him vnderstand that we hold that the body must be honestly and comely buried, and that it is meete that for that cause some reasonable number of those which be the friends and neighbours about should accompany the corps to the place of burial: see how it also lawfull to lament the dead, and if the dignitie of the person so require, we thinke it not vnlawfull to vse some way about the burial, whereby that may appeare, but yet so that there be a measure kept both in the weeping, & in the charges, considering that where as moderate weeping or pompe was neuer reproued in the time of the law allowed, now in the time of the gospell, all that is not lawfull, which was permitted in the time of the law. For vnto the people of God vnder the law, weeping was by so much more permitted vnto them, then vnto vs, by how much they had not to declare a resolution and playne sight of the resurrection as we haue, whereof was the cause also why it was needfull for them to vse more cost in the embalming of the dead, thereby to nourish and to beare their hope touching the resurrection, whereof we haue a greater pledge by the resurrection of our sauiour Christ than they had.

Io. Whitgifte.

All this is nowe to[o] lesse: but that you are disposed to stretch out your volume.

Chap. 6. the. 2. Diuision.

Admonition.

The eleuenth, They appoint a seuerall kind of seruice to bury the dead: and that whiche is the duty of euery christian, they tie alone to the minister, whereby prayer for the dead is maintayned, and people gathered out of feare of the prayers, where they may that we which liue our brethren, and all other departed in the true faythe of thy holy name, may haue our perfect consummation and blisse, both in body and soule. We say nothing of the ridiculous peale, by reason that it is rather licensed by iniunction than commaunded in the booke, nor of their strange mourning by changing their garments, which if it be not hypocriticall, yet it is superstitious and heathenish, because it is vsed only of custome: nor of funerall Sermons, whiche are put in place of trentalls whereout spring many abuses, and therefore in the best reformed Churches are remoued. As for the superstitions vsed both in country and citie, for the place of burial, which way they must lie, how they must be fetched to Church the Minister meeting them at Church stile with surplisse, with a company of greedy Clearks, that a Candle whyte or blacke must be set vpon the dead corps, that bread must be giuen to the poore, and offrings in burial time vsed, and cakes sent abroade to friends, because these are rather vsed of custome and superstition than by the authoritie of the booke. Small commaundement will serue for the accomplishing of such things. But greate charge will hardly bring the least good thing to passe, and therefore all is let alone, and the people as blind and as ignorant, as euer they were. God be mercifull vnto vs.

Answere to the Admonition. Pag. 198. Sect. 1.

It is true that we haue a prescript kind of seruice to bury the dead, and that we appointe that office to the ministre, and what haue you in the whole scripture against this? or whoeuer hath found fault with either of these two things (I meane prescript seruice to bury the dead, and the ministers executing thereof) but you alone? or when was it euer heretofore reproued by any, but euen by yourselues now of late?

T. C. Pag. 161. Lin. 5.

Howe for the thinges wherin the Admonition findeth fault with, and therof bringeth reason, M. Doctor of his owne authoritie, without any reason or scripture, as ever thing els throughout the whole booke, and saieth they be good. And this you shall marke to be M. Doctors simple shift throughout his booke, that where he hath no colours of scripture, nor of reason, no name nor title of Doctors, then to make by some thing he answereth his affirmation by all the figures verie, as to saie simply that it is so, and then in asking whether it be not so, and after to asking whether there be any other man will think that it is not so: and by these meanes he beleeves, that he setteth by diuers kinds of weates, because he bringeth the same in diuers sortes. For besides these reasons he hathe no reason, either to proue that it is meete to haue prescripte formes of seruice for the dead, or that the minister should be drawen to this charge. Surely if the order be so good and conuenient, it hathe met with a very barren patrone, whiche can saie nothing for it. And although there be enough saied by the Admonition, yet because this dull and barren head is enough to raise the simple away, and to make them thinke that M. Doctor hath a good cause: therefore I will also say something of these rites of buriall.

Io. Whitgifte.

What one reason is there vsed in the Admonition, what one word of scripture? what authoritie of writer to improue a prescripte kinde of seruice to burie the dead, and the minister to execute that office. If there be any rehearse it: if there be none why do you hope your old custome of speaking untruly? for as much therefore as they only say it without proofe, without reason, without grounde, the thing being answered to be good and godly, and practised in the primitiue Church (for we reade in Tertullian, that the dead were wont to be buried by the ministers, and with prayer) and furthermore seeing it is established, and allowed by the Church, what thanke I labours by reason or authoritie to confirme that, which he cannot by any reason or authoritie be ouerthrowen. Wherefore I will only answer such bare assertions, as M. Zuinglius answereth (vpon the like occasion) one Balthasar an Anabaptist. Whilest you require scripture and reason, you obtrude vnto other that whiche you ought to performe your selues, for you denie that this ought to be so, shew therefore some expresse testimonie out of the scripture, to confirme your opinion. To this effect speaketh Zuinglius to Balthasar, who (without reason or scripture, alleadged to the contrary) required of Zuinglius the proofe of those thinges whiche without controlement of any (but heretikes) haue continued in the Churche of long time, and then also allowed in the time of the Gospell: Seeing so the receiued order established by this Church, tarrieth with it authoritie and reason sufficient, and needeth not to be further by reason confirmed, except it be first by reason ouerthrowen, which by reason it is not performed by the Admonition, my affirmation is sufficient reason, against their bentall.

The dead buried by the minister and with prayer in the primitiue Church. *Tertul. de Anima.*

An order receyued in the Church needeth no proof, vntill by reason it be ouerthrowen. *Zuinglius ad Balthas. resp.*

If this be M. Doctors simple shift throughout his booke, I trust M. Doctor that would haue bin, hath not omitted to note it, where he may finde it, seing his eye sight is so sharpe, that he can imagine himselfe to espie it, where no man else can find it. But let vs go.

Chap. 6. the. 3. Diuision.

Answere to the Admonition Pag. 198. Sect. 2.

You say that thereby prayer for the dead is mainteyned, as may partly be gathered out of some of the prayers, where we pray that we with this our brother, and other departed in the true faith of thy holy name, &c. You know full well what our doctrine is concerning prayer for the dead, and you ought not thus boldly to beare a manifest vntruth, for in so doing you do but be wray your ill affection. How proue you that a prescripte forme of seruice for burying the dead, and the minister only to bury them, doth maintein prayer for the dead? when you haue shewed your reason, you shall heare my answer.

Prayer for the dead not mainteyned.

In

In saying that these wordes gathered out of some of the prayers that we with this our brother &c. import prayer for the dead you do but quarrell: whē we say that we with Abraham, Isaac, and Jacob may reygne in thy kingdome, do we pray for Abraham, Isaac, and Jacob, or rather with our selues to be where they are?

Pag. 199. Sect. 1. 2. 3. Exposition of a prayer at Burial.

In the like maner when we say, that we with this our brother, and all other departed in the true faith of thy holy name, may have our perfect consummation, & blisse both in body and soule, we pray not for our brother, and other that be departed in ȳ true faith, but we pray for our selues, that we may haue our perfect consummation and blisse, as we are sure those shall haue which die in the true faith.

Now weigh this reason, there is a prescript forme of burying the dead, and it is made a portion of the ministers office, therefore you will not subscribe to the communion booke.

T.C. Pag. 161. Sect. 1.

And first of all on this ground is a generall fault in them all, that they maintaine in the minders of the ignorant the opinion of praying for the dead. In this also another generall fault, that these ceremonies are taken up without any example or pattern of the churches vnder the law, or of the purest churches vnder the Gospell, that is of the Churches in the Apostles tymes. For when the Scripture describeth the ceremonyes or rites of burial amongst the people of God so diligently, that it maketh mention of the smallest things, there is no doubte but the holy Ghost doth thereby giue vs a patterne, where vnto we should alle frame our burialls. Was therefore for so muche as neither the Church vnder the law nor vnder the Gospell, when it was in the greatest purnie, dyd euer vse any prescript forme of seruice in the burial of their dead, it could not be but daungerous, to take vp any such custome, and in the time of the law it was not only not vsed, but vtterly forbidden: for when the law did forbid that the priest should not be at the burial, whiche ought to saye or synge the prayers there, it is cleare that the Iewes might not haue any suche prescripte forme, and yet they had most neede of it, for the causes of obscure knowledge, and weaker fayth before alleaged. Agayne by this meanes a newe charge is layd vpon the minister, and a taking him awaye from his necessarie duties of feeding & gouerning the flocke, which being so great as a marueilous dangerous yoke hardely ouercome, ought not to be made greater by this, beyng a thing so vnnecessarie. The Admonition bothe not say that the prayers whiche are layd are for the dead, but that they intende an oblation of prayer for the dead in the hearers of the simple, and that they declare manifestly enough, when they say that it may be partly gathered, &c.

Leuit. 21.

Fo. Whitgifte.

Your first reason to proue that there ought to be no prescripte forme of seruice to bury the dead, and that the minister ought not to execute that office, is this: It maintaineth in the minders of the ignorant an opinion of praying for the dead, therefore there might to be no prescripte forme of seruice to bury the dead, neyther must the minister execute that office. Undoubtedly this is a very ignorant argument, if a man denie your antecedent, howe will you proue it? you thinke the people (whome you do so greatly in other places extoll) to be so rude, that they vnderstande not the English tongue: Are they not able to discerne what it is to pray for the dead: Surely I do not thinke any to be so simple, that hearing the manner and forme of burying our deade, can or will imagine that we pray for the dead. And I verily beleeue that the ignorantest person in a whole countrey, will deride the babishnesse of the argument. The prescripte forme that is now vsed and the minister pronouncing the same, will rather perswade them to the contrary, for where as in times past, the minister vsed to say masse and dirige for the soules of the dead, and sundry times moue readers by to pray for the dead, at the time of burial: now both be reade most wholesome scriptures, declaring the mysterie of the life of man, the shortnesse of his dayes, the happinesse of those that dye in the Lorde, and the certaintie of the resurrection. And who can herof gather any prayer for the deade

The prescript forme of seruice maintayneth not prayer for the dead but contrary.

Your

Your second reason is this, these ceremonies (that is a prescript forme of burying the dead. &c) are taken up without any example either of the Churches under the law, or of the churches in the Apostles time. &c. therefore there may be no prescripte forme of service for burying the dead, and the minister may not make it a peece of his office to bury the. I denie this argument: for it is negative from authoritie, because you have neither warrant to say that there was no such order in the Apostles time, neither if you had any such warrant, doth it follow that it may not be so in our time, seeing that in ceremonies and diuers other orders and externall thinges, we are not bounde to the forme and manner of the Apostolicall Church. And yet if I should say that in the Apostles time, the minister vsed to bury the dead, and ground my reason vpō the place of S. Augustine before alleadged, *quod vniuersa tenet ecclesia. &c.* I know not what you would be able by any reason to say to the contrary.

The repyer had rather conforme him selfe to the Jewes than to this church

Another argument you conclude thus: It was forbidden in the lawe that the Priest should be at the buriall of the dead, therefore the Jewes had no suche prescript forme. Be it so: but will you vrge vs to conforme our selues to the Jewes ceremonies? do you thinke that touching the dead, or being at burialls will now make the minister vncleane? I vnderstand not to what ende you should alleadge any such prawes, vnlesse you would haue vs to retourne againe to Iudaisme. This kind of reasoning from the ceremoniall law is not only of no force, but also very dangerous, as though Christians were bound to behaue themselues according to that law. Surely it should seeme that you could rather consent to the bringing in of Iudaisme, than to the Christian orders now appointed in the Church. There might be and so there was a prescripte forme of burying the dead among the Jewes, although the Priest was absent: therefore, if this kinde of reasoning from the examples of the Jewes were of any force, yet can not this your argument proue that there ought to be no prescripte forme to bury the dead.

The duetie of ministers not hindred by burying the dead.

In the fourth place you reason thus: A new charge may not be layd vpon the minister, nor he maye not be taken from his necessary duetties of feeding and gouerning his flocke. &c. but by burying the dead, a new charge is layd vpon him, and he is taken from his necessary duties. &c. therefore the minister may not bury the dead. Your Minor is false, for it is no new charge laid vpon him: is it not his duty to reade the scriptures, to giue thanks, to pray and to exhort in the publike congregation? doth he not so, when he so doth? nay when is there a more apt time of teeding? will you giue him time to be absent from his flocke vpon his owne businesse, as before you haue done, and shal he haue no time to burie their dead? Surely I cannot conceiue how this fiction of burying the dead, should one iote hinder the minister frō any one part of his dutie. And I thinke these reasons of yours to weake to allure any man into your opinion, or to plucke downe any thing that is already builded. If you seeke for alteration, you must vse profounde and inuincible prawes, for no wise man will be moued to a change, without vrgent and especial cause. I passe ouer this and such like matters the more lightly, because I take the lightnesse of your argumentes to be such, as of themselues they bea sufficient discredite to your cause, and adde (with such as be learned, and not led by affection) a greater strength and confirmation both to the doctrine, and also to the gouernment of this Church of England.

Pag.49. Sect.vlt.

Chap.6.the.4.Diuision.

Answere to the Admonition. Pag.199. Sect.4.

The threefolde peale, mourning apparell, buriall sermons, the place of buriall, which way they must lye, how they must be fetched to the Church, a crosse white or blacke set vpon the dead corps, bread giuen to the poore, offerings in buriall time vsed, cakes sent abroade to friends, you confesse not to be contained within the booke, and so you ease me of some labour. But yet of mourning apparell, and buriall sermons, giue me leaue to speake a little. It is no good reason to say:

Of mourning apparell.

that

Mourning apparell.

that becaule mourning apparell is only vſed of cuſtome, therefore it is ſuperſtitious and heatheniſhe: many thinges be vſed of cuſtome which be neyther ſuperſtitious nor heathenish, as to receiue the communion before dinner, to celebrate the Lords day on the Sunday, not on the Saterday, to preach in pulpets, and ſuch like. Mourning apparell is of greate antiquitie (as you knowe) and I thinke it is no matter of religion, but of ciuilitie and order. If any man put religion in it, then no doubt it is ſuperſtitious.

Mourning apparell auncient.

T. C. Pag. 161. Sect. 2.

For the mourning apparell, the Admonition (*) ſayth not ſimply it is euill, becauſe it is done of cuſtome, but moueth that it is hypocriticall oftentimes, for that it proceedeth not from any ſadneſſe of mind, whiche it pretende, but beinge only of cuſtome there being vnder a mourning gowne, of tenuities a merry hart. And conſidering that where there is ſorrow indeede for the dead, there it is very hard for a man to keepe a meaſure, that he do not lament too much: we ought not to vſe theſe meanes whereby we might be further prouoked to ſorrow, and ſo go a great way beyonde the meaſure, which the Apoſtle appointeth at mourning, no more then it was well done of the Iewes in the Goſpell to prouoke weeping and ſorrow for their dead, by ſome dolefull inſtrumente, or ſound of inſtrumente, as then it was lawfull for Mary Lazarus ſiſter, to go to his brothers graue, therebyto ſet the mynde of his ſiſter the deeper in her minde. Being therefore if there be no ſorrow it is hypocriſie to pretende it, and if there be, it is verye dangerous to prouoke it, or to carry the notes of remembrance of it, it appeareth that this vſe of mourning apparell were much better layd awaye then kept. And here ſay I. Doctor Chaſtayne ſeemeth to be ignorante of the authoures of the Admonition, and ſaith that they know it to be very auncient, ſo that before he beganne to haue any knowledge of antiquitie, I receiue it to be very auncient, but ſay I. Doctor is afraide to ſhew the auncience of it, for Cyprian, and Auguſtine, ſtrongly withſtanding it, condemning it as vnlawfull and vndecent.

(*) Vntruth, for their words be playne.

1. Theſ. 4. Math. 9. Iohn. 11.

Cyp. 4. ſermone de mortalitate Auguſt. li. 2. de conſolat. mortuorum

Fo. Whitgifte.

The wordes of the Admonitio be theſe. For of their ſtrange mourning by changing their garmentes, which is to be hypocriticall, yet is it ſuperſtitious and heathenish, becauſe it is vſed only of cuſtome. Let the Reader now iudge, whether the Admonition do the conclude this apparell to be heathenish and ſuperſtitious, only becauſe it is vſed of cuſtome or no. I truly in my ſimple iudgement their wordes be playner, than that they can be excuſed.

Your reaſon of hypocriſie is no more ſufficient, to condemne mourning apparell, than it is to condemne any other ciuill and decent order. By the like reaſon I might impoſe your wearing of a turkey gowne and a hat, becauſe that kind of apparel being a token of ſuch perſons, as mislike the gowne and the ſquare cap, and pretende preciſenesſe aboue the reſt, is notwithſtanding commonly worne of ſuch as in other places than in London, both weare and like the other, and be preciſe neither in lyfe nor doctrine. And what is it that I cannot diſproue, if this be a ſufficient argument to ſay ſome men do abuſe it, or ſome men do hypocritically vſe it, *Ergo* it is not to be vſed.

Your other reaſon, that it prouoketh more ſeruice for the dead than is conuenient, if it were true that it ſo did (as you are not able to proue that it is) yet muſte it receiue the ſame anſwer, with the former argumente, being of the ſame nature: vnleſſe you will ſay, that we muſt not come neere vnto our friendes graue, or place where he is buried, we muſt not weare any of his apparell, come in or neare the place where he vſed, beholde any thing that may put vs in mynde of him, with an infinite ſuche like thinges, becauſe all theſe moue affections in a hymne harte, and prouoke it to weeping. But it is the affection of the mynde that is to be moderated and bridled, and not the lawfull vſe of decent and ciuill orders to be condemned. For if we

admit such causes and reasons, I see not how any orders, either ecclesiasticall or ciuill, especially in indifferent things, can be maintained. If any man weare such apparell of purpose to prouoke sorrow, he is not to be excused: if for order and ciuilitie, he is to be commended. And surely I see not why the wearing of mourning apparell should not be profitable to put a man in minde of his owne mortalitie, seeing it carieth a remembrance of death with it, and I thinke it rather worketh this effect in the wearer, than the other that you speake of.

There is both a lawfull and an vnlawfull vse of mourning apparell.

The antiquitie of this apparell appeareth in this, that (by your owne confession) it was in Cyprians time, as it appeareth in that 4. *ser. de mortalitate*, where he dothe not so much speake against the mourning apparell, as he dothe against mourning immoderatly: and surely if the thing had bin so greatly to be misliked, it shoulde not still haue had continuance in the Church as it had, for Augustine likewise speaketh of it *serm.* 2. *de consolat. mort.* to the same effect that Cyprian doth. But there is no suche immoderate mourning for the dead in these dayes, the contrary rather appeareth.

Chap. 6. the. 5. Diuision.

Answere to the Admonition. Pag. 200. Sect. 1. 2.

Funerall sermons.

But wherein haue funerall sermons offended you? or with what face of brasse dare you liken them to trentalls? what similitude is there betwixt a godly sermon and the wicked Masse? In what one poynt are they like? or how dare you condemne such sermons, being then most necessary and most profitable? what is there a more fitte time to entreate of the mortalitie of man, and shortnesse of his days, of the vanitie of this worlde, of the vncertaintie of riches, of the resurrection, of the iudgemente to come, of eternall life, and of euerlasting death, and of infinite other most necessary poyntes, than that wherin we haue a present example before our eyes? when is ther a more meete time to beate downe trentalls, sacrificing for the dead, prayers for the dead, Purgatorie, and suche like, than that wherein they were accustomed to be most vsed? Surely there is as much difference betwixt our funerall sermons, and the papisticall masses and trentalls, as there is betwixt cold and hote, blacke and white, light and darknesse, truth, and lies, Heauen and Hell. But belike there is some other priuate cause, that maketh you to reiecte funerall sermons.

Sermons most necessary at Burialls.

Sermons wickedly compared to trentalls.

You saye that in the best reformed churches they are remoued: I thinke you saye not truly (and I am sure that M. Caluine dothe very well like and allow of them, as appeareth in the forme of common prayers vsed of the English Church in Geneua, as by him allowed.) But if it be so, I tell you plainly, for my parte I like not that reformation, excepte there be weightier reasons than either you vse, or I can perceiue. I am sure that in auncient churches of long time they haue bin vsed, and the same you may see in the moste auncient and best learned fathers.

Funerall sermons allowed of M. Caluine.

T. C. Pag. 162. Sect. 1.

Now touching the funerall sermons, M. Doctor taketh on, and triumphith marueilously, as though he had already gotten the victory, but he that girdeth his harnesse, should not boast as he that putteth it of. Ther is more matter, than peraduenture M. Doctor is aware of, and that which is set downe he answereth not. As that it nourisheth an opinion that the dead are the better for it, which both appeare in that ther are many more resorts of funerall sermons than to the Apostles, which although they cannot abide the doctrine which is preached, yet they will haue suche sermons, and those which will very seldome, or not at all, be at other sermons, will not commonly misse one of these.

Further-

Furthermore for so much as the minister is many times by this occasion to preach but a simple sermon, the worde of God thereby is negligently handled, especially of those whose gifts are not so great as that they can prouide for it at all time, and by this negligent handling of the worde of God, it is brought into contempt.

Io. Whitgifte.

Surely M. Doctor may well triumphe, that so good a cause hath no stronger defenders. Your argumentes are so tender, and so farre from strictnesse: The first is this, that they nourishe an opinion that the dead are better for them, of the which argumentes, because you are ashamed your selfe, you slippe it vpon the Admonition, wherein there is not one worde spoken of any such reason. But why doth a funerall sermon nourish that opinion? forsooth, because the Papistes be most desirous of them. First, it is very strange to say that sermons nourishe an opinion that the dead are the better for them, when it is well knowen that both he that preacheth, thinketh otherwise, & the ende of preaching is to rote out of mens heartes such persuasions, which kinde of sermons be most mete at that time to be vsed, when such especiall occasions be offered. Secondly, it is as strange to thinke that Papistes should for any such cause desire them, who are perswaded the contrary that is taught to be flat heresie, and the preacher to be none of the church: and surely it is a strange fansie that can imagine a Papiste to thinke that sermon to helpe the dead, which condemneth prayer for the dead, Purgatorie, Masses, Diriges, Dirites, and such like Popish trashe, wherein the Papistes place all their hope of helpe for the dead. Wherfore if Papistes be so desirous of these sermons (which I can not beleeue) and so many of them it is manifest vntrue, it is rather to auoyde the suspition of Papistrie, than to procure any helpe to the dead.

Funerall sermons nourish not an opinion that the dead are the better for them.

The seconde argument you will haue this, The minister is driuen by this occasion to preache of a sodeyne, and thereby the worde of God is negligently handled, &c. and is this so good a reason? We pray remember what you answered before, for the defence of preaching twyse in a daye: you layde it was a very simple Sermon that had not some godlinesse and edifying, and very slender meate, whiche is not better beyng geuen euerye daye, than the best and deyntyest meate once eugther in a month &c. And howe can he be taken to vnprouided, that is able to preach so often? or why should the worde of God be more negligently handled by a minister preaching a funerall sermon vpon sodeyne warning, than by the same minister preaching two sermons euery daye? your memory waxeth feble towarde the ende of your booke, else would you not haue so reasoned against your selfe. But why may not he that preacheth a funerall sermon haue sufficient warning? or if he haue not, why may he not refuse to preache it? Where is no order or lawe that doth or may litle binde hym vnto it.

T. C. forgetteth him selfe.

Page. 123. Sect. 1.

Chap. 6. the 6. Diuision.

T.C. Pag. 162. Sect. 2.

Moreouer, considering that these funerall sermons are at the request of ryche men, and those which are in authoritie, and are very seldome at the buriall of the poore, there is brought into the church (contrary to the worde of God) an acception of persones, which ought not to be. For although the minister may giue to one more honour than to an other, according as the calling or degree requireth, yet in his ministerie, and that which perteyneth vnto his office, he ought to shew him selfe indifferent, and therefore preache as well at the death of the poore, as of the ryche, and because he can not well do both, it is meete conuenient to leaue both.

Io. Whitgifte.

This is your thirde reason, but it toucheth only the persone, and not the cause, for it reproueth the minister for not preaching as well at the buriall of the poore as of the ryche: which if it be a faulte it is the fault of the man, not of the thing: and therefore

no good reason to condemne funerall sermons. But you saye, he can not be both, and therefore this mone conuenient that he leaue both: shall he at no time be good, because he can not do it at all times? because he is not able to preache euery daye, shall he not therefore preache once in the weeke? or if he be not able to preache once in the weeke, shall he not therefore (being able) preache once in a fortnight? what kinde of reasoning call you this? And yet if your reason for preaching euery a day before mentioned, be good and allowable, I knowe not why ỳ minister may not be able to preach at the burial, as well of the poore as of the riche, and yet there may be sometymes more occasion, to preache at the burial of the riche, then at the burial of the poore: neither is this that acceptation of persons, which is in Scripture prohibited: for there be degrees of persons and seuerall dignities. Holde it, funerall sermons be rather in the respect of the liuing, then of the dead.

Chap. 6. the. 7. Diuision.

T.C. Pag. 162. Sect. 2.

If so be that M. Doctor will saye, that it is good that notable and famous men, should haue their commendation, to the ende that both the goodnes of God towardes them, might be the better knowen, and others the sooner prouoked to follow their example, I graunte it is so, and the Scripture doth both approue it, and therewith what meane we best to do that by. For so we reade that Jeremy the Prophete commended that godly and zealous Prince Josias in Scripture (verse 25. his death. 2. Chro. 35. could haue no easelie preached, but this he thought the best waye. So did also Dauid write verses at the death of Saule, and Jonathan, and Abner, in which he commendeth their giftes and graces which the Lord had bestowed vpon them. There were in deede of ancient time funerall orations, as appeareth in Gregorie Nazianzene, but they flowred at the meanest at Athens, where he was brought vp: where also this custome of funerall orations was vsed, as may be seene in the seconde booke of Thucidides story by an oration of Pericles. But although this custome was not in Gregories time so corrupte as afterwardes: yet did he speaking of the occasion of the same custome, giue occasion of further corruption which ensued. And so far the rather, is to be feared, was it vsed of the Athenians then amongst the Christians. For there it is the meanest could, that the death of some notable personage, made not by a minister, but by an other appointed thereto: which I thinke may well be done.

2. Chro. 35. 2. Sam. 1. and 3.

Ia. Whitgifte.

Jeremie lamented Josias death and wrote verses vpon it. Dauid made diuers verses for the death of Saule, there were funerall orations in Nazianzens time, and it is lawfull to haue orations at the death of notable personages. &c. Therefore there may be no funerall sermons: this argument hath neither necessary nor probable conclusion, for they may both be vsed, and be so commonly at the buriall of notable personages. M. Foxe reporting the vse of the Primitiue churche in this matter, sayth thus. In funeralles priestes then flocked not together, selling Trentalles, and Diriges, for sweping of purgatorie, but onely a funerall concion was vsed, with Psalmes of prailes and songs of their worthy deedes: and allelaia sounding on highe, which did shake the golden seelings of the temple, as witnesseth Nazianzene, Ambrose, and Ierome. &c.

The order of the Primitiue churche in funerals. *M. Foxe par. 1 Pag. 146.*

Chap. 6. the. 8. Diuision.

T.C. Pag. 162. Sect. 2.

And if M. Doctor will saye that there might be sermons although they be not mentioned neither in the olde Testament nor in the newe, I haue answered before, that seeing the holy Ghost hath described so diligently the least circumstances of buriall, he seemeth not haue omitted that being the greatest. And let it be obserued, that this deuise of mans braine, plainely ouerthrowe the same former, that is, hath quite awaye a necessary parte of the minister, which is to comforte with the worde of God, the parties which be greeued at the death of their friendes: that consideringe their sorowe in particular, he applye himself a particular prayer, which to bee sermons in nature vnmete, and yet a necessary parte, as of a good Christian, so especially of the minister, whiche can best doe it, and to whome it maie appertayne.

To Whitgifte.

No, I saye not that, which you do not sufficiently improue, but this rule, that if there were some suche then, yet may there be none, being a matter pertayning to edifying, & to the preaching of the Gospell of Christ. And you can no more proue by this argument, that there ought so be no funerall sermons, than you can proue that there ought to be no women at the receiuing of the communion, or no baptisme ministred in churches, with diuers such like things, wherof there is no expresse mentiō that they were in the Apostles time.

An other of your weighty argumēts is this. The minister ought to comfort with the worde of God, the parties that be greeued at ꝑ death of their friendes, therefore he may not preache a funeral sermon. I must tell many your argumēts, being to to simple. For may be not do both if neede require? may he not before his sermon, in his sermon, & after his sermon comforte the parties greeued? That is one good vse of funerall sermons especially when there are a number so greeued whom he can not so well particularly resort, bicause of the number, as he may identify in a godlye & fruitfull sermon: and ꝑhaps not be harde nor red, but that God worketh as effectually in the hearts of the hearers by publike sermons, as he doth by priuate exhortations, & that euen in matters of information, & therfore much more in matters of lesser importance. But as I haue before, this preaching at the burial, doth nothing hinder this priuate exhortation, if he be so disposed: and therfore of all other your arguments, this is one of the worste.

Funerall sermons serue to comforte those that are greeued.

Chap. 6. the. 9. Diuision.

T.C. Pag. 161. Sect. 2.

And subiect no doubt, Dolings all such, when there is a better time to speake of death and of mortalitie, than at buriall? seeing it is both true in the 90 number of Apostles should neuer haue had that opportunitie, as to take occasion of admonishing, and teaching effectually their people. And if it be answered, that for as much as our life, is a continuall preparation of death: it is not inconuenient, seing that it teacheth our continuall preparation so to speake a time, as the time of buriall is, whereby ought to be extended to the whole course of our life. But I answere that many be found meete to haue any such funerall sermons, when the minister taketh occasion of the death of any whō he hath iustly deserued, to speake of the vanitie of the life of man.

It were very easily answered

To Whitgifte.

The Prophets and Apostles did not preache at buriales, therefore it is not a conuenient time to speake of death & of mortalitie. The antecedent is not well proued, and not graunted, and though it were true, the argument fallaseth not, for it is a very blinde kinde of reasoning negatiuely of authorities. But why haue you not made here any mention of the other things conteyned in my Answere to the Admonition, which do necessarily appertayne to be entreated of, and most fit for that time?

Againe you reason thus: our life is a continuall preparation of death, and by buriall, sermons is ned but a short time as the time of buriall is, therefore long funerall sermons be not lawfull: the putting of vs in minde of our mortalitie by funerall sermons, is a hinderance to our continuall meditation of it, but an helpe rather and a meanes to stirre it vp & to reuiue it. We ought at all times to meditate of the death of Christ, but must we therfore refuse at some times to receiue the sacrament of the supper, wherby we are put in minde therof? doth the receiuing of this sacrament once in a month, restraine our meditation of Christs death to that time only? doth a sermon preached of the death of Christ, at some times appointed, bynde our cogitations to that time only? surely then are we very vnprofitable hearers. [illegible] small meditation of death, yet can it not be but most profitable [illegible] therof at some one time, more than at other sometime, & especially at that time when we see with our eyes that which we heare and our eares. And what can this reason more preuayle against sermons at buriales, than it may doe against sermons at the administration of the Sacraments, or any other appointed [illegible]

An absurd argument against funerall sermons.

Pag.120. Lin.12. The like or the same kynde of argument you vsed before against the feast of Easter, and other such like dayes, where I haue in like maner answered the same. I thinke verily that by this time you are ashamed of it.

At the length you say that it may be well done, without any suche funerall sermons. &c. and therefore there may be no funerall sermons. And I saye it may as well and better be done in and by funerall sermons, and therfore funerall sermons may be. &c.

Chap. 6. the. 10. Diuision.

T.C. Pag. 162. towards the end.

Whether M. Doctor liketh the reformation or no, so it is in the churche where M. Caluine was pastor, and hath been for these many yeares. And although the English churche in Geneua had that in the booke of common prayer, yet (as I haue heard of those which were there present) it was not so vsed. And if it had been, yet therby it is not proued that M. Caluine allowed of it. For lyeth things wherein there was no great and manifest disorder. M. Caluine vsed beare that whiche hee liked not of. And there being no Papistes in all the cite, and all beyng well instructed, there was no suche daunger in a funerall sermon there, as is here amongst vs, where there be many Papistes and ful ignorante. I will saye nothing of the great abuse of those whiche hauing other matter to lyue on of the church, take nobles for euery such sermon, and sometyme a mourning gowne, which causeth the Papistes to open their mouthes wyde, and to say that the marchandise of sermons is much dearer than of the masse, for that they might haue for a groate or fiue pence, and the sermon they can not haue vnder a rounder summe.

Fo. Whitgifte.

Tract. 9. cap. 1. Diuis. 13. I haue tolde you before howe much M. Caluine him selfe misliketh this ambitious nouelltie, which would driue all churches to the example of one. It first brought Rome to that extreame pride & arrogancie, wherwith it is now so greatly puffed vp.

I must beleue that booke that is printed published and vncontrolled, before I beleue your vncertaine reportes, although in such matters I do not depende vpon the churche of Geneua, which will not I am sure condemne our die in these sermons, though it vse them not it selfe.

Funerall sermons do most good where there are most Papistes. I heare as yet no probable reason why funeral sermons should not be where there are Papistes, and such as be ignorante. I am fully perswaded that they be in those places most necessary, where there are most Papistes, because they minister especiall occasion to confute these errors, wherein the Papistes be most blinded, & from the which they are with most difficultie drawe. But we must permit vnto you your fantasies, and your fansies, else all is marred.

You say you will not speake of the vse of those that take notice for such Sermons, being otherwise to rude, neyther will I defende them if they either erace it, or require it, or take it with offence. But if it be giuen vnto them by the will of the dead, or for the better solemnizing of the burials of suche as be noble or worshipfull, I see no cause why it should be vnlawfull for them to take that which by such meanes is giuen vnto them: otherwise I thinke it not meete for preachers to make a common or dayly gaine of it.

Chap. 6. the. 11. Diuision.

T.C. pag. 163. Lin. 5.

That must be remembred (saith I had almost forgotten) howe lustruckly and learnedly I M. Doctor haue taught that a sermon or the diuision do compare a sermon with a treatal or a masse, for you know I saye all these are the holy Communion: but (*) I compare other things wherein there was no great and manifest disorder. M. Caluine vsed beare that whiche he liked not of. And there being no Papistes in all the cite, and all beyng well instructed, there was no suche daunger in a funerall sermon there, as is here amongst vs, where there be many Papistes and ful ignorante. I will saye nothing of the great abuse of those whiche hauing other matter to lyue on of the church, take nobles for euery such sermon, and sometyme a mourning gowne, which causeth the Papistes to open their mouthes wyde, and to say that the marchandise of sermons is much dearer than of the masse, for that they might haue for a groate or fiue pence, and the sermon they can not haue vnder a rounder summe.

(*) Yea surely if you speake to defende it.

Fo. Whitgifte.

If with that minde and sense you saye, the holy Communion to the deede of the hande.

that

that they saye, burials & sermons are put in the plurall indefinite, you saye wickedly and vngodlye, for they speake it in the euill parte, to the reproching of those sermons: the rest I number them not, but they slaunder make speaches of the preaching of the word of God. And for my vpright dealing with them in this point, I refuse not the iudgement of any man that hath iudgement.

Chap. 6. the. 12. Diuision.

Answvere to the Admonition. Pag. 201. Sect. 1.

The place of Buriall.

Touching the place of burial, I muse what you meane to mislike of it, seeing there hath alwayes bene an appointed place for the same, euen from Abraham to this daye.

T. C. Page 163. Lin. 10.

Touching the place of burial, I haue spoken before. And although it be not to be misliked, that there should be a common place to bury in yet the places which (by accompanyment) are lykely, make the cleane contrary. For by the story of Abrahams place of burial, it appeareth that (manner was that euery one was buried in his owne seuerall grounde, as may appeare also by that that the Euangelist saith, that there were diuers brought to bury the strangers in; which had no place of their owne, which was also vsed sometimes in the churches vnder the Gospell, as appeareth by the story of Theodoret. which I haue before recited, and in the latter ende of a funerall oration, which Gregorie Nazianzene made of the death of his sister Gorgonia. And is it by this reason not Doctor, should euery one buried in his owne parishen.

Plath. 27.

Io. Whitgifte.

There haue been places alwayes appointed to bury the dead in, dedicated in that respecte, and therefore there may be no more, neither haue you one worde in any approoued writer to the contrary. The conuenience of the place, & the pointing of it out, is in the power of those that haue authoritie, and be gouernours of the church within whose charge and iurisdiction euery such place that by them is thought meete conuenient and conuenient ought to be appointed. Neither do I heare any reason to proue that there ought to be any alteration of the places already appointed.

Whatsoeuer you haue spoken to the contrary in the other place, I haue there answered. Tract. 5. pag. 2. Diuis. 7.

¶ Other particular matters for the which they refuse to subscribe to the booke. Chap. 7.

The. 1. Diuision.

Admonition.

Halfe commonion.

The fift. As for the halfe Communion, which is yet appointed like to the commemoration of the Masse, we saye little of it, sauing that wee may note howe neare the translatours bolande hym selfe to the maisbooke, that woulde not omitte it.

Answvere to the Admonition. Pag. 183. Sect. 1.

I knowe not what you meane by the halfe communion. I finde no such woorde in the Communion booke: If you meane the communion in one kinde, you speake vntruely and slaunderously of the booke, and of this whole church: If you meane the scriptures and prayers appointed to be read when there is no Communion, then do you brutishly liken them to the commemoration of the Masse, being most fruitfull scriptures, and godly prayers.

Admonition.

The eight. The thirde [illegible] which is proper to the worke of God in the bloud of Christe, as though vertue were in water to [illegible] washe awaye synnes.

1. Ioh. 1. 7. Acts. 10. 15 Rom. 3. 24.

Answere to the Admonition, Pag. 189. Sect. 6. 7. 8.

By the firste you saye, that wee attribute to the signe that whiche is proper to the worke of God in the bloud of Christe, as though vertue were in water to washe awaye synne.

Outward sacramentes do not giue grace

You knowe verye well that we teache farre otherwyse, and that it is a certayne and true doctrine of all suche as profesle the Gospell, that the outward signes of the Sacrament, doe not conteine in them grace, neither yet that the grace of God is of necessitie tied vnto them, but onely that they be seales of Gods promyses, notes of Christianitie, testimonies and effectuall signes of the grace of God, and of our redemption in Christe Jesus, by the whiche the spirite of God doth [illegible] mightilye woorke in vs, not onely the increase of faythe, but confirmation also.

Sacramental signes.

You understande likewyse, that this difference there is betwixt these externall elementes, being [illegible] to be sacramentall signes, (that is, betwixt water in baptisme, & common water: bread & wine in the Eucharist, & vsual bread & wine) that these nowe be sacramentes sanctified to an other vse, to a spirituall vse, to the nourishing of fayth, and feeding of the soule, to be instrumentes of the holy Ghost, by the whiche as by instrumentes we be led to eternalitie. Furthermore you can not be ignorant, that whosoeuer contemneth these externall signes, and refuseth them, can not be a member of Christe, neither yet saued.

Pag. 190. Sect. 1. 2.

Last of all you haue learned, that there is made a similitude betwixt the signes, and the thing signified, that they are not onely in Scripture vsually called by the names of those things wherevnto they be Sacramentes (as bread the body of Christe, and water regeneration) but also that the contumelie or contempte done to the one, doth redounde to the other, that is, the contempte of the signes, is the contempt of the things signified, and therefore S. Paule saith. 1. Cor. 11. He that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, *Non dijudicans corpus dominicum.* And Christ, John. 3. Except a man be borne of water and the spirite, hee can not enter into the kingdome of heauen.

These things being considered, it is no superstitious toy, but a godly and true saying, that Christe hathe sanctified all waters (vsed in Baptysme) to the mysticall washyng awaye of synne: not ascrybing, or attributyng washyng awaye of synne to the externall elemente, anye otherwyse, than instrumentallye, or in anye other respecte than for the similitude that Sacramentes haue with the thynges wherevnto they bee Sacramentes: for wee knowe that wycked men maye receyue these externall signes, and yet remaine the members of Sathan.

It is

It is certainly true, that the mystical wedlocke of sinne is proper to the worke of the bloud of Christ and for that purpose you might haue alledged much more playner and directer places of Scripture, than most of these which you haue vsed in your argument: but I thinke your meaning is not therefore to controwle the outward signes and Sacraments, as the hart-chest called Melanchon did.

Admonition.

Ther are fiue places more in the

Answere to the Admonition. Pag. 101. Sect. 3.

You say we pray that all men may be saued, we do so indeede, and what can you alledge why we should not so do? S. Paule 1. Tim. 2. saith, I exhort therefore, that first of all, supplications, prayers, intercessions, and giuing of thankes be made for all men, &c. And adding the reason he saith: For this is good and acceptable in the sight of God our Sauiour, who will that all men shall be saued, and come vnto the knowledge of the truth. The Apostle doth here bid vs in plaine words to pray for all men, euen that they may be saued, for ther vnto prouoke the wordes following.

Prayer that all men may be saued is good.

Admonition.

Do this is nothing answered.

Chap. 7. the 2. Diuision.

Admonition.

The thirteenth. In all their order of Seruice or where so euer their deuotion according to the rule of the Apostle but confusion. They talke the (*) Games in most places like mimes iesters the people some standing, some walking, some eating, some reading, some praying, by themselues, others not to the Minister. He againe posteth it ouer as fast as he can gallop: he either hath two places to serue, or else there are some (*) gaming to, to play at the other, waiting for the Salutations, heartily beseeching his Reuerence. Beware of a Bull to be beyond sea else I take an ape to ride on horsebacke, or an Elephant to be played with: if he play off his part well, it must be done in the Church, &c. Their Copes, or rich they blame the Surplesse and Tossels and Lawne, & the rich fringe, they make no reuerence, but before the Gospell and Creed: then they (*) all stande vp. For why, they thinke that to be of greatest antiquitie, and are ignorant that the Scriptures came from the Spirite, either Iesus is naught, then all goeth the cast, and bowne goeth the knaue, with further a scrupling on the gentiles, that they cannot haue a good Sermon at all: so that the people is blinded, but when any other names of God are mentioned, they make no reuerence at all, as though the names of God were not equall, or as though all reuerence ought to be giuen to the Syllables. He speaks not of ringing, when Seruice is done, and (*) other abuses incident: because we shall be answered, that by the booke they are not bound vnto, only that before we haue a booke to reherse it.

P 1. Co. 14. 16

(*) Games of Sodome.

(*) Standing at the Gospell came from Anastatius the Pope in An. 404.

(*) Accidentall abuses.

Answere to the Admonition. Pag. 104. Sect. 1. & 105. Sect. 1. 2.

This is a flaunderous vntruth. And the 1. Cor. 14. aduced to confirme it. Whatsoeuer S. Paule requireth in that place, is vsed in that booke of Seruice: for first the whole Seruice is in a tongue knowne (as S. Paule there requireth) that the people may vnderstand & say Amen. Then are the Scriptures read, the Sacraments ministered according to Christes owne institution, those that bee Godly disposed persons know what a manifest vntruth tyis is that you here vtter.

A flaunder of the Communion booke.

But mad men, wotten and children, muſt haue their wordes &c.

If by tolsing of Pſalmes, you meane the ſinging of them, &c. they do you diſalow that which is euery commendable, and of great antiquitie, as is apparently to be ſeene in Plinie, Socrates, Sozomen, Theodoret, and to be ſhortly in the Apologie of Iuſtine Martyr. Neither doth the ſelfe ſame order of ſinging Pſalmes to be then vſed in the Church, that we vſe at this day.

If by tolsing of Pſalmes like tennise balles, you meane the ouer haſtie reading or ſinging of them, it is indeede to be miſliked: but it is no part of the booke, and therefore no cauſe why you ſhoulde abſteyne from ſubſcribing to it.

T. C. Pag. 163. Sect. 2.

To paſſe by the [illegible] together and diſtinctly that is D. of Rhemes, vſe[illegible] of Pſalmes by the ſame, and the other halfe, diuerſely [illegible] and ſo much the more to be ſuſpected, for that the ſtreit [illegible] title, partly by detruding it from [illegible] cauſe from hence, and that the Anabaptiſts [illegible] fable, to vs it confuteth by the ſame reaſons, [illegible] (b) interpreting the ſaiynge of Paule [illegible] Pſalmes) there ſhall neede no [illegible] heart and voyce to ſing the whole Pſalme, [illegible] ſaith his heart and voyce, and the other [illegible] heart and voyce ſing, there the heart is not [illegible] commeth this way, in that being toſſed after [illegible] two inconueniences come of this manner [illegible]

(b) 1. Cor. 6. Ba. 2. cap. Plutar. cap. Dimal. Theod. 2. lib. 14. cap. 8

(*) This is flat contrarie to that you affirme. pag. 298. ſect. 2.

Fo. Whitgifte.

To the ſlaunderous obiection of the Admonition, or to my anſwere there vnto, you ſay nothing, but paſſe it ouer.

S. Paule vſed a prophane prouerbe in very ſerious and diuine matters, when he ſayde: *Cretenſes ſemper mendaces, &c. ad Tit.* and therefore it muſt be much more decent, &c. aptly and fitly applying to the ſame purpoſe that vſed and taught the Author of the Admonition vſed in a more prophane prouerbe, (that is, without all reaſon) in as ſerious a matter?

Tit. 1.

Vpon confeſſe that ſinging of Pſalmes by course, and the after the is verie ancient, and therefore I will not needs labour at preſent that the diuerſitie of opinions touching the originall of it, cannot preiudice the thing: and yet if Ignatius were the Author of it, as Socrates *lib. 6. cap. 8.* ſayth, it is not the leſſe to be eſteemed, but I will examine your reaſons. either it is grounded (you ſay) that all the people muſt praiſe God, or ſuppoſe not to be ſo ſtraynd to anſwere: this is ſome anſwered, for all the people may ſing if they can and will: and thoſe that ſing not in voyce may ſing in heart, for the Pſalmes are ſong in a tong that is knowne: and ſome there be that can neither read nor ſing, ſuch of neceſſitie muſt hearken to thoſe that ſing, and ioyne with them in heart. You adde, that where they may ſing the whole Pſalme both with voyce and heart, it is not meete they ſhould ſing with heart onely, for where they may both with heart and voyce ſing, there the heart is not ſufficient. Where learne you this in ſcripture? will you ſet downe generall and abſolute rules, and not tell vs vpon what authoritie they be grounded? This is ſome Popelike, whoſe wordes muſt ſtande for reaſon, whom none muſt alter what ſoeuer he ſo, or ſayth ſo. The prayer of the heart alone when a man may alſo pray with voyce, is of great force, and very effectuall, as the example of Anna in the firſt of Samuell doth declare. I graunt that in the publike congregation God is to be called vpon both in heart & voice, but yet if a man at ſome times either becauſe of the order appointed by the Church, or vpon ſome other occaſion do haue his peace, and deſire that in heart onely, which other ſing or pray in voyce, no doubt he prayeth effectually. Saint Paule 1. Cor. 14. ſpeaking of praying and thankeſgiuing in the publike Congregation ſayeth: Elſe when thou bleſſeſt with the ſpirite, howe ſhall hee that occupieth the rowme of the vn-

Singing of Pſalmes by course.

Sozo. li. 6. cap. 8

Prayer by heart onely, effectuall.

1. Cor. 14.

learned

Singing of Psalmes by course.

learnedly Amen at the giuing of thankes, seing he knoweth not what thou sayest? Of the which two things it may euidently be gathered, that one sayd the prayers, and the rest of the people ioyned with him in heart; and therefore sayde Amen, when he had ended his prayers. And so doth M. Caluin interpret that place. Now is then how farre your rule is from the rule of S. Paule. For here in the publike congregation, he alloweth one to pray in heart & tongue, and all the rest to pray in heart only. Wherefore where they may both with heart & voyce sing, there to sing with the heart is inough. But I abide how you forget your selfe: before you founde fault with the booke in that the people repeates their prayers after the minister, and that bicause the minister is the onely mouth of the people vnto the Lord. Now (as though you were not the same man but played some other part) you finde fault with the other of diuerse bicause they be not three seuerall mouthes to the Lord: then to pray with heart was sufficient now it is not enough: whence this contrarietie should spring I cannot imagin, except I should attribute it to a frowarde and preposterous heart, that you have to reiect the Church: but bicause I have touched this more largely in the proper place, I will content my selfe with the onely noting of it in this place. Contrarietie in the replier. *Pa.109. Sect.2*

If you will say it was then the manner of the Church, that one should pronounce the prayers, the rest hearkening vnto him, and therefore could not without the hearkning of other speake: the same I say vnto you; that this hath name of long time the generall vsage of the Church to sing psalmes, and therefore may not without disorder be broken, so long as the Church both thinke it conuenient to be kept, as a lawfull and conuenient vsage. *Treat.9.Cap.2 Diuision.21.*

The plainnes being sorie, may as well be vnderstanded as being sayd and better so. If it be otherwise, the fault is not in singing, but in the maner of singing, which is the fault of the persons, not of the thing. And therefore that is but a beetle reason, and it is, *a non causa.*

Chap.7.the.3.Diuision.

Answvere to the Admonition. Pag.105. Sect.3.4.

VValking, talking, reading, priuate prayer of the people in time of common prayers, serning of two cures, games played in the after noones on the Sabboth day, attending for the wheastone, &c. be faultes worthie of punishment, where they be vsed, but they are not within the consents of the booke, and they are here crepte out of place, and to no purpose.

Vnfitnes beeing saide in the booke of comon prayer.

This is verie malitious and vnfaithfull dealing, to burthe the common vsage with such faultes, which by the malice of men are growne in vse, and are of all good men mislyked. So you might haue burthened Saint Paule, and other Preachers, with the faultes of the Churches of Corinth, Galatia, and the rest of the Apostles, with the superstitions of the Iewes conuerted to the primitiue Church, and all good rulers with such faultes as corruption of time breedeth.

Standing or being at this time or that more & different, and therefore may perhaps well be vrged and vrged with.

Kneeling at the name of Iesus is of the like nature, singing when Musicke is vsed (as you terme it) curious singing, Organs &c. All these be without the booke, and therefore without discretion alledged as a reason why you will not subscribe to the booke. Kneeling at the name of Iesus.

T.C. Pag.163. past the midst.

Mark two verie good reasons which the Admonition yeldeth, to shewe the inconuenience of inioining curtesie and kneeling at the name of Iesus, and at the Gloria patri when they are other names of God.

God, and the rest of the Scripture. Whereof the one is, that it is against heresie and good ma-
ner, which is taken by scraping of the feete, and the other that it may breede a dangerous opinion
of the insufficiente either of the Name of God, or the other persons, or of the Godhede which other
Scriptures. M. Doctor saieth that it is an indifferent thing, and neyther vnlawfull nor yet vnfit
long you fetched before any of his goose: this is a strange reason. And it is no sufficient reasing
to make those things lawfull which are so generall and so vnfit, and yet notwithstanding inconuenients as this
refuted by them, by whome they

Fo. W. bitgifte.

The first reason of bowing the bodie by the more made with scraping the feete vpon the ground, as it is vsed by them in derision, is in it of it selfe ridiculous, and not worthis to be answered: besides it is vntrue, for it hindereth no more the bowde being rude, than breaking and spitting hindereth the same being preached. But Lorde how sparing are you of time, that will not spare so much as may serue a man to bowe his knee in. Well, it is but a pretence to helpe out with a merie argument: for I dare say neyther they nor you are so vnskilfull, as to vse it in good earnestie.

Their second reason hath some more grauitie in it, though not much more weight, and your addition, that it may breede a dangerous opinion of the insufficiente either of the Name of God with the other persons, or of the Godhead with other Scriptures, is but supposed, and a man may suppose the Sunne to be made of greene cheese. What gesture at the name of Iesus, hath hitherto continued in the Church many hundred yeares, and yet neuer any was heard tell of, that fell into either of these opinions by the meanes thereof.

Why Christians bowed at the name of Iesus.

The reason that moued Christians in the beginning the rather to bowe at the name of Iesus, than at any other name of God, was because this name was most hated and most contemned of the wicked Iewes, and other persecutors of such as professed the name of Iesus: for the other names of God they had in reuerence, but this they could not abide: wherefore the Christians to signifie their faith in Iesus, and their obedience vnto him, and to confute by open gesture the wicked opinion of the Iewes and other infidels, vsed to doe bodily reuerence, at all times when they heard the name of Iesus, but especially when the Gospell was read, which conteyned that glad tydings of saluation wrought in mankinde by Christ Iesus, wherevpon also he is called Iesus, that is a Sauiour. Neither can it be any hurt to Christianitie to shewe bodily reuerence, when he is named by whom not onely all the spirituall enimies of mankinde are subdued, but also the faythfull be made coheires of the kingdome of heauen. Wherefore as I know no cause of necessitie to this reuerence at the name of Iesus, so be I not iudge any man that (hauing knowledge) vseth the same: for I will not hastily condemne superfluous ignorance.

It must needes be [illegible] to charge the common order and vse of publike prayer, with particular faults of priuate men and places. If you know where these abuses be, and will complaine of them either to the Archbishop or Bishop, I dare say they will reforme them.

There is better reason why one Pastor may haue two benefices, than for Curate serue in two cures. for ministring of the Sacraments and reading publike prayers dayly could require more bodily attendance than the preaching of the worde. A man may better in one day preach at two Churches, than he can at them both minister the Sacraments, and celebrate publike prayers. That Pastor that hath two benefices, and two good Curates at them both, may doe much more fruite for his paine, both to [illegible] his Churches particularly, and the whole Church generally.

Of Cathedral Churches. &c. *Tract.* 22. *Diuision.* 1.

Admonition.

As for Organs and curious singing, [illegible] to prayer to please them, I [illegible] to Cathedrall

Answere to the Admonition Pag. 16. Sect. 1.

Here it pleaseth you to call [illegible] but
tis your wordes are no slaunder: But the plague I will make of
Cathedrall Churches, and such as be nowe in them, I will offer vn-
to you a dozen Cathedrall Churches in England, (which I my selfe
do know) the mouth whereof to learning shall encounter with al Pa-
pistes, Puritanes, Anabaptists, and what other sectes soeuer in
England, for the defence of religion now professed, eyther by word
or writing. Without arrogancie be it spoken, I thinke there was
neuer time wherein these Churches were better furnished with
wise, learned and godly men, than they be at this day. I speake not
this boastingly, but to Gods glorie, the honour of the Prince, the
comfort of the godly, and the shame of slaunderous Papistes, and
diuelishe Schismatikes.

Your slaunderous speech of the Queenes Maiesties Chappell,
which you also lay to be a patterne and president to the people of all
superstitions, is rather worthy to be punished, than with wordes to
be confuted.

T. C. Page. 163. towardes the ende. & Pag. 164. Sect. 1. In A-

[illegible]

Fo. Whitgifte.

My speach is verie plaine and without all ambiguitie, I say there is a dozen
Cathedrall Churches in England, the mouth of the which Churches
in learning shal encounter with all papists &c. My meaning can not be so
darke as you would seeme to make it: but because your vnderstanding is so dull
when any thing is spoken to the commendation of any other than of your selfe, I will
more plainly declare my meaning: which is this, that there is not one of
these dozen Churches, but hathe a sufficient number of learned men,
to performe what so euer I have promysed: beleve so euer Papistique,
which

which I acknowledge to be very intermitte, but yet therevnto contreyned by the arrogancie of such, *qui expelli non vultri aliquid sibi*. Your opprobrious speaches spoken of those Churches, as nurse themselves, and proceeding from a minde ouercome with enuie and contempt of other, I passe ouer, affirming still the same that is contreyned in mine Answere to the Admonition, the which you may vnd soone inough at in words, but in deede you shall neuer be able to ouerne those places: and whatsoeuer you pretende to the contrarie, your owne conscience is as much to ouerthrow the one as it is to ouerthrow the other, they both depending vpon one ground.

But if there be abuses in the Cathedrall Churches (as you suppose) why haue you not sought the reformation thereof sooner? why haue you sought it tumultuously? why haue you stirred vp against it? why haue you sought it with spitefull words, with disquieting the Church, without all order and order?

The. 2. Diuision.

Admonition.

The seuenteenth, ffie should be to long to tell your honours of Cathedrall Churches, the builders of the same, of superstitious Founders, where maister Deane, maister Archedeacon, maister Canons or maister Prebendaries the greater, maister petie Canons, as Carnons the lesser, maister Chauncelor of the Church, maister Treasurer, or otherwise called Iudges the purse bearer, the chief Chanter, singing men specially fauourers of religion, maintaining Idolatrie, Organ players, Quiristers, Vergers, Sextons, Masters, Wardens, &c. liue in great idlenesse, nine parts of anything. If you soundly knowe, whence all these came, you can easily answere me, that they came from the Pope, as out of the Troian horse bellie, to the destruction of Gods kingdome. The Church of God neuer knew them, neither doth any reformed Church in the worlde know them.

Answere to the Admonition. Pag. 224. Sect. vlt. &. pag. 225. Sect. 1.

Here you speake both without the booke of common prayer and Scriptures also for neyther are Cathedrall Churches conteyned in that booke, neither haue you any Scripture to proue that which you so impudently affirme.

Learned men in cathedrall Churches.

God be thanked it is well knowne to those that be not both malice blinded, that Cathedrall Churches be furnished with godly, zealous and learned men. And that they be the chiefe and principall ornaments of this Realme, nurseries to the Vniuersities, chiefest maintayners of godlynesse, religion and learning: there be some desire the spoyle of them, whose instruments you be: But I hope both theyr mouthes and yours also shall be first stopped with earth. Maister Deane, maister Archedeane, maister Canons, &c. as much as they loyter, may thinke themselues fit to be compared with such as you are, in any respectes.

T. C. Pag. 164. Sect. 2.

(*) What will this slaunderous tongue speak?

And as for the reasons which Mr. Doctor bringeth to establish them, in the. 225. page as that they are necessarie (which he doth barely say) and that Mr. Augustine also worth of a Deane, and that the Authours of the Admonition are instrumentes of those which desire the spoyle of them, and that a man may as well speake against Vniuersities and Colleges, as against them. I haue answered before, saying that it is to be feared, that Colleges in Vniuersities (of Mr. Doctor may worke that which he greatly desireth) will shortly be in farre better case, than those Cathedrall Churches, which not only by his owne example, but which taught a meane, and all indeuour possible, greatly abuse to fill and frankly bestow non residencies, and such as haue charges of Churches in other places, (*) which be no good in the Vniuersities, and greatly ruin such as you be done, onely are pernicious examples of ritiotous liuing, and making great cheere with the grapes and spoyles which they bring out of the countrey, to the great hurt of the Vniuersities presently, and vtter ruine of it hereafter, vnle speedie remedie be therefore prouided.

Io. Whitgifte.

If I may worke that which (you say I go about) I trust it shall be nothing that dero-

gateth

gateth either frō the glory of God, the honor of the Prince, the peace of the church, the cōmendation of the vniuersitie, or the encrease of godlinesse, & learning. I thank god I neither haue gone about any thing, nor intende to do, whereof I am either ashamed or afrayde to make mine accompt. But who seeth not your greate? In deede I may not suffer those with whom I haue to do, to disquiet & vniuersitie or Colledge with false doctrine and schismaticall opinions: I may not suffer them openly to breake & contemne those lawes & statutes which they are sworne to obserue, and I to execute: I may not suffer any man against the expresse wordes of his oathe, against all honestie and conscience to liue vnder me, least I be partaker of his periurie: finally be the thing is that I haue done, and will be the thinges that I intende to do in thereby as hitherto I haue kept the place where I am, in some quiet and good order. In de I trust to continue it, both to the glorie of God, the honour of the Prince, the great encrease of learning, the edifying of Christes Churche, and the commendation both of the Colledge and the whole vniuersitie.

Ciuil offices in ministers.

The cause of the Replyers bitter and bitter inuectiue.

And howsoeuer you haue by worde and writing sought to perturbe both me and the Colledge: yea the whole vniuersitie for my sake (contrary to the expresse wordes of your othe, as I sayde in the beginning) yet are you in act and deede confuted, though I should not speake one worde: for contrary to your expectatiō and practise of your instrumentes, and earnest desire of al that be famous, the Colledge was neuer in better quietnesse, neuer replenished with more towarde scholers, neuer fuller of students of all degrees (I speake it to Gods glory & to deliuer it frō your slaunders) than it is at this present. A great occasion of all these blessinges of God (as instrumentes and meanes) is the graunte, the honestie, the wholsome, the learning, the discrete gouernment of those, whom you call *non residentes*: whom not I but the noble founders statutes, ratified by the Queenes maiesties authoritie, and allowed of by the wisest of the realme, for moste iuste consideration, euen for the better gouernment of the Colledge, hauing otherwise full of youth, haue licensed (beyng in the number of the twelue preachers chosen according to statute) to continue in their felowships with one liuing bodely, to a certayne value. If there were the like prouision in other places, and the same furnished with such kinde of men, the state of diuers Colledges in Cambridge would not be so tumultuous, as it is.

The Colledge deliuered from the slaunderous Replie.

Touching the parties themselues, against whom you so bitterly inuaide your tongue, vpon the same causes and quarrels you do against me, this I will speake boldely, as I shall answere before God and the worlde: they are sober, honest, learned, quiet men, faythfull and diligent preachers, and that ryme of absence which is giuen vnto them by statute, they do carefully bestowe in their cures, and other places where there is neede, according to their duetie and conscience, except the necessarie gouernment of the Colledge, and publike affaires do constrayne them to the contrarie. The moste of them and he that is moste negligent, doth more good in the Churche and common wealth, than you do, or any of your adherentes. I will not speake all that I might iustly, least I should seeme to flatter, and in parte to commende my selfe: but this is the summe, none of vs refuse triall, either of life, gouernment, learning, liuing, or what soeuer is to be required in the ministers of God, and faithfull subiectes towardes their Prince.

The fellowes defended against the perfumed tongue.

It is an egregious slaunder when you say, there be pernicious examples of riotous feastinges, &c. I know the contrary: and thanke not you, but God will take due punishment of this your notorious malice, vttered vpon priuate quarrell, as it is well knowne to al this societie. In deede they loue one an other, agree among themselues, obey lawes, keepe quiet, labour to suppresse scholines, and this is that, that inhabiteth your tongue, and the tongues of other disordered persons against them. I could requite all these your bitter speaches, if I were disposed to reuile so maliciously: But I will temper my selfe, desiring God not to impute these things vnto you: the Reader I shall desire either to iudge the beste, or to suspende his iudgement vntill he haue the triall.

Kkk. The

The 3. Diuision.

Answere to the Admonition. Pag. 125. Sect. 2.3.

You say all these come from the Pope, &c. It is not materiall frō whence they come, so they be good, profitable, & necessarie, for the maintey-ning of religion, learning, wise & learned men: but I pray you from what Pope came they? or in what time did the Pope inuent them? I tolde you before that such places and Colledges were in Augustines time, & that he both hath the name of Ps. Deane, and alloweth of his office. If you had redde any auncient learned Authors (as your wri-tings declare you haue not) then shoulde you finde that Collegiate churches be of great antiquitie, euen since the yeare of our Lord. 235. But what can you speake agayns Cathedrall churches, which you may not as well speake agayns the Colledges in the vniuersities? They were not in the Apostles time neyther yet in the primitiue Church: must they therefore now be dissolued? your meaning is be-like to bring all to confusion and barbarisme.

Deane allowed by S. Augustine.

Barbarisme and confusion secretely intended.

You say, no reformed church in the worlde knoweth them, wherein I thinke you speake more than you know. Can you name any reformed church that hath plucked them downe? Peraduenture in diuers places where the gospell is now preached, they had neuer suche wards for learning. But what haue we to do in suche cases with other reformed churches? we haue to consider what is most meete for this church, and state: & not to follow other, as though we were children: I see no cause why other reformed churches should not rather follow vs, than we them, seing in no respect we be inferiour to them. Well, to conclude, your wordes be but haine, and your proofes none at all: and therefore I doubt not but Cathedrall churches shall be able to with-stande both your opprobrious speaches, & the greedinesse of all their aduersaries, so long as it shall please God to blesse this land with so vertuous & learned a Queene, & so wise and discrete counsellours.

T. C. Pag. 164. Sect. 2.

And where he sayth it is not materiall although these Deanes, Archedeacons, Chancellors, Prebendaries, &c. come from the Pope, it is, as if he should say, that it maketh not anything they come out of the bottomelesse pitte. For whatsoeuer cometh from the Pope is holy as Antichrist, comes not forth from the Deuill: and further he addeth this condition (if it be good, &c.) in deede if any of the orders of the Cathedrall can be made holesome meate to feede faith, or of a spheare whether any can by to cover shamefull, then also may the things that come from the Pope & the Deuill be good, profitable, and necessary vnto the church. And where he sayth that Collegiate churches are of great antiquitie, this proueth not the antiquitie of the Cathedrall churches, vnlesse he proue that cathedrall and colle-giate be all one. But I will not sticke with him in so small a matter, and if our controuersie were of the names of these churches, & not of the matter, I could be content to graunt his cause in that point as good as antiquitie without the word of God (which is nothing but rotten stuffe) could make it.

Io. Whitgifte.

Tract.7.

This Replie neither answereth directly nor truly to any thing I haue set downe. For first it is vntrue that all things comming frō an Antichristian Pope, comen of the Deuill. I haue sufficiently proued the contrary in that portion, where I speake of apparell of ministers: an euill man may do some thing that is good, euen as a good man may do some thing that is euill: & as God both worke the good by the one, so both the Deuill worke the euill by the other. Ethnikes haue made good lawes, they haue appointed stipendes & rewardes for learning, & such other like good things, which are profitable & not to be reiected for the Authors sakes, though they were members of Satan.

Good things may come from euill men.

Secondly,

Cathedrall churches.

Secondly, it is vntrue that Cathedrall Churches came from the Antichristian Pope: for I tolde you that they were in the yeare of our Lorde 235. at what tyme the Bishops of Rome were godly men and Martyres.

Cathedrall churches before the Antichristian Popes.

Thirdly, you haue not answered my question, for I demaunded from what Pope they came or in what time they were first instituted: also to this you say that neither who is, in effect you haue answered nothing. If they be of so late a fundation, it muste needes appeare what was the firste time of their: but if that can not be founde (as belike it can not) then muste their antiquitie be verie great.

The Replier answereth not that which is demaunded.

Collegiate and Cathedrall Churches be all one, for any thing that I can reade to the contrarie: if it be not so, shewe the difference.

The 4. Diuision.

T. C. Pag. 164. Sect. 2.

But for so much as these auncient Collegiate churches were no more like vnto those which we haue now, than things vnlike: our Cathedrall churches came not so nighe as this olde Popish clos of Antichrist, to hide their whoredome, & to keepe out the Romish Fox. For the Collegiate churches in times past were a meane betweene the ministerie of godly learned ministers and other, which gouerned and watched ouer that the holie seede was in crease as towne where such churches were, & for that in such great cities & townes commonly there were the most learned pastors & auncients, therfore the townes & villages rounde about vnto the verie vttermoste coastes, came and had there resolution of their doubtes at their handes, according also to the Lawe commaunded in Deuteronomie, that when there was any great matter in the countrie, which the Leuites in matters pertayning to God, and the iudges in matters pertayning to the common wealth, could not discusse, that they should come to Hierusalem, where there was a great number of Priests, Leuites, and learned iudges, of whom they should haue their perfect iudgement, and thus was the firste vse of Collegiate churches.

Deut. 17.

Io. Whitgifte.

In euery citie a colledge of ministers.

True it is, that in times past there was in euery citie, *Collegium presbyterorum cui præerat Episcopus*, a Colledge of ministers ouer whom the Bishop bare rule, the which Rome calleth *Senatum Ecclesiæ*, the Senate of the churche: and the same is now called a collegiate or Cathedrall churche. It is also euident that these *Presbyteri*, were all Priests, & that they with the Bishop had the deciding of al controuersies in doctrine or ceremonies, & the direction of diuers other matters in al those places that were vnder that citie, that is in all that shyre or Diocesse: & therfore sayeth M. Caluine (speaking of the primitiue church) Euery citie had a colledge of Seniors which were Pastors & Doctors, for they all had the office of preaching to the people, of exhorting, and of correcting, the which office S. Paule doth commit to Bishops: and this is that Seignorie, whereof the auncient writers speake so much, & which you vntruly & without consideration say to haue bene in euery parish, and to consist as well of other as of Priests & ministers of the worde, and although that kinde of gouernment, which these churches had, is transferred to the Ciuill Magistrate, to whom it is due, and to such as by him are appointed, yet is it not so cleane blotted out, as you would make vs beleeue. For the Bishop who as then, and is now the chiefe of that colledge or Church, keepeth his authoritie still, & may if he please call to gither those ministers & Priestes of the Cathedrall Church to consult of such things as are expedient, & in diuers poyntes he can do nothing without them. Moreouer diuerse of the same churches, some by office, and some appointed by election, are bounde to attende vpon prouinciall Synodes, so oft as the Archbishop at the cõmaundement of the Prince doth call the same. Likewise they be places wherein are nourished for the most parte, the best, the wisest, the learnedst men of the Clergie in the lande, whiche not onely, in the respect of their soundnesse in religio, profoundnesse in learning, diligẽce in preaching, but toiledome also, experience, & dexteritie in gouerning, are not onely an ornament to the realme, profitable to the Churche, honour to the Prince: but also a stay from barbarisme, a bridle to sectes & heresies, & a bulwarke agaynst confusion. Wherefore as the vse of them then, for those times & states was good and godly: so is the vse of them now in this age and state no lesse conuenient, godly, and necessarie, which you nor all your fautors shall euer be able to disproue.

Institut. cap. 8. Sect. 52.

Our Cathedral churches not much differing from those of auncient time.

The vse of Cathedrall churches as necessarie now as afore time.

The. 5. Diuision.

T.C. Pag. 164. In the ende.

Howsoeuer the house whiche the latter Churches gaue vnto them in asking them counsell, they tooke vnto themselues, and that whiche they had by the carefull and good will procuring of a certaine estimation of them, they did not employe to the vses of right, but also sufficient them of all authority of hearing and determining any matters at all. And in the end they came to this whiche they are nowe, whiche is a company that haue strange names and strange offices, vnheard of of all the purer churches, of whom the greatest good that we can hope of is, that they be no hurte. For although there be diuerse which be good, yet in respect that there be Deanes, Archdeacons, Canons, Petrenons, &c. to my parte I see no profite but hurte come to the church by them.

Fo. Whitgifte.

Tract. 8. Ca. 2. All this is vntrue, and your owne onely imagination: for these Churches haue not encreased their authoritie, but diminished it rather, as it is enident. The names and offices vsed in them, I haue proued before in the title of Archbishops, &c. to be neyther straunge nor vnheard of in the purer and ancient Churches. And though you see no profite that commeth to the Churche by them, yet those that be quietly disposed in the Churche, those that haue a care for the good gouernment of the Church, those that haue not by any schisme deuided themselues from the Churche, se great profite and singular commoditie.

The. 6. Diuision.

T.C. Pag. 165. Sect. 1. 2.

And where he sayth they are rewarded of learning, in deede then they should be if they were conuerted vnto the maintenance and bringing vp of Schollers, where now for the most parte, they serue for bait inough to fill (if might be) the greedy appetites of those, which otherwise haue enough to liue honestly, and for holes and dennes to keepe them in, which either are vnfruitfull to be kepte at the charge of the churche, or els whose presence is necessary and dutifull in other places, and for the most part vnprofitable there.

Last of all, where as M. Doctor sayth that we haue not to follow other churches, but rather other churches to follow vs, I haue answered before: this onely I adde, that they were not commanded only false Prophetes which taught corrupt doctrine, but those whiche made the people of God beleeue, that they were happie when they were not, and that their estate was very good, when it was corrupt. Of the which kinde of false prophecie I say, and I crye especially do complayne. And therefore vnlesse M. Doctor amend his speach, and learne this crying, peace, peace, all is well, when there are so many things out of order, and that not by the iudgement of the Admonition and fautours thereof onely, but euen of all whiche are not willingly blinde, I say if he do not amende these speaches, the crime of false prophecie will sitte closer vnto him, than he shall be euer able to shake of, in the terrible day of the Lorde.

Fo. Whitgifte.

There muste be rewardes for learning alreadye appointed.

There muste be as well rewardes for those that haue spent much time in getting learning, and be learned, as there muste be meanes to mayntayne men whiles they be in learning. Grammer scholes, and the Vniuersities serue for the one: and Cathedrall churches with such other preferments serue, for the other: happie the one and the other can not possibly stande. Your immodest and vncharitable speaches worke most discredite to your selfe.

That which I speake of other Churches by way of comparison, I speake for the truth of the doctrine, sincere administration of the Sacramentes, and all other poynts of Religion, by publike authoritie established in this Realme, wherein I say againe, that there is no cause why it should giue place to any Churche that nowe is. And yet I do not defende the faultes of men, or other corruptions (from the which no Church is free.) But for the crime of false prophecie wherewith you charge me, I trust it be farre from me: I woulde promnesse to contention, and vncharitable iudging, were as farre from you. Howbeit we both must stand or fall to our owne Lord: and therefore it is no good iudging before the time.

Of

Ciuil offices in ministers.

¶ Of ciuill Officies in Ecclesiasticall persons. *Tract.23.*

A triall of the places alleaged by the Admonition, againſt ſuch ciuill offices as are exerciſed by Eccleſiaſticall perſons in this realme.

Chap.1.the.1.Diuiſion.

T.C.Pag.165.Sect.3.

The places alleaged by the Admonition to proue that miniſters of the church may not intermeddle with ciuill functions, one onely excepted, are well and fitly alleaged: and moſt of them vſed to that ende of writers, which if I ſhould name, (*) all would confeſſe, that they are ſuch as ſuch whom M. Doctor is not worthy to be ſo much as ſpoken of the ſame day.

(*) Lorde howe lowe would you throwe him downe.

Io. Whitgifte.

This is more than modeſtie would ſuffer, and farre outrageous: for whatſoeuer the worthineſſe of theſe men is otherwiſe, yet am I a miniſter of the worde as well as they: I am a member of the Church of Chriſt as well as they: I am bought with his bloud as well as they: & therfore to ſay, that I am not worthie to be ſo much as ſpoken of the ſame day wherin they are named: is but extreame immodeſtie, & paſſing contempt. Where is not ſo much attributed to Ieſus Chriſt: no? the Popes flatterers, did neuer ſo exceſſiuely extoll him. Are they ſo worthie that a man may not be ſpoken of the ſame day that they are named? who be they trowe we, or what is their names? But belike you are afrayde to name them, leaſt by ſpeaking of me the ſame day you ſhoulde do vnto them ſome great diſhonour in your iudgement they are better than God himſelfe, for the ſimpleſt that is may be named the ſame day that God is. In deede a pyetie cloake to couer your payne bragging, for I thinke you woulde haue named them, if you had knowne them. But to the matter.

Chap.1.the.2.Diuiſion.

Admonition.

Moreouer, in that they haue (z) ciuill offices ioyned to the Eccleſiaſticall, it is againſt the worde of God. As for an Archbiſhop to be a Lorde preſident, a Lord Biſhop to be a Counſte Palatine, a prelate of the Garter, who hath much to do at S. Georges feaſt when the Bible is caried before the Proceſſion in the croſſes place, a Iuſtice of peace, or Iuſtice of Quorum, an high Commiſſioner, &c. And therfore they haue their paſſions, as Clinkes, Cert-houſes, Cotehouſes, fowles and Caſtles, which is alſo againſt the Scriptures. This is not to haue Lordes but fooles, and playne fooliſh they are, that they exerciſe that which they ſhould ſo fayne ſeeme to ſhunne, I meane dominion ouer their brethren.

(z) Luc.9.60. 61. Luc.12.14. Rom.12.7. 2.Tim.4.11 2.Tim.2.3. 4.

Anſwere to the Admonition.Pag.214.Sect.2.

Bishops priſts popiſhe, Eugenius the firſte bringer of them in.

To proue that ciuill offices ioyned to the Eccleſiaſticall is againſt the worde of God, firſt you note Luke.9.verſe.60.61. where it is thus writte. And Ieſus ſayd vnto him, let the dead burie the dead, but go thou and preach the kingdome of God. Then an other ſayd I wil follow thee Lord, but let me firſt go bid them farewell which are at my houſe. Howe conclude you any thing of theſe places againſt ciuill offices in Eccleſiaſtical perſons, Chriſte meaning in this place is to teache vs (I meane all Chriſtians) that when he calleth vs, we ought not to be hindred from following (and that forthwith) by any excuſe of doing dutie towards our friends, or reſpect of worldly commoditie, or for feare of any payne or trouble, and this is ſpoken generally to all Chriſtians, and not alone to any one kinde of men.

T.C.Pag.165.Sect.4.

9.Luke.

For the firſt place if ſo be that the miniſter ought rather to leaue neceſſarie duties of burying his father, and ſaluting his friendes bydone, than that he ſhoulde not accompliſhe his miniſterie to the full, much more he ought not to take vpon him thoſe things, which are not onely not neceſſarie duties, but as it ſhall appeare, do in no caſe belong vnto him. And although it may be applied to all Chriſtians, yet doth moſt properly belong vnto the miniſters.

Io. Whitgifte.

This is no answere to that which I haue sayde: for I say that the meaning of Christ in this place is, that when we are called to eternall life by him we ought not to protracte the time, nor to seeke any delayes, but leaue all and follow him: this is the meaning of Christ, & this is the summe of my Answere: and to this you say nothing: but make a new collection, that the minister ought rather to leaue necessarie duties of burying his father. &c. which (though it be not the direct sense of this place) yet I graunt it to be true: for such ciuill offices as I allowe in Ecclesiasticall persons are helpes for them to do their duties. Wherefore as this place is vnaptly applied by the Admonition, so is it vnanswered by you, & it may as well be vsed to debarre any other Christians from ciuill functions, as ministers of the worde.

Chap. 1. the. 2. Diuision.

Answere to the Admonition, Pag. 215. Sect. 1.

Secondly, for the same purpose you vse Luke. 12. verse. 14. where Christ speaking to him that sayde vnto him, Master bid my brother deuide the inheritance with me, answereth on this sorte, Man who made me a iudge or a deuider ouer you? Christ came in deede to be iudged, & not to iudge, he came to worke the worke of our redemption, not to decide controuersies touching landes and possessions. But will you therefore take from Christian men authoritie to iudge, for this exaple of Christ can no more be applied to Bishops than it may be to kings, bicause the doings of Christ is a patterne for all Christians, and yet Christians may iudge matters, and decide controuersies amongst their brethren. Looke. 1. Cor. 6. The Anabaptists vse this text for one of their reasons to condemne magistracie among Christians: & therefore a very learned and late writer, in his exposition of this place, writeth thus: *Hinc colligitur quantopere insaniant, qui ex hoc loco magistratum inter Christianos damnant: nam Christus non argumentatur à re ipsa, tanquam profana sit, sed à vocatione sua, quod missus sit in alium finem, tametsi res erat per se satis sancta & pia.* Hereof may it be gathered, howe greatly they dote which condemne magistrates among Christians by this place, for Christe doth not reason of the thing it selfe, as though it were profane, but of his owne vocation, bicause he was sent to an other ende, although the thing of it selfe is holy and good.

Argument of the Anabaptistes confuted.

T.C. Pag. 155. Sect. 4. & vlt.

And as for the other place of Luke touching our saviour Christes refusall to deuide the inheritance betweene the brethren, it is moste aptly alleaged to this purpose. For although our saviour Christ hath not there taken away from them authoritie to iudge, yet he thereby sufficiently, that is to say, as much as the ministers of the worde to intermeddle in iudgement of ciuill causes. For our saviour Christ framed that answere hauing respect to the dueties of his calling. 12. Luke.

For, as the hearing matters of the Gospell hath all those things which were pertayning to his ministerie: so by refusing this office of iudgement in ciuill causes, he gaue to vnderstande, that it did not appertayne vnto the compasse of that office, which he exercised, which were ministerie. And therefore it is altogether out of season that M. Doctor here alleageth, that Anabaptistes vse this reason to proue that Christians may not haue magistrates. For hence doth this follow, that by cause this place of S. Luke proueth not, that we ought to haue no Christian magistrates, that therefore it followeth well, that the ministers should be no magistrates, as if there could be no ciuill magistrates, vnlesse ministery of the worde were. And the place which he alleageth out of the learned man, doth not only not make any thing for him, but doth quite ouerthrow his cause. For he sayth that our saviour Christ did not refuse this as a thing in it selfe vnlawfull, but bycause it did not agree with his function. Now the vocation of our saviour Christ, was to be a minister of the Gospell, therefore he did not agree with the vocation of a minister of the gospell to iudge or to intermedle in ciuill gouernement. And if M. Doctor had bene so studious of M. Caluine (whom, as by his often 4. Lib. Institut. 11. cap. 4.
alleagation of him, he would make the world beleue, he might haue read in him this sentence cited for this purpose, to proue that the ministers haue not to do in ciuill thinges.

Io. Whit-

Ciuil offices in ministers.

Io. Whitgifte.

Neither do you here replie to my Answere, for I told you that Christ came to be iudged, not to iudge in matters of lands and possessions: I told you likewise that this example of Christ pertayneth no more to Bishops than it dothe to Kings, and therefore can no litter be by you applied against Bishops, than by the Anabaptistes against Christian Magistrates. To all this in effect you haue sayde nothing. Your owne collection is same answered. Fyrst, no man giueth to Bishops authoritie to iudge in matters of inheritance, for suche controuersies are to be decided by lawe, which both other Iudges appointed for it. Secondly, Christ spake this to declare that his kingdome was not of this worlde, but of the worlde to come, not earthly, but heauenly, not temporall, but eternall: and therefore he spake it touching his owne person onely, and not as a rule pertayning to other Christians, as the Anabaptists feyne. Thirdly, the authoritie in ciuill matters that is committed to ministers in this Churche, is committed vnto them by the Prince, for the better gouernment of the Churche, and the fuller satisfying of their duetie, consisting for the moste parte onely in punishing and correcting sinne. And lastly, it is not made a thing incident to the ministerie, or as parte of that office, but it is added as profitable, conuenient, and necessarie for the present state of the Churche, and fuller accomplishing of the ministers duetie.

Christ speaketh not against ciuil offices in our ministers vnder the gouernment of the church.

I haue tolde you in my Answere to the Admonition, that this example of Christ dothe no more pertayne vnto Bishops, than to other Christians (whiche being true and vnconfuted by you) then dothe it follow that the Anabaptistes maye aswell alleage it against other Christians, as you maye doe against Bishops or Ministers.

The learned Beze interpretation dothe well agree with my cause: for Christ refused it, because he came to be iudged, and to suffer death, for the redemption of the worlde, which is the vocation that this learned man speaketh of, and is onely proper to Christ. I denie not but that M. Caluine may apply this texte to that purpose, but M. Caluine dothe expounde him selfe, sayeing vpon this same place, when he sayeth, that euery man must respect his owne vocation, *& quid illi sit aptum*, and what is meete for it. Howe the ciuill authoritie that Ecclesiasticall persons haue in this Churche, is meete for their vocation: And therefore M. Caluine speaketh nothing against it. In the same booke & chapter, he allegeth these wordes of Bernarde, whiche he writeth to Pope Eugenius of this matter: *Ergo in criminibus non in possessionibus potestas vestra. &c.* Wherefore your power is in offences, not in possessions. And this conclusion he bringeth in vpon the wordes of S. Luke chapter. 12.

I would not, as I sayde before, haue Bishops Iudges in controuersies of enheritance, I doe not affirme that they may in the right of their ministerie, chalenge any ciuill authoritie, as the Bishop of Rome dothe. But forasmuche as the authoritie is *in Criminibus*, in offences, as Bernarde sayth, therfore if it please the Prince to giue it them, they may lawfully execute so muche authoritie ciuill, as shall further and helpe them in suppressing sinne. And this is against nothing that M. Caluine hathe sayde. For M. Caluine and other learned writers of this age, doe vse this place of S. Luke and suche like, against the vsurpation of Romishe Bishops, chalenging suche authoritie in ciuill matters as doe vnto them, *Iure diuino*, and to placing them selues in Princes offices, yea chalenge all their duetie towardes the Churche to consist therein, and lyke nothing els pertayning to the office of a Bishop. As for the authoritie that our Bishops haue in suche matters, I thinke that neyther M. Caluine, nor any other godly man can disallowe of it.

wherein the Bishops authoritie consisteth.

Chap. 1. the. 4. Diuision.

Answere to the Admonition. Pag. 215. Sect. 2.

In the thirde place you alleage Rom. 12. verse. 7. He that hathe an office

office, let him wayte on his office, or he that teacheth, on teaching. What is this to the purpose? He that hath an office, muste attende vpon his office, and he that teacheth, on teaching, therefore Bishops may not haue ciuill offices. The office of a Bishop is aswell to gouerne by discipline, as by preaching: this is a very simple argument.

The Bishop gouerneth aswell by discipline as by preaching.

T.C. Page. 166. Lin. 9.

Furthermore M. Doctor asketh what S. Paules place to the Romanes (where he speaketh that he which hath an office, must wayte of that office, he that teacheth of his teaching) maketh to this purpose. Surely M. Doctor very much. Neyther can there be a place more properly alleaged, both for the very playnenesse of the wordes, and also for the circumstance of the place. For Heinrie Paule speaketh there against those, which vnder couerture of their callings, and hauing certayne callinges, conteined not them selues with them, but would haue an eare in euery mans boate, and would take more vpon them then they were able to doe, or the measure of their giftes would stretche vnto. And therefore sheweth that as the body is best preserued when euery member thereof doth his office, and destroyed when one member will take vpon it to doe the office of an other: so the Church is then best gouerned, when euery ecclesiasticall person keepeth him selfe within the limits of his calling, not meeting with those which pertayneth vnto an other. But M. Doctor sayth, that the Bishop gouerneth as well by discipline, as by preaching: so he doth. But I pray you by what discipline? what a reason is this, he gouerneth by discipline, Ergo by ciuill discipline. You say in the next sentence, that the authors of the Admonition either dote or dreame. But if these be your sharpe disputations when you are awake, surely they are very blunt when you dreame. But I had rather iudge the best, that M. Doctor was ouerwatched.

11. Rom.

It is certen that diuers of these gifts mentioned Rom. 12. (as teaching and exhorting) maye concurre in one man, so that he maye be apte for diuers functions: neyther doth the Apostle there tye one man to one gifte or function onely.

Io. Whitgifte.

Surely M. T.C. it maketh nothing at all to that purpose, neyther doth S. Paul speake it to that ende: but he speaketh it to moue euery one diligently and truely to walke in his vocation and calling, and therefore in the same place he saith, *qui præest in diligentia*: and as I haue tolde you, this ciuill authoritie that I speake of, is not claymed, but committed: is no hinderance, but an helpe to the ecclesiasticall function. Neyther is this to vsurpe any other mans vocation, but vnfeinedly to vse that office that is giuen vnto vs by the Prince, to helpe vs forwarde in our owne vocation, and calling.

Ciuill authoritie not claymed, but committed to our Bishops.

An ecclesiasticall Pastor must vse that discipline that is appointed vnto him by the Magistrate and orders of that Church whereof he is minister, be it ciuill or ecclesiasticall, so that if the kinde of discipline vsed in that Church be ciuill, as it is in this Church for diuers crymes, then doth he gouerne by ciuill discipline and the argument is good, neyther will you be able to answere it when you are best awake, howsoeuer I make it in my dreame, or being ouerwatched.

Chap. 1. the. 5. Diuision.

Answvere to the Admonition. Pag. 216. Sect. 1.

A place alleaged to no purpose.

Fourthly, you cite. 1. Tim. 6. verse. 11. But thou O man of God, flee these things, and followe after righteousnesse, godlynesse, fayth, loue, patience, and meekenesse. Truely I thinke you dote, or else dreame, your applications of scripture be so straunge. What speaketh Paule heere against ciuill offices in ecclesiasticall persons? He only willeth them in the person of Tim. to flee couetousnesse, and to followe righteousnesse. &c.

Io. Whitgifte.

This is that place that T.C. confesseth to be alleaged to no purpose: and therefore heere they are left to answere for themselues, as they be in the most of their quotations.

Chap.

Ciuill offices in ministers.

Chap. 1. the. 6. Diuision.

Answere to the Admonition. Pag. 116. Sect. 3.

Exposition of 1. Tim. 2. 3. 4

The last text here quoted is the 2. Tim. 2. verse 3. 4. Thou therefore suffer affliction as a good souldiour of Iesus Christ. no man that warreth entangleth him selfe with the affayres of this life, because he would please hym that hath chosen him to be a souldiour. This latter sentence is generall, and perteyneth to all men. The meaning is this, whosoeuer would be a souldiour vnder Christ, muste leaue all worldly thinges, and followe him. It speaketh nothing eyther of ciuill or ecclesiasticall offices. For if you will knowe what he there meaneth by the affayres of this life, heare what M. Caluine sayth, treating vpon that place: *per negotia vitæ intelligit familiæ curam & alia huiusmodi occupationes.* By the affayres of this life he vnderstandeth the care of gouerning his familie, and other ordinary businesse. Caluine.

If you will learne howe this place is to be applied, the same M. Caluine teacheth you likewise in these wordes following: *Nunc applicanda est comparatio ad rem: nempe vt quisquis vult sub Christo militare, debet relictis omnibus mundi curis, se totum ad eius obsequia conferre.* Nowe this comparation is to be applied vnto the present purpose, that whosoeuer will playe the warriour vnder Christe, leauing all worldely matters and impediments, muste giue him selfe wholly vnto him. This therefore is generall, and perteyneth to all Christians, but chiefly and especially to the ministers of the worde, who maye not occupie them selues in worldly businesse, as other men do: that is, they muste not be marchaunts, husbandmen, craftes men, or hinder their vocation with suche lyke worldly affayres. As for suche ciuill offices as be committed to them, they be rather helpes to their vocation, than impedimentes: for the office of a Iustice of peace, of an high de Commissioner, and suche like, is to punishe vice and vnquietie, to see good order kepte in the common wealth, aswell in matters touching religion, as other common and publike businesse. Wherefore as these offices be not meere ciuill, but partely ecclesiasticall, and be for discipline and correction of sinners: so in my opinion they be most meete to be committed to some of the wyseste and best of the Cleargie, to the ende that suche as by the worde will not, by conuenient discipline may be cõpelled to do their duetie. Neyther are such offices to be accounted worldly affayres, but rather heauenly and spirituall, forasmuche as they serue to the mayntenance of religion and godlynesse, and to the suppressing of sinne and wickednesse. It is be true that Augustine sayth: *Seruiunt Reges Christo, leges ferendo pro Christo.* It is also true, *Seruiunt Episcopi Christo, leges exequendo pro Christo.* Some ciuill officers rather helpes than hinderances to the office of a Bishop.

T.C. Pag. 166. in the midst.

2. Epist. 2. The last place which is alleaged by the Admonition, is out of the Epistle to Tim. where it sheweth that for so muche as the state of a minister, is as that of a souldiour, and therefore as the souldioure, to the ende he might the better please his captaine, laieth aside his vsuall matters, quitteth all those thinges subiect to lyuelyhod, and husbandrie, otherwise to be vsually done: euen and right so euery man in the ministerie ought to behaue him selfe, & all those thinges, whiche maye be any let to the office of his ministerie, although he might otherwyse lawfully vse them. And if so be for the performing

forming of the ministerie to the full, he must quite those things which he may lawfully vse, how much more might the Admonition conclude, that he ought not to entangle him selfe with those things, which (out of the places of S. Luke, and to the Romaines) it had shewed to be vnlawfull for him to meddle with? And although M. Doctor say the sentence be generall, yet it is particularly ment, and most properly of the ministers, which M. Caluine teacheth. M. Doctor in the same place, where he hath cited his authorite, cyteth in no purpose: For what authorite M. Caluine doe not there apply in precise wordes this sentence to proue that ministers ought not to meddle with ciuill offices, bothe it followe therfore that this place can not be vsed thereto? In saying that he ought to abstayne from all lets which may hinder his vocation and ministerie, he verily consequently say, that he ought to abstayne from all ciuill offices, and if so be M. Doctor had beene so well read in the auncient Doctors (as he would seeme) he might haue knowne that this place is vsed of Cyprian to the same purpose that it is alleaged here. For Cyprian speaking against an Elder which had taken vpon him to be executor to one which was dead, alleageth this place. 9. Epist. 1. lib. 2.

Io. Whitgifte.

That which is spoken of a souldiour perteyneth to all Christians as well as to a minister: for euery Christian man is a souldiour: these ciuill functions be helpes to the ministerie, and may be lawfully vsed as I haue sayde before. M. Caluine truely interpreteth the place, and his interpretation maketh fully for my purpose, and directly against you, as the Reader may easily perceyue, so that your many wordes are some with this breefly answered.

Cyprian alleageth the place to good purpose: for to be an executor is a troublesome matter, and bothe oftentimes hinder men from their other callings, so that sometimes euen temporall men (as we call them) doe auoyde the same for the trouble that therupon commonly ensueth: And yet I doubt whether you would refuse to be an executor, or no, if it were offered vnto you by some: neyther doe I thinke it vnlawfull, so that the troublesomnesse of it be not too much, and an hinderance in deede to weightier matters.

Chap. 1. the. 7. Diuision.

T. C. Pag. 166. towards the ende.

To these reasons of the Admonition, may be added that which the Admonition hath in the. 130. page, that the regiment of the Church is spirituall, and respecteth the conscience, and therefore hath not to doe with ciuill offices, which respect properly the common wealth, and the outwarde, godly, honest, and quiet behauiour. And therfore their meaning is, that as the ciuill gouernour bothe vse such kynde of punishment as may kyndle the outwarde man, and holde hym that he dare not offende in the open breache of that godlynesse, honestie, and quietnesse which S. Paule commendeth vnto vs: so the ecclesiasticall regiment bothe vse that kynde of discipline, whereby the conscience and inwarde man may be kepte in that loyalty, obedience vnto Gods commaundement, touching a godly, honest, and quiet lyfe. 1. Tim. 2.

Io. Whitgifte.

The gouernment of the Church in the respect of Christ, which by his holy spirite ruleth in the heart and conscience of man, is onely spirituall: but it is not so in the respect of the visible Churche, and earthly members, and ministers of the same: for then must you of necessitie shut out the ciuill Magistrate from all kind of gouernment in the Church, which is the matter you shoote at, cloake it as muche as you can. But of the regiment of the Churche, and of the vntruthe of this your assertion I haue spoken before: and speake of it also in that which followeth.

Chap. 1. the. 8. Diuision.

Answere to the Admonition. Pag. 230. Sect. 13.

You byd vs in the margent (to proue that the regiment of the Church should be spirituall) reade Ephe. 1. verse. 23. 1. Thes. 5. verse. 13. 1. Tim 5. verse. 2. Heb. 10. verse. 30.

In

Ciuil offices in ministers.

In the.1. Thes.5. the Apostle beseecheth them to loue suche for their vvorkes sake, as labour among them, are ouer them in the Lord, and admonishe them. What argument call you this? S. Paule moues the Thes. to loue their Pastors: Ergo, the gouernment of the Church is onely spirituall.

T.C. Page.166. in the ende.

1.Thes.5. And to note the distinction of these regiments ciuill and spirituall, the place vnto the Thessal. is well alleaged: for by the words (such as rule ouer you in the Lorde) the Apostle doeth put a difference betweene the ciuil & ecclesiastical regiment. For albeit that godly ciuill Magistrates do rule ouer vs in the Lorde, yet S. Paule κατ' ἐξοχὴν that is, by excellencie, ascribeth that vnto the ecclesiasticall gouernours, because that whereas the ciuill Magistrate bestoe his care for the saluation of the soules of his people is occupied, in procuring also the wealthe and quietnesse of their lyfe: the ecclesiasticall gouernours haue all their whole care set vpon that onely, which pertaineth to the lyfe to come.

Io. Whitgifte.

True it is that the ciuill gouernment is distinguished from the ecclesiastical: but there is some thing common to them both, as these ciuill offices whereof we speake.

The place to the Thes. which the Authors of the Admonition vse, pag. 227. to proue that the gouernment of the Churche ought to be spirituall, can not be vsed to make any distinction betwixt ciuill and ecclesiasticall gouernment. For by your owne confession this portion (are ouer you in the Lord) which you would haue to make this distinction, is aswell spoken of the ciuill Magistrate, as it is of the Pastor, and so it is vttered, and therfore this text is abused both by them and you. The Apostle vseth the same maner of speeche, speaking of the obedience of wiues towards their husbands, *Vxores subditæ esse ote propriis viris, sicuti decet in Domino*: VViues be subiect vnto your owne husbands, as it behoueth you in the Lord. And yet you will not say that the gouernment of the husbande ouer his wife is onely spirituall. And therefore howsoeuer you dally out the matter, with saying that S. Paule here κατ' ἐξοχὴν ascribeth this vnto the ecclesiasticall gouernours, yet it will not serue your turne, for he ascribeth it also to those that be ciuill. The ecclesiasticall gouernours haue all their whole care set vpon that onely which pertaineth to the lyfe to come: True it is, and to the same ende teneth the ciuill gouernment which they doe exercise, as I haue told you before. *Col.3.*

Chap.1. the.9. Diuision.

Answere to the Admonition. Pag.230. Sect.4.

In the.1. Tim.5. verse. 2. he willeth Timothie to exhorte the elder vvomen as mothers, the yonger as sisters: wherupon you conclude thus: Elder women must be exhorted as mothers, the yonger as sisters, with all puritie: Ergo, the gouernmet of ye church must be spirituall.

T.C. Pag.167. Lin.5.

1.Tim.5. And to this ende also is alleaged by the Admonition the place of Tim. wherein the Apostle hath thirty pare of the ecclesiasticall discipline, which the minister may vse, to consist in reprehending sharply rebuking, which must be tempered according as the estate and age of euery one doth require. What meaning is not (as M. Doctor doth diuinely surmise) to shut out the ciuill Magistrate, or to forbid him of punishing the wicked, but that it appertaineth not vnto the ministers to deale chefly wyth, whole correction of faultes, both partly in reprehensions and admonitions, which he forbiddeth there, partly in excommunication, wherof is spoken before.

Io. Whitgifte.

But how aptly this place is alleaged to this end, euery child may vnderstand. For what a collection call you this. S. Paule willeth Tim. to exhorte the elder women as mothers, the yonger as sisters, therfore the regiment of the Church is only spirituall, & an ecclesiasticall person may not intermeddle with any kinde of ciuil affayres? one Christian man must exhort an other, & reproue an other also, as occasion requireth, therefore he may not execute any ciuil office: the reason is al one. Your defense of this place is very slender, and you might with as muche credite to them haue passed it ouer, as you haue done diuers other.

Chap.

Chap. 1. the. 10. Diuision.

Answvere to the Admonition. Pag. 230. Sect. 2.

In the place to the Ephes. the Apostle sayth, that God hathe appoynted Christ to be the head of the Churche, vvhiche is his body, euen the fulnesse of him that filleth all in all things. **Here we learne that Christ is the head of the Churche: but howe proues this that the gouernment of the Churche is onely spirituall? Will you hereby take away ciuill Magistrates, and other gouernoures that God hathe placed in his Churche? It is subtilly done of you to quote the places onely, and not to apply them, nor to conclude of them: for surely if you had layde downe the words, and applyed them to your purpose, not wyse and learned onely, but very children woulde haue laughed you to scorne.**

Spirituall gouernment taketh not away ciuill Magistrates.

T. C. Pag. 167. Lin. 12.

Further touching the place of the Ephes. for so muche as our Sauiour Christ as he is head of his Church, is the spirituall gouernour thereof, it is meete that their gouernment which are appoynted vnderneath him, as he is head, should be likewise spirituall, as his is. For as for the ciuill Magistrate, although he be appoynted of Christ (as he is God) in whyche respecte there is none aboue Christ, yet he is not appoynted of him, in respect that he is head of the Churche, in regarde whereof God is aboue Christ, and as the Apostle sayth, the head of him. 1. Cor. 11.

Io. Whitgifte.

Christ is the head of the Churche, and spiritually gouerneth the same in the conscience, but because it hath also an outwarde and visible forme, therefore it requireth an outwarde and visible gouernment, whiche Christ hathe executed well by the ciuill Magistrate, as he hathe by the ecclesiasticall ministers, and therefore the gouernment of the Churche, in the respect of the externall and visible forme of it, is not onely spirituall. Christ gouerneth by him selfe spiritually onely, and by his ministers bothe spiritually and externally, and therefore your reason is nothing. But why doe you not answere in this place, to that which I charge them with, touching the ciuill Magistrate? In the former place where I spake no suche thing, you sayde that I vntruely surmised, that they shut out the ciuill Magistrate from punishing the wycked: But here when I charge them, that by their application of this place, they take away ciuill Magistrates and other gouernours, that God hath placed in his Churche, you answere not one worde. In deede bothe you and they by your false interpretations of this and such lyke places, doe altogither seclude the ciuill Magistrate, from any gouernment of the Churche, and in effect say with the Papistes, that he maye gouerne as he is man, and not as he is a Christian, and that he gouerneth men in that they be men, and not in that they be Christian men: which may well be spoken of the Turke, hauing Christians subiect vnder him: but it is vnhowsome to thinke it of a Christian Magistrate, and it bothe not muche differ from the opinion of the Anabaptistes.

The gouernment of the Church is not onely spirituall

T. C. content to passe by the abridging of ciuill authoritie.

Chap. 1. the. 11. Diuision.

Answvere to the Admonition. Pag. 230. Sect. 5. & 6. & Pag. 231. Sect. 1.

In the. 10. Deut. verse. 30. it is thus written: For vve knovve hym that hath sayde, vengeance belongeth vnto me, I vvill recompence sayth the Lorde. **And agayne:** The Lorde shall iudge his people.

Vengeance

Ciuill offices in ministers.

Vengeance belongeth to God, and he shall iudge his people: Ergo, the gouernment of the Church shall be spirituall.

Foule arguments, and to no purpose.

I am ashamed of these reasons, and so will you be likewise, if you be not past shame. If you intende that the gouernment of the Church is spirituall, because God by his spirite, gyftes, and ministerie of his worde doeth gouerne it, you saye truely, although these places be vnaptly alleged: but if you meane, that therefore there needs no ciuill Magistrates, no ciuill and politike lawes, no externall discipline, no outwarde ceremonies and others, you are greatly deceyued, and loyne with the Anabaptistes, whose errour in that point is sufficiently by diuers learned men confuted. And therefore I will not as yet intermeddle therewith, vntill I vnderstande further of your meaning.

Io. Whitgifte.

This is lefte vnanswered.

¶ The reasons which T. C. vseth against ciuill offices in ecclesiasticall persons, examined. Chap. 1.

the first Diuision.

T. C. Pag. 167. Sect. 1.

Now that I haue shewed that the places vrged by the Admonition, are to the most parte to the purpose of that they be quoted for, I shall make a reason or two to this purpose, before I come to answere to their reasons which are brought by M. Bridges. Were I vnwilling before the Mother of the worlde (whereof I haue spoken already) I thinke I should haue nothing more, then the vnwillingnes of those things which are required of the minister of the Lorde of God. Now further, I shall desire to be considered of euery one the great difficultie and inconuenience which is in it, both the publike consideration of euery one the great difficultie and inconuenience which is in it, both the publike consideration of the ministers, if they will truly vnderstande how vnmeete a thing it is, that the minister should haue any worldly charge layde vpon him, seeing that in entring to take vpon an office, we doe require that the gyftes be such, and answere to gyftes, as muste needes fall out, that so muche as he beeing in the other calling is vnable to vse, so much more in this.

Io. Whitgifte.

The Mother may easily iudge howe fitly they were alleaged, by that they haue ioyned commentaries to feathe the application of them, which otherwyse would haue shewed some cunning to make them to serue the turne. But as the places be vnfitly vrged by them, so are they in deede as flatterly defended by you: as may appeare in your Replyes, and my Answeres.

Your first argument, why ecclesiasticall persons may not exercise ciuill offices is this: The multitude and difficulties of those things which are required of the minister are suche, that the infirmitie and fraylte of man is great, that the minister can not discharge any other office, &c. This hath some shewe of truth, if the minister should execute any office contrarie or repugnant to his ecclesiasticall function. But seeing I haue before declared that such ciuill offices as be meete committed to Bishops, and other of the Clergie, as necessarie helpes to their other callings, and moste profitable for the good and quiet gouernment of the Churche, this argument of it selfe falleth to the grounde. But why may you not as well reason thus? the multitude and greatnesse of those things, that are required of a Christian, be suche, and the infirmitie and fraylte of man so great, that if he did nothing but giue himselfe to spirituall meditation, and neuer meddle with worldly affayres, he were not able to doe his full dueties: therefore no Christian man may publike any suche thing, as occupie in worldly and ciuill matters. This argument is the roote of Anabaptisme.

Chap.

Chap. 2. the 2. Diuision.

T. C. Pag. 167. in the midst.

[illegible] Act. 6.

Io. Whitgifte.

Why the Apostles left of the Deacons ship. Caluine.

It is euident that the Apostles, from the ascention of Christ into heauen vntill this time, did execute both the office of the Apostles, and the office of Deacons also. Wherby it is manyfest that these offices may at sometimes meete together in one, and the selfe same person. And M. Caluine vpon the 6. of the Actes sayth: That they dyd not altogither caste off this care for the poore, *sed leuationem quæsiisse vt suo muneri intenti esse possent*, but that they sought an easing thereof, that they might be intentiue vnto their office. The causes therfore that moued the Apostles to leaue off from executing the one, that is, the Deaconship, is to be esteemed: One cause was, the great encrease of the number of Christians, which was rather geuen to suche a multitude, that the Apostles could not well both make prouision for the poore, and geue their selues also bothe to preaching and prayer.

An other cause was the murmuring and grudging of the Grecians, who thought that the Apostles had more regarde to prouide for their owne countrey men the Iewes, than for the Grecians being straungers vnto them. Wherfore the Apostles being willing to eschewe this grudging and repyning, and for auoyding the suspition of partialitie, will the whole multitude to chose them Deacons: and both those causes be expressed in the beginning of the 6. chapter of the Acts.

The thirde cause was, for that the Apostles knewe, that they should shortly be dispersed, and that their office was to goe from place to place, to plant Churches, and preache the Gospell, so that they could not nowe execute the office of Deacons, as they vsed whilest they remayned together.

This being so (as it can not be denied) there can be no likely argumente gathered of this place, that ecclesiasticall persons may not haue some kinde of ciuill functions. And if a man well consider howe busie and troublesome an office the Deaconship was at that tyme (the Churche being in gestation, and the number of poore great) he shall easily perceyue, that there is no comparison betweene the troublesomnesse of that office then, and the ciuill offices nowe committed to ecclesiastical persons, which be so farre from hindering their ecclesiasticall functions, that they worke the clearne contrarie effect. And yet it is certayne, that the Apostle S. Paule, and Titus, with Luke, or as some thinke, Barnabas, did together with the office of preaching, make collections for the poore. 1. Corinth. 8.

Chap. 2. the 3. Diuision.

T. C. Pag. 167. somwhat towards the ende.

Agayne, how can we iustly reproue the Papistes by the lyke of bothe the kyndes, partaunt and mannyfest,

Ciuil offices in ministers.

materiall, when as we are founde in the same fault e our selues? And surely how soeuer long custome hath caused it to seeme, yet in deede it is a very great and intollerable confusion, which may be the rather vnderstanded, if so be we set before our eyes, how vncomely and disordered it is, in the like, or rather in the very same case. For let be imagined the Maior, Bayliue of a towne, or the King or Emperour of the same, to come into the pulpit and make a sermon, afterwarde to minister the sacramentes, and from the Churche to goe with the scepter in his handes vnto the place of iudgement: who would not be amazed to see this, and wonder at it, as at a strange and monstrous sight? assuredly the self same deformitie it is, when as the minister of the worde is made a Iustice of peace, of Quorum, a Commissioner, an Earle, or any suche like, to whom the iudgement of matters pertayning to the court of the ciuill Magistrate is committed, especially seeing there are (God be praysed) of the Nobilitie and Gentrie of this realme, that are able to discharge these offices much better, than those ecclesiasticall persons to whome they are committed.

Io. Whitgifte.

The Bishop of Rome doth chalenge vnto him selfe the whole power and authoritie of the ciuill Magistrate, and that (as he sayth) by the word of God. He boasteth that temporall Princes haue their authoritie from him: and that it is in his power bothe to displace and place them. This we vtterly and most iustly condemne: but that iurisdiction ciuill that we allowe in ecclesiasticall persons, is not the whole power of the ciuill Magistrate, but onely so muche as may helpe to the good gouernment of the Churche, and the suppression of vice. Neyther doe we chalenge it as due, but receyue it from the ciuill Magistrate as conuenient, and execute it by his authoritie, not by our owne. This you could not but vnderstande, if you had not bin disposed to quarell.

The ciuill iurisdiction that the Pope claymeth, no lyke to that in vse in this church

For say, it is an vnsufferable confusion, &c. but this is a Popish surmise, and the example vsed craftily to verifie the same: for the Papists doe imagine (or at the least they doe maliciously spread abroade) that by giuing to the Prince chiefe authoritie in ecclesiasticall matters, we also giue vnto hir power to minister the sacramentes, and to preache the worde: In like maner you would insinuate vnto the Reader, that by allowing ciuill functions in ecclesiasticall persons, we also allowe them to execute all kinde of ciuill functions: which is spoken of you as well to deface the authoritie of the ciuill Magistrate in matters ecclesiasticall, as it is to impeache ciuill offices in ecclesiasticall persons. It is neyther confusion, nor vncomelynesse to come from the pulpit, and administration of the Sacraments, to the punishment and correction of vice and wickednesse. Neyther is it any monstruous or straunge sight, for an ecclesiasticall person to execute that kinde of discipline against offendours, which by lawfull authoritie is established in the Church, whether it be by beeing Iustice of peace and Quorum, or a Commissioner, or any other suche like office and function.

T.C. muste needes either dissent from Beza, or graunt the controuersie. *Tract.17 cap. diuis.*

But remember I pray you what you sayd before in the treatise of Seniors: you there set it downe that they are ecclesiasticall persons: and yet M. Beza (as I haue there declared) sayth that noble men and Princes maye be of the Seigniorie, wherfore either may ciuill and ecclesiasticall offices meete togither in ecclesiasticall persons (whiche you denie) or else can not noble men and Princes be of your Seigniorie, as M. Beza affirmeth: or if they be of your Seigniorie, they must cast off their Baronries, Earldomes, and ciuill dominions (whiche I am sure they wyll not) or else to conclude, your assertion is straunge, and your Seigniorie confused.

I doubt not but that many of the Nobilitie and Gentrie of this Realme are more fitte for these things, than ecclesiasticall men are: neyther can I be persuaded, but that they consider how expedient it is notwithstanding, that such functions be committed to some of the clergie: and I am well assured that they can not but easily espie the deformitie & confusion that your platforme would bring to this Monarchie.

Chap.2.the.4.Diuision.

T.C.Pag.168.Lin.2.

Ezra.9. Deut.19. And if so be that there fall out any question at any time whyche is to be decyded by the worde of God, and wherein the aduyse of the minister is necessull, there the ministers helpe maye and ought to be required. For thereof we haue not onely an example in (*) Ezra, where the Princes in a matter of difficultie, came and asked the counsell of Ezra, but we haue a playne commaunde-

(*) This place maketh against your selfe.

ment in Moses by the Lorde, who commaunded that the cause of periurie shoulde be heard before the Lorde in the Sanctuary, at the hearing whereof the highe Priest should be present, by which commaundement the Lorde bothe not by bringing this cause into the Sanctuarie declare, that the iudgement thereof dyd appertayne vnto the ecclesiasticall courte, but bicause it being a matter whiche touched the glory of God very expressely, he would haue the Princes whiche were Iudges there, to be the better touched, and the deeper affected with the glory of God, whereof they sawe the sacrament before their eyes, neyther in the high Priest commaunded to be present to this ende, that he should sit as iudge of that matter, but that he might dissolue the difficulties, if any rose of the vnderstanding of the lawe, and that he might pricke forwarde, and stirre vp by admonition, the princes to whome the iudgement appertayned, if so be he should see them colde and slacke to reuenge the iniuries done vnto the Lorde. Which thing may the better appeare, in that the handling of the matter, is there appointed, not vnto the priests, but vnto the Iudges or princes onely, and so likewyse of marrimonie and diuorse, although the iudgement thereof appertayne vnto the ciuill Magistrate, yet the minister, if there be any difficultie in knowing when it is a lawfull contract, and when the diuorse is lawfull, may and ought to be consulted with. Thus may the commen wealth and Churche enioy bothe the wisdome and learning which is in the minister, & things may be done in that order which God hath appointed, without suche confounding and numbing of offices and iurisdictions together.

To Whitgifte.

A greater iurisdiction sought in disposing the leise.

You woulde not haue a minister to enioy any ciuill office, and yet would you not haue the ciuill Magistrate to determine any thing in matters of weyght, without the aduise and counsell of the minister, that is, the Minister must prescribe vnto the ciuill Magistrate what he should doe in all weyghtie and doubtfull causes. This is your drifte in this place, so farre as I can gather: else I knowe not to what purpose you should spende so many wordes, for they conclude nothing againste the cause, but with it rather. In deede I haue heard say, that in some Churches which some of you haue gone about to reforme, the minister was all in all, and in all affayres his aduise and consent was had, else nothing could be done. Whiche authoritie surely passeth all the ciuill iurisdiction, that I knowe any man hath or desireth in this Church. But you may intermeddle in the offices of Maiors, Baylines, Iustices of peace, & in deede haue an oare in euery mans boate, and yet nothing hinder your Pastoral office: such is the excellencie of your wit and giftes aboue other men, that the same thing may be lawfull in you, a little portion whereof may not be permitted to others.

Deut. 19.

You make a sayre glosse vpon the. 19. of Deuteronomie: but howe aptly, the Reader may consider if he marke the place well: the wordes of the text be these: If a false witnesse rise vp against a man to accuse him of trespasse, then bothe the men that striue together shall stande before the Lorde, euen before the Priests and the Iudges whiche shall be in those dayes, and the Iudges shall make diligent inquisition. &c. First here is no word of ỳ Sanctuarie, for this that is sayd (before the Lord) M. Caluin in his harmonie doth interprete on this sorte: *Coram Iehoua. i. corã sacerdotibus & iudicibus qui fuerunt in diebus illis*: Before Iehoua, that is, before the Priests and Iudges which were in those dayes. And in deede God is sayde to be there present, where his true ministers are assembled: wherefore your descanting of the Sanctuarie is without any ground. Moreouer it bothe not appeare, by any thing in this place, but that the Priest had as muche to doe in the matter, as the iudge had: wherefore this place can not serue your turne in any respect.

The Replyer ouerthroweth his owne cause.

The place in the. 9. of Esdras maketh altogither against you: for the rulers came to complayne vnto Esdras, that the people had married with the Gentiles, and Esdras take vpon him as one hauing authoritie, to reforme it, and to separate them from their wiues, as it euidently appeareth in the tenth chapter, and. 4. and. 5. verse. For certayne of them came vnto Esdras, and spake vnto him in this maner: Aryse, for the matter belongeth vnto thee. &c. It appeareth that you haue very smal care what you alleage, so it may seeme to be something.

You adde in the ende, and say: and so likewyse of matrimonie and diuorse. &c. But the Reader muste take heede that he imagine not this assertion of yours, to be conteyned in any of these two places quoted by you. It is but your owne bare affirmation, you alleage no authoritie for it.

Chap.

Chap.2.the.5.Diuision.

T.C.Pag.168. in the midst.

For although Aristotles Πολυαρχίαν and platoes πολυκοιρανίαν that is instruments serving to two purposes, be handled in offices of the common wealth, where things are made free, and left in greater liberte to be ouerrun at the iudgement and wisdo of men, especially considering that vpon the dissolucie of the seperate of common liberties, pouerte of replenes many seeing, yet in the Church of God, where things are thoroughe to a straighter rule, & subiect to more exact obedience, the same may not be suffered. And yet euen there should commonly the multiplicitie, whiche hee reckens vpon occasion, that two offices may mecte in one man, proue that it is best, and conuenientest, that euery one should haue a particular charge. For Aristotle saith, it is moste agreable to nature, that a thing should be ἁπλῆς πρὸς ἁπλοῦν that is one simple vnto one. And plato biddeth the potentiam, καθ' ἑκάστην πλῆξιν πρὸς ἕν one agaynst those which shall take vpon them diuers vocations, and not content themselues with one, and they make the meeting of many functions in one man, to be a rewarde only to extreme nerde, and pouertie of able men.

Not Hercules himselfe against two

Io.Whitgifte.

These be but wordes onely conteyning no sounde proofe, and require but a short answere, whiche is, that these ciuill and ecclesiasticall offices, whiche he ioyne together in one person, tende to one and the same ende, and serue for the same purpose, that is, the quiet and good gouernement of the Churche, and the suppression of vice and sinne. I haue proued before, that the externall forme and kinde of gouernment in the Churche is not one and vniforme (as you here affirme) but variable, according to place, person, and time. Tract.17. cap.vlt.

Diuers offices may be committed to one man in a common wealth, though there be more fit for the same, example you will make the state popular, and restreyne the power from the liberte of bestowing suche offices vpon suche as the standeth moste fit for them, which, if it be well marked, is parte of your drifte. Neither you nor some of your friendes, lacke offices, and therefore you wolde gladly haue a newe distribution.

Chap.2.the.6.Diuision.

T.C.Pag.168. somewhat past the midst

And although suche be bestowed, yet the rule standeth in our realme, it is more conuenient that the ciuill magistrate should vse the seruice of a minister, then that the minister should intermedle with the function of the magistrate. For when the occasions shall be cause, it will fall out, that there are some sufficient and fitte men to serue in the common wealth of this realme, than in the Church, and greater want in the one than in the other.

Io.Whitgifte.

This reason of yours is borne true vnder our Queene and her Counsell of lacke of consideration of the state of this Realme: for this is a reason of policie, and not of Diuinitie. Howbeeit you are set vp in the chayre of controuersie, and your gifts are so great, that you dare presume to preferre both men and offices, and newe deuises. I doe nothing doubte but that the state of this common wealth is better knowne and considered, than that there shall nede any of your deuisements for the gouernement of it: and therefore I passe ouer these matters of policie, as deuoyde of reason, and full of presumption, and suche, whereby of friendship onely you seeke to pleasure and to deface the state of the Churche and ecclesiasticall persons, against whome your fonde conceyued displeasure.

Cap.

Chap. 2. the. 7. Diuision.

T.C. Pag. 168. somewhat towards the ende.

And if beside this, both authoritie of the worde of God, & light of reason, we will looke vnto the practise of the church many yeres after the tyme of the Apostles, we shall finde that the church hath beene very carefull from time to time, that this order should be kept, that the ministers should not entangle themselues with any thing beside their ministerie, and those thynges wherein the worde of God doth necessarily put vpon them, least the strength of their minde, and of their body, beeyng distracted into many things, they should be the lesse able to accomplishe their ministerie vnto the fulfilling. Which may also partly appeare by that which I haue alleaged out of Cyprian, whyche will not permitte them so much as to be executors of a Testament. And in the. 80. Canon of those which are ascribed vnto the Apostles, it is enioyned that they should not entangle themselues with worldly offices, but attende vpon their ecclesiasticall affayres.

Io. Whitgifte.

If you compare the state of the Churche before the time of Christian Kings, with the state of it vnder Christian Kings, you make an vnequall comparison. For howe could ecclesiasticall persons enioy any ciuill function, when there was no ciuil Magistrate christian to commit the same vnto them? How could by this meanes the gouernment of the Church be thought to be helped by the Ciuill Magistrate, when as it had no greater enimies than ciuill Magistrates, who sought by all meanes to suppresse and destroy it? but howe to your reasons.

To Cyprians authoritie I haue answered before.

The Canons of the Apostles haue howe beene alleaged by you at the least. 4. or 5. times, and yet is not their credite and authoritie so firme. But that Canon meaneth onely suche worldely causes as be impedimentes to their vocation: and I haue told you often that ciuill functions be necessarie helpes, to the doing and full accomplishing of their ecclesiasticall office. I haue expressed in my Answere to the Admonition, what worldly affayres a minister of the worde may not intangle him selfe with.

Chap. seconde the. 8. diuision.

T.C. Pag. 168. Sect. vlt.

Further in the (*) councell of Calcedon it was decreed, that none of the clearkes & clergie (as it termeth them) should receyue any charge of those which are vnder age, vnlesse they were such as the lawes dyd necessarily cast vpon him, which it calleth inexcusable charges, meaning by an inexcusable the wardship of his brothers children, or some such thing. where is also declared the cause of that decree to haue ben, for that there were certayne ministers which were Stewards to noble men. And in the. 7. canon of the same councell it is decreed, that none of the clergy should eyther goe to warfare as soudiours or captaynes, or should receyue any secular honour, and if they dyd, they should be excommunicated, or accursed. Tom. 1. can. 3.

Io. Whitgifte.

The words of the thirde Canon be these: Relation is made vnto this holy Synode, that certayn amongst the clergie for filthie lucres sake hyer other mens possessions, & take vpon them the cares of secular businesse, and through slouthfulnesse separate themselues fro diuine functions, and runne to the houses of secular persons, & for couetousnesse take vpon the the gouernment of their substance: therfore that holy vniuersall & great Synode hath decreed, that none of these hereafter, that is, Bishop, or Clearke, or Monke, shall hyer possessions, or intermeddle with secular possessions, except those that by lawe are dryuen to take the tuition and care of suche as be vnder age: or those to whome the Bishop of the Citie hathe committed the gouernment of ecclesiasticall things, and of Orphanes and widowes, which are without succour, or of such persons which neede the helpe of the Church for the feare of God. &c. Con. Calced. can. 3.

This Canon conteyneth nothing contrarie to my assertion, the words of the Canon be playne: I shall not neede to vse any exposition of it. Onely I would haue the Reader

Ciuill offices in ministers.

Reader marke the weight of your argument, which is this. The Councell of Chalcedon sayeth, that Clerkes may not for filthy lucres sake hyre other mennes possessions, or take vpon them for couetousnesse sake, the gouernment of other mennes possessions, &c. therefore there may be no ciuill offices committed vnto them. I will aske no better Commentaries to the Canon of the Apostles before alleged, or any other suche like, than this very Canon of the Councell of Chalcedon.

To what purpose do you alledge the 7. Canon of that Councell? did you euer heare me say that I would haue a minister to be a Souldier or a captaine to warre? or enioy any such secular honor or offices? wherefore you lacke probation when you are constrayned to vse this.

¶ The reasons vsed in the Answere iustified.

Chap. 3. the. 1. Diuision.

T.C. Pag. 169. Lin. 4. & Sect. 1. 2.

Now I come to M. Doctors arguments which he bringeth to establish this disorder. And first he sayeth ministers of the Worde may not occupie themselues in worldly businesse, as to be marchants, husbandmen, crafts men, and such like, but they may exercise ciuil offices. Where first of all I perceyue, M. Doctor is of this mynde, that the order of God is not to be broken for small gayne, or when a man must take great toyle of the bodie to breake it: but if it may be broken with getting of honor, and doing of those things which may be done without toyle, and with great commendation, then it is lawfull to breake it. In deede so the Poet (but in the person of an vniust and ambitious man) sayde, εἰ χρὴ κἀδικεῖν, τυραννικοῦ ἕνεκα χρή, that is, If a man must do vniustly, he must do it to beare rule.

Secondarily, I do see that M. Doctor will not be shackled and hindred from his ministerie, by a payre of yron fetters, but if he can get a payre of golden fetters, he is contented to be hampered and entangled from doing the office of ministerie committed vnto him. For vnlesse these should be the causes which should moue him to take the one, and refuse the other, herein I see none.

Fo. Whitgifte.

This is to deride, & not to answere. M. Bucer writing vpon the. 4. to the Ephes. rehearsing such wordly businesse as withdraw the minister from his function and therefore be not meete for him to exercise, sayth thus: Such businesse, as warfare, market affayres, marchandise, huckesters craft, the ouersight of Innes, Tauerns, and bathes: to exercise vnliberall craftes, as to digge mettals and stones, to burne lyme, to carie sande, to be schaungers, and such like. You haue not yet proued that Gods order is broken, if the ciuill offices which I speake of be committed to Ecclesiasticall persons. Your trifling tauntes I leaue to those that professe that running. Bucer.

Chap. 3. the. 2. Diuision.

T.C. Pag. 169. Sect. 2.

Lib. 4. cap. 11. For whereas he sayeth it is a helpe, and mayntenyng of religion, in deede that is the reason of the Papistes which M. Caluin confuteth in his institution.

And although it be good and necessary to punish vice and iniquitie, by coppoall punishmentes and by ciuill corrections, yet it doth no more followe that that should be done by the ministers, than it followeth that for that preachyng and ministring the Sacramentes, and excommunication are good and necessarie, therefore the same is also to be executed by the ciuill magistrate. I graunt the ministers may haue power to punish vice, but as the ciuill magistrates punishe not their faultes with those penalties of losse of goodes or losse of member: so the church and the minister especially hath the charge, not to punishe faultes by corporall paines and penalties. And as the ciuill magistrate punisheth grosse faultes by death: so the minister hath other weapons, that is, the keyes of the kingdome of excommunication power to bind those which be rebellious, and to cast them from the churche, as the other doth from the common wealth. But if it be a helpe to the ministers office, that he should vse also ciuill punishments, why should it not be a help vnto the Magistrates office that he should excommunicate and do other thinges perteyning to the Ecclesiasticall discipline?

Sect. iiij. Whit.

Fo. Whitgifte.

In what wordes doth M. Caluine confute it, or by what reason? you cut of the matter very shorte: in that booke and chapt. of his Instit. which you haue quoted in the margent, there is no such reason either alleaged or confuted. Only in the 9. Section, he speaketh against the temporall dominion of the Popish Bishops, whiche derive their spirituall power not from the ciuill Magistrate, but frō the Pope, cloking it with this pretence, that it is an ornament and beutie to the kingdome of Christ: which is far from any thing alleaged by me, why it is conuenient that our Bishops haue ciuill authorities committed vnto them.

It is not so lawfull for the Prince to preach, &c. as for a minister to vse corporall punishment.

1. Sam. 15.

1. Sam. 3.

I would gladly heare a reason either of the Scripture, or any other authenticall writer, why it should be as lawfull for a ciuill Magistrate to preache, minister the Sacraments, and excōmunicate, as for the Ecclesiasticall minister to vse corporall punishment: it was lawfull for Samuell to kill Agag, being the office of Saule: but it was not lawfull for Saule to offer by sacrifices, that being the office of Samuell. The office and function of a minister is not in his owne power to commit to whom he list: but the office of the ciuill Magistrate may be cōmitted to whom soeuer it shal please him best to like of, and to thinke most fitte for gouernment.

Excommunication not the only punishment vsed in the Church.

Gualter.

True it is that excōmunication is an Ecclesiastical censure which the minister may exercise if the state of the Church will beare it (for reprehension is a discipline lawfull for euery Christian to vse) but it is not the onely censure: for the ciuill magistrate may appoynt other, as shall be to the state of the Church moste conuenient. You know what M. Gualter sayeth. 1. Cor. 5. As the Romaine Bishops vpon this place and such like, haue grounded their excommunication, which is the most effectuall instrument of their tyrannie, whereby they haue cruelly vexed not onely priuate men, but also Kinges and Emperours, and haue bene the causes of ciuill warres and sedition: euen so the Anabaptists whilest they perswade themselues, that there can be no discipline without excōmunication, they trouble the churches euery where, and make theselues laughing stockes to all the world, &c. Let euery church followe that kinde of discipline which is moste meete for the countrie wherein they liue, and which may be moste commodious in respect of time and place: and let no man here rashly prescribe vnto an other, or seeke to binde all men to one and the same forme.

Of old time there hath bene other kinde of punishments, than either reprehensiōs or excōmunication, as it may appeare euen in that Canon attributed to the Apostles which you haue before rehearsed: where the punishment appoynted, is deprivation, as it is also in the most of the other Canons, and in diuerse other councels.

You say that if it be a helpe to the ministers office, that he should meddle with the ciuill punishmēts: why should it not be a helpe to the magistrates office, that he should excommunicate, &c. The answere is some made. The Magistrate may do that by corporall punishment that the minister can not do by Ecclesiasticall discipline: neither is there any man so desperate, whom the magistrate by his authorities may not hyple, but such is ꝑ time now that fewe regarde the greatest censures of the Church.

Chap. 3. the. 3. Diuision.

T. C. Pag. 169. Sect. 2.

And whereas M. Doctor sayeth they may not be husband men, craftes men, &c. and yet may haue ciuill offices, I thinke far otherwise, that although neyther be lawfull, yet the one were more tollerable than the other. For seing after the ministerie of the worde there is no calling vnder the sunne lyeth more, & which requireth greater exercise of the minde, than the office of the magistrate, it is against all reason to lay this heauie burthen vpon a man, that is already laden, and hath as much as he is able to beare. It were more equall if they will needes adde vnto the weight of this burthen, to laye some lighter charge of exercising a handy craft, than to breake his backe with the charge of a ciuill Magistrate.

Io. Whitgifte.

These worldly affayres of husbandrie, occupations, &c. must needes withdraw him

him from his booke & so make him more vnapt to do his dutie: and they be not at all incident to his office, nor made for his calling: but the Ciuill offices, that I speake of be both made for his calling, perteyning to discipline, and helpes to his office & function, as I haue layde: wherefore they be so farre from breaking his backe, that they make the rest of his burthen a great deale the easier. Ciuill offices in ministers.

Chap.3.the.4.Diuision.

T.C.Pag.169.Sect.3.

And whereas in the policie of M. Doctor it seemeth a furtherance to the Gospell to ioyne these together which was also the policie of the Idolaters as I haue before declared) in the wisedome of God it hath fermed farre otherwise, which I doubt not did therfore separate the ministerie from this pompe, which is commendable in the ciuill magistrate, least the efficacie and power of the simplicitie of the worde of God and of the ministerie should be obscured, whilest men would attribute the conuersion of soules vnto the gospell (due vnto the worde and to the spirite of God) to these glorious shewes. And least whilest the Minister haue the word in one hande, and the sworde in the other, men should not be able to iudge so well in their consciences of the mightie operation of the worde of God in them. For they might doubte with themselues whether the feare and outwarde shewe of the minister, carried some stroke with them in beleeuing the worde.

Io. Whitgifte.

One of your reasons conteyned in this place, in effect is this. If ministers should enioy ciuill functions, men would attribute the conuersion of soules vnto these shewes: but that ought they not to do: therefore &c. I denie your *Maior* as a fonde and vaine imagination. An other reason you frame on this sorte: If the minister haue both ciuill and Ecclesiasticall power, men should not be able to iudge in their consciences of the mightie operation of the worde of God in them: for they might doubt whether the feare of the outward shewe of the minister carried some stroke with them, &c. This is as vayne an imagination as is the other: and they both may as aptly be applied against the authoritie of the ciuill Magistrate, as against the ciuill iurisdiction of the minister: yea in deede they serue to the ouerthrow of all kinde of ciuill punishment. For if the Magistrate make sharpe lawes for comming to the Churche, hearing the worde of God, contemning religion, and such like, men that by such meanes are driuen to heare the worde of God. &c. & so at the length conuerted, may doubt whether the worde hath wrought this in them or the feare of outwarde punishment. Do you not marke how he still smiteth at the Magistrate? Perceyue you not how neare he approcheth to the opinion of the Anabaptistes, who would haue no kinde of discipline in the Church but only excommunication? The Replyers argument smiteth as well at the ciuill magistrate as at the Ecclesiasticall.

But to Answere you briefly, God vseth corporall punishments as a meanes to driue euen the elect to the hearing of the worde of God, & to honestie of lyfe. He vseth it also to bryde the wicked, that by their exāples other men might learne to beware, and that they themselues also may be kepte in order. And no man that is truly conuerted by the preaching of the worde, can doubt but that God by the working of his spirite, thorough the ministerie of his worde, hath wrought that good in him, though by externall meanes (as feare of punishment, and such lyke) he was first as it were enforced to heare the worde, and to keepe himselfe in order. In deede if these reasons of yours were of any force, the Magistrate might put vp his sworde, especially in Ecclesiasticall matters, and so might the minister lay aside his authoritie also, least any thing be ascribed thereunto. Your glaunce (that this was also the policy of the Idolaters) though you haue no where proued it, yet haue I answered it before. God vseth corporall punishment as a meanes to saluation.

Chap.3.the.5.Diuision.

T.C.Pag.169. Sect.vlt.

But M. Doctor sayeth that ciuill officers are not to be counted worldly affayres, but heauenly and spirituall, it is so: and yet when they are compared with the Ecclesiasticall offices, they may be called secular offices, for so much as they together with the care of religion, procure and prouide for

Ciuil offices in ministers.

for the things whereby we may quietly and commodiously liue here, where the Ecclesiasticall offices are immediatly and onely bente to procure the glory of God and the saluation of men, and to that signification of heauenly and spirituall which you take, marchandise, husbandry, and the husbycrafte be heauenly, and spirituall, although not in the same degree. All lawfull callinges came from God, and returne to him agayne, that is, he is both author of them and they ought to be referred to his glory, so that if the minister may exercise all thinges which be heauenly and spirituall, you may as well bryng him downe to the plough, as promote him to the court.

Io. Whitgifte.

The ciuill iurisdiction now vsed is in some respect ecclesiasticall.

I call them Ecclesiasticall, bycause they perteyne to the inwarde man, to the reformation of manners, to the punishment of sinne, to the mayntenance of Religion, to the quietnesse of the Churche, and good order in the same: so do not all cyuill offices, much lesse, husbandry, marchandise, handycrafte, goyng to the plough and suche lyke, whiche onely perteyne to the body and to this lyfe, not beyng referred to the endes, that I haue before named. Wherefore here your wittes fayled you, and I take for a better Answere.

Chap. 3. the. 6. Diuision.

T.C. Pag. 170. Lin. 6.

And whereas M. Doctor sayth that the office of a commissioner is Ecclesiasticall, bycause it handleth Ecclesiasticall causes, I marueil that he is so ignorant, that he can not put a difference betweene giuing iudiciall sentences, and appoynting bodely punishments, (whiche are meere ciuill) and betweene the vnderstanding the truth of euery such cause according as the worde of God determineth of it: which is a thing common as well vnto the magistrate as vnto the minister, & wherein the minister bycause he ought to be most ready, ought (if neede be) consulted with.

Io. Whitgifte.

Surely I thinke you starse vnderstande your selfe: for if the causes be Ecclesiasticall, why may not the punishment by the Magistrate appoynted vnto them be executed by Ecclesiasticall persons, hauing authorities from the Prince by commission so to do: and if the Ecclesiasticall person may giue sentence and iudgement in these Ecclesiastical causes, why may he not consent also to the punishments appointed for the same? I do not meane he should be the Jaylor, or tormentor himselfe, but to iudge the person offending worthy of this or that kinde of punishment, and to giue sentence of the crime that he hath committed, & to determine of the cause that is called into iudgement.

Chap. 3. the. 7. Diuision.

T.C. Pag. 170. Sect. 1.

An other of M. Doctors reasons is, that as kinges do serue Christe by makyng lawes for him, so Bishops do serue Christe by executyng lawes for him: as though it perteyned not vnto the Magistrates to execute lawes as well as to make them, and as if the magistrate were not therefore called a speaking lawe, bycause by executing them he dothe cause the lawes after a fashion to speake. This is to deuide the stake of the magistrate, betweene him and the Bishops, yea to giue the Bysshop the best parte of it. For we know that with vs, the people be at mynding of the lawes, which may not meddle with the execution of them. And if M. Doctor say, that he meaneth not hereby, to shut the Prince from executing the lawes, then as his similitude (when it is at the best) proueth nothing: so by this meanes it halts downe right, and is no similitude.

Io. Whitgifte.

The Prince executeth his lawes by himselfe, & he also executeth them by other to whome he hath giuen that authoritie for the fuller and better execution of them: in this number are the Bishops, for the authorities they haue in suche matters, they haue from the Prince: and therefore their executing of it is not to deuide stake with the cyuill Magistrate, but to do good seruice both to God and the Magistrate.

Chap.

Chap. 7. the. 8. Diuision.

Answere to the Admonition. Pag. 217. Sect. 12.

What say you to Elye and Samuell, were they not both Priests and Iudges? what office did the Prophete Elias execute, when he killed the false prophets of Baal. 1. Reg. 18. or Christ when he whipte the buyers and sellers out of the temple? what office did Paule minister to Timothy, when he sayde

I woulde not haue a mynister to be a warriour, or a farmer, or a marchant, or haue any such like office, which consisteth in payne or bodily labour only. But why he may not haue suche an office as is profitable to entreate godlinesse, and punish vngodlinesse, I heare as yet no reason. As for the office of an high commissioner, it is Ecclesiasticall, for they haue to do only in causes Ecclesiasticall.

Samuell priest & iudge.

T. C. Pag. 170. Sect. 1.

And for Elye and Samuell, they are euidently set forthe, besides many other thy appeares, by that both these offices first meeting in Melchisedech, and afterwarde in Moses, were by the commandement of God severed, before we finde Aaron made priest. Moses in so much as when the Lord would punishe the charge & office is translated, & reuocated as the people he gaue this power: it appeareth that he would haue that order & perpetuall, euen vnto their Church. And for so much as the Leuites, for that the Lorde did not leaue vnto Moses death, but tooke the priesthode away from Moses, which was a man apte to execute both, as either Elye or Samuell.

To. Whitgifte.

It is doubtfull whether Moses were priest.

It is not certayne whether Moses were euer priest or no: for where it is sayd in the 99. Psalme, *Moses & Aaron in sacerdotibus eius*. The Hebrewe worde is doubtfull and signifieth as well a Prince, as a Priest: & therefore vpon this place it cannot necessarily be concluded, that Moses was a Priest. Moreouer at that time the chiefe rulers & men of greatest authoritie were called Priestes: but you neuer reade that Moses offered vp any sacrifices for sinne, which was the proper office of the Priest: Neither can you tell vs where he was euer consecrated Priest. In deede Parkins to maintaine the Apologie, doth allege this example of Moses, being as he sayeth both a ciuill Magistrate and a Priest, to proue that the Pope may be both King and Priest.

But be it as you say, that these two offices were distinguished in Moyses & Aaron, & that the Priests office which consisteth in offering oblations & sacrifices was taken from him, yet did he keepe still his former authoritie in gouerning the church, and in prescribing to Aaron what he should do, euen in matters perteyning to the worship of God: so that these two offices (I meane ciuill and Ecclesiastical) are not so distinct, but that they may both aptly & well meete & ioyne togither. Furthermore you know that howsoeuer the priesthood & ciuill Magistracie were deuided in Moses and Aaron, yet meete they both togither againe not onely in Elye & Samuell, but in Dauid, Ezechias, Zorobabel, & sundry other, which examples plainly proue that vpon occasion these offices may well meete togither in one person, & they quite ouerthrow your allegation of Moses.

Ciuill and ecclesiasticall offices meete in one.

Chap. 7. the. 9. Diuision.

T. C. Pag. 170. Sect. 1.

And this may be also easily seene, for that in a manner alwayes, where there hath been any good estate of the church, these offices there ministred by seuerall persons, and then meete and were mingled. When the estates were very ruinous and miserable. And of this be a good reason to proue that ministers may exercise ciuill offices, it is as good a reason to proue that princes may preach, and minister the Sacraments. For if the ministers may exercise ciuill offices, because Elye & Samuell (being ministers) did so: the princes and iudges may preach the Gospel and minister the Sacraments, because Dauid, Ezechias, Zorobabel, (being princes and iudges) did so. And so we see how silly, &c.

To Whitgifte.

Ciuill offices in ministers.

Io. Whitgifte.

T.C. confesseth the grounde of all their controuersies.

Here you confesse that which hetherto in your whole booke you haue denied, and that which is in deede the whole grounde of the chiefe matters in controuersie, that is, that the gouernement of the Churche may be diuerse according to the diuersitie of the time and state of the same: as in the time of persecution it may be otherwise gouerned than in time of peace, otherwise when the state is established, than when it is ruynous and in decaye, for say you: In a manner alwayes where there was any good and stayed estate of the church these offices were ministred by seuerall persons, and then meete and were mingled, when the estates were very ruynous.

Thus haue you graunted of your owne accorde, that which hitherto you haue so stiffly and stoutly denied: such is the might & force of the truth. And yet the church was in good state all Samuels time, and the worse parte of Elyes also, for any thing that I can reade to the contrarie.

The state of the controuersie altered by the Reporter.

I brought in those examples to proue that these offices haue mette togither, and therefore be not so diuers as you would make them. I do not vse them to this ende, that I would haue a Priest to be a King, you knowe the state of our question is onely whether Bishops may exercise those ciuill functions of Iusticeship of Peace, and such like, which the Prince committeth vnto them or no, and not whether they may sitte in the Princes throne, and take the Scepter out of his hande whether he will or no, as the Pope doth. And therefore whereas you say that by these examples of Elye and Samuell, I may as well conclude that Princes may minister the Sacraments, as Priests and ministers execute ciuill offices: I thinke you do not consider that these ciuill offices be but accidents to the priesthode, & therefore may well be removed, as they were from Samuell when Saule was chosen King: for Samuell kepte his Priesthode though he lost his ciuill authoritie: but the Priesthode is not so to the ciuill magistrate, except he will be ordinarily and lawfully admitted thereunto. I thinke that there is no degree of dignitie that maketh a man vnmeete for the ministerie, if he be thereunto lawfully called, and haue other giftes meete for the same: wherefore as it followeth not that a minister in the respect that he is a minister ought to haue a ciuill office, but that he may haue one if he be by the ciuill Magistrate thereunto appointed, so it doth not follow that a ciuill Magistrate ought to be a minister of the worde, but that he may be if he be meete and thereunto ordinarily and lawfully called and admitted. The Priest may not take vpon him the office of the ciuill Magistrate, vnlesse he be called lawfully vnto it: nor the ciuill Magistrate may not take vpon him the office of a Priest, vnlesse he be ordinarily thereunto admitted. And this is no confusion at all.

Chap. 3. the. 10. Diuision.

T.C. Pag. 170. Sect. 2.

As for Elias killing the false Prophetes, and our Sauiour Christs whipping out of the temple, it is strange that M. Doctor shall alleage them, as thinges to be followed, when he may as well teach, that we may call for fire from heauen, as Elias did, and beyng vnarmed, inuewere mockyng, as our Sauiour did: as to followe these actions whiche are meere singular and extraordinarie. And if these one or two examples be enough to warrant the order that God hath sette, by this a man may proue that the ministers may be Iusticis, and seruice makers, because Peter and Paule (beyng ministers) did kille and make tents. And truely these are not so extraordinary, and from the generall rule as the other be. And it was permitted in a Councell, that rather than a minister should haue two benefices, he might labour with his handes to supply his wante Tom. 3. cap. Nicen. 150 withall.

Io. Whitgifte.

Yet by these examples, & especially by the examples of Christ, it may appeare, that Ecclesiasticall persons haue also corporall punishments, which you call ciuill.

I haue for example a whole parish, and therefore all your arguments out of the first Chapter, alleged to proue that the Bishop of London cannot be a preacher, are of no force. For proue that the Bishop of London cannot be a preacher, because he hath not the cure of one parish, and I will graunt you. But if you will haue me to graunt you that which you bring for proofe, that he cannot be a preacher, because he hath the cure of a whole Diocese, I will not graunt you that, but will bring you examples to the contrary. And whereas you say, that if you will not take it, then say I alledge no example: I answer, that I alledge no example, because I will not take that for an example, which you bring for proofe, that the Bishop of London cannot be a preacher. I know not why the ministers of the Gospell should not do as Peter and Paule did vpon the like occasion. And therefore your alledging of that corrupt Councell of Nice (which notwithstanding you haue not truly alleged) is not necessarie. I haue spoken of that Canon before, and therefore will not trouble the Reader with it now, being from this purpose.

Chap. 3. the. 11. Diuision.

T.C. Pag. 170. Sect. 3.

Ans. Whereto.

I alledged it before, to proue the superiorite of Bishops ouer other ministers. Now I haue alledged it to proue that the same Bishops may exercise that iurisdiction which you call ciuill: for in that the iudgement of such causes were committed vnto him, it argueth his superioritie: in that there is named accusers, and witnesses, it declareth a kind of ciuill iurisdiction, to the which these causes do pertaine. For that Minister being an ecclesiasticall person, was subscribed vnto him that kind of proceeding to iudgement, that may be called ciuill.

The iurisdiction of Chancelor is in some respect ciuill.

Chap. 3. the. 12. Diuision.

Answere to the Admonition. Pag. 218. Sect. 1.

It pleaseth you to say that it is against Gods worde for Bishops to haue pallaces, but your margent is very barren of proofes: for you haue not quoted one place of Scripture to proue it: onely you say that Popish Eugenius did first bring them in, which is a very slender argument to proue them to be against the worde of God. Did not Peter punish Ananias and Saphira very sharply for their dissimulation? Surely farre more grieuously than if he had put them in prison, and yet their offence was not against any ordinance newe made in the Churche or common weale. But where reade you that Eugenius did first inuent them?

T.C. Pag. 170. Sect. vlt.

And last of all to proue that Bishops may haue pallaces, he cleareth Peter, which punished Ananias and Saphira very much. &c. Surely most worshipfull sir, this your comparison pleaseth not; this kind must be farre of that fashion, which Paule vseth 2. Cor. 11. which is one of those sentences that the Lorde pronounceth in his Churche. &c. a great. But is this a good argument. Because Ananias were punished with the death,

Ee. therefore

To Whitgifte.

Ministers may vse temporall punishment.

I vse this example of Peter, to shew that it is not against Gods worde for the ministers of the Gospell to punishe any by imprisonment: For Peter being a minister of the Gospell did punish with death, which is much more than to imprison: and as Peter did this lawfully by an extraordinarie power, so may the ministers of the worde punish by imprisonment, which is farre lesse kind of punishment, being lawfully therunto authorised by the ciuill Magistrate, according to the orders of the commen wealth and state of the Churche. Therefore my reason is this: Peter punished with temporall punishment, being a minister of the worde, and he did nothing repugnant to his vocation, therefore it is not repugnant to the office of a minister of the worde to punishe with temporall punishment. Againe, Peter punished with death: therefore the minister may punishe with imprisonment: I speake *de facto*, of the deede done, not *de modo*, of the maner of doing it. And I doubt not, but that seeing it was lawfull for Peter to kill by an especiall and extraordinarie power: so it may be lawfull for the minister of the worde to imprison, by an vsuall and ordinarie power. And to are all your Collections made in vaine, and framed according to your owne pleasure, not to my meaning. If you haue done it of ignorance, you are to be excused: if of set purpose, you are to be blamed.

Peters punishing of Ananias was by ciuill iurediction. *Beza de Haeret. à Magist. puniendis.*

And where as you say, that M. Doctor must needes graunt, that this was ecclesiasticall power: I say on the other syde that you must needes graunt, that this was not ecclesiasticall but meere ciuill, which you might haue learned of M. Beza, in diuerse places of his booke *de Haereticis à Magistratu pun.* For thus he writeth. *Cedò igitur Christus quo iure flagellum his corripuit? quo iure Petrus Ananiam & Sapphiram occidit? quo iure Paulus Elymam excaecauit? Num ecclesiastici ministerij minimè profectò nisi iurisdictiones confundas. Ergo ciuilis Magistratus iure. Nihil enim est tertium.* Tell me therefore, by what lawe did Christ take the whip in hand twise, by what lawe did Peter kill Ananias and Saphira, by what right did Paule strike Elymas with blindnesse: did they those things by the right of the ecclesiasticall ministerie? no truly, except you will confound iurisdictions. They did it therefore by the right of ciuill magistracie for ther is no meane. And to the same purpose may he speake twoye times in that booke.

What other I haue vsed, or vehemencie which you haue not in simple manner requited, owing to the same all opprobrious kinde of speeches, and willing rumors that you could deuise, let the iudgement seate iudge: wherfore I hearty wish vnto you holy welter knowledge, and better conscience.

Chap. 3. the. 13. Diuision.

T. C. Pag. 171. Sect. 1.

When M. Doctor alleadged before it appeared that Pope Eugenius brought in prisons into the Church, as also into the state of Rome such like Sacramentes which he vttereth in this booke, the authours of the Protestantes answere is nice, that this, and the other are foundes Papisticall, and [illegible]

To Whit.

Ciuil offices in ministers.

Io. Whitgifte.

What authors doe they alleadge for them? for bothe these be but very late writers, and this is a matter of historie, and therfore requireth some greate antiquitie, nerer vnto the tyme of Eugenius, who liued *Anno.* 650. But you knowe verie well that our Bishops claim not this authoritie by any constitution or canon of the Pope: neither doe they exercise it in their owne name: but they haue it from the Prince, and in his name, and by his authoritie do they vse it.

Chap. 3. the. 14. Diuision.

Bishop of Sarum.

Both these gouernments were confounded in Moses. Therfore they may be confounded, and the Priestes of Israell had the iudgement and gouernment of the people, and S. Augustine was troubled with hearing and determining of causes, as it appeareth by Possidonius. And where you say, to be a chief or a ruler is a ciuill gouernment: nay, in ecclesiasticall causes, it is ecclesiasticall gouernment, and not ciuill. And these differences of gouernment may not so vnaduisedly be confounded. This is the key of ecclesiasticall correction, and belongeth onely to the ecclesiasticall officer, and to none other. Hereof Sainct Paule sayth, *Seniorem ne corripueris nisi sub duo. Tradi di illum Satanæ &c.* This iurisdiction, is not ciuill but ecclesiasticall, and therfore may be exercised by an ecclesiasticall person.

Ecclesiasticall and ciuill iurisdiction confounded in Moses.

Augustine heareth ciuill causes.

T.C. Pag. 171. Sect. 1.2.

Here I will take in that whiche the Bishop of Sarisburye hath in the last page of his last sheete touching this matter.

And first of all I well agree that he sayth, that Augustine vnto Alipius (to whiche he doth communicate, and to correct an ecclesiasticall person by reprehension, or putting him out of the ministerie, if the cause so require) is mere ecclesiasticall, and not ciuill, and that these things ought to be done of the officers of the Churche. This onely I denie, that the ministers ought to meddle with ciuill offices. For proofe whereof, the Bishop alleadgeth the example of Augustine, whiche as Possidonius writeth was troubled with the hearing & determining of causes. Wherin Possidonius sayth nothing, but that I willingly agree vnto. For the minister with the elders ought both to heare and determine of causes, but of such causes, as pertayne vnto their knowledge, whereof I haue spoken before. And that Possidonius ment such causes as belonged vnto Augustine, as he was a minister, and not of ciuill affaires, it appeareth by that which he writeth immediatly after, where he sayth: Being also constrained of be certain in their worldly affaires, he wrote epistles to diuers, but he accounted of this, as of corruption, and restrayne from his better busynesses. Whereby it appeareth, that S. Augustine meddling with these worldly affaires, further than by way of giuing counsell, which is not vnlawfull for a minister to doe, as one friende vnto another, so that his ministerie be not therby hindered.

Io. Whitgifte.

What S. Augustine did in such matters, and whether he were occupied in worldly matters or no, and that he was not a counsell giuer only, but also a iudge, it shall well appeare by his owne wordes spoken of himselfe, whiche are so playne and euident, that after you haue heard them, you will be ashamed of this answere to Possidonius, and of your former assertion also. Augustine therefore in his booke *de opere Monachorum*, of this matter in this wise writeth: Who feedeth a flocke, and doth not receiue of the milke of the flocke? And yet I call to witnesse vpon my soule the Lorde Iesus, in whose name I doe boldely speake these things, that touching myne owne commoditie, I haue not euer in deede (as it is reported in my behalfe of Mopsuestia) to worke some thinge with my handes, and to haue the whole houre free, to reade, and to praise God: but some time I giue in the Holye Scriptures, that I may suffer the tumul-

Augustine iudge in worldly matters.

Aug. lib. de opere Monac. c.

tumultuous perplexities of other mennes causes touchyng secu'ar businesse, eyther in determinyng them by iudging, or in cutting them off by intreatyng: to the whyche troubles the Apostle hathe bounde vs, not by his owne iudgement, but by the iudgement of hym whyche didde speake in him, and yet hee himselfe did not suffer these troubles, for the discourse of his Apostleship was otherwyse. Here in playne wordes hee declareth, that it was secular busynesse aboute the whyche he was occupyed: and although he seme to complayne of the multitude of suche businesse, yet dothe hee acknowledge the same to be lawfull, iuste, and conuenient, and therefore he addeth, and sayeth: VVhyche laboure notwythstandyng, wee suffer not without the consolation of the Lorde, for the hope of eternall lyfe, that wee maye bryng foorthe frute wyth pacience: for wee are seruauntes of that Churche, and especially to the weaker members, what members soeuer wee are, in the same bodie. And a little after hee sayeth, That hee coulde not omitte those businesse, withoute the omittyng of his dutye. To the same effecte dothe he speake in that Treatise that is among his Epistles in number an hundreth and ten, where he desyreth the people that they woulde not moleste hym for the space of fyue dayes wyth theyr worldely matters, by reason of certayne busynesse committed vnto hym, as it appeareth in these wordes: It pleaseth mee and you, for the care of the Scriptures, whych the brethren and fathers, my fellowe Byshops dydde vouchesafe to laye vppon mee in the Councells of Numidia and Carthage, for the space of fyue dayes no man shoulde trouble mee. These thynges were propounded, you were contente, youre decree and consente was rehersed: it was kepte but a small tyme, and afterwardes you did violently brust in vnto mee, neyther coulde I bee suffered to doe that whyche I woulde: In the forenoone and in the after noone, I am troubled with mennes busynesse: I desyre you for Chrystes sake, to suffer me to committe the care of my troubles to Eradius this yong man, and priest, whome thys daye in the name of Christ, I appoynt to be your bishop and my successour.

Augustine thinketh that the holy ghost hath bounde Bishops to ciuill causes.

Aug. epi. 110.

Possidonius nameth no elders, but speaketh onely of Augustine, and whosoeuer shall with diligence perule the nintenth chapter of Possidonius, shall be enforced to confesse that he meaneth Augustine was occupyed as well in ciuill, as ecclesiasticall matters, and in determinyng of them, as in writyng of letters for them, or in giuyng of counsell. Wherefore this example of Augustine is moste fitly alleaged of the Bishop of Sarum, and manifestly declareth what was the vse in his dayes touchyng suche matters.

Chap. 3. the. 15. Diuision.

T. C. Pag. 171. Sect. 2.

The Bishop of Sarū in the defense of the Apol. in the. 5. parte. 4. chap. 2. sect.

(*) But you shall not fynde him contrary to him selfe, as you surmyse.

And for the truth of thys matter, that ministers ought not to meddle wyth ciuill affayres, (*) I will appeale to no other, then to the Bishop himselfe, who doth affirme playnly the same that the admonition here affirmeth.

Fo. Whitgifte.

M. Iewell speaketh not againste ciuill offices in ministers simply but allowed them by his owne practise

In that place the Bishop of Sarisburie speaketh onely of the Pope, who vsurpeth the whole and full authoritie of a secular Prince, and both chalenge the same *iure diuino*, by the authoritie of Gods worde. He speaketh not of suche Bishops, to whome so muche ciuill authoritie is committed by the Prince, as maye serue to the correction of vice, and good and quyet gouernmente of the Churche: forsomuch as he did himselfe exercyse the same. And surely it is not well done of you, thus to charge that worthie man with contrarieties vniustly. For both he that confuteth the Popes vniust claime, and vngodly vsurpation of both the swordes in that maner y he claymeth y vseth them, condemne al maner y kind of ciuil iurisdictiō by christian Princes

Civill offices in ministers.

princes committed to Bishops, being helpes vnto them in doing their duetie, and tending to the good and quiet gouernmente of the Churches. Surely you are god in confounding, but to bad in distinguishing: wherefore you haue diligently perused of that worthie Bishop.

Chap.3.the.16.Diuision.

T.C.Pag.171.Sect.1.

And therefore I conclude that so farre forth as (*) holie the holie Scriptures do teache, that ministers ought not to meddle both ciuill offices, and ecclesiastical: the practise of the Church do confirme it, that they ought to keepe themselues within the limites of the ministerie and ecclesiastical functions, least whilest they meddle both into the calling of a Magistrate, in stead of shewing them selues ἐπισκόπους, that is ouerseers, they be found to become συμβασιλεῖς that is vaine bodies, meddling in thinges which belong not vnto them. And thus putting them in remembrance of that whiche they know e well enough that they ought διακρίνειν ἐν ἀνοσιουργίαις, that is to say, studie to eschue that charge whiche they take vp here, and so passe. I leaue to speake any further of this matter.

(*) Whereare you not ashamed of vnrulines.

ἀνοσιουργίαις.

Io.Whitgifte.

Melchisedech being a Priest did exercise ciuill iurisdiction, for he was king of Salem. Gen.14. Aaron being a Priest did iudge the whole people in temporall matters euen in causes of inheritance. Num.27. In the.17. of Deuteronomie, there is a commaundement, that ciuill matters of difficultie shal be referred to the Priests and to the iudge. Eye and Samuel Priests did iudge the people in matters temporall.

The people of Israell after their captiuitie were gouerned by Iudges and Priests, as by Esdras, Nehemias, Mattathias &c. The Scripture in no place commaundeth the contrarie, nor reason vrgeth vnto it, & yet you are not ashamed to say, that the holie Scriptures teache, that ministers vnder no colour ought to meddle with ciuill affaires.

Example in Augustines tyme is euident for the matter before recited, that it was not straunge, but vsuall, and counted a peece of pietie for Bishops to deale in Ciuill causes, and that as Iudges. The authours of the Centuries, in the fourth Centur. chap.7 say that Bishops in that age did giue sentence in ciuill causes, if anye didde appeale from the Ciuill coortes to their authoritie. *Sozomene Lib.1. cap.9.* inuyteth this of Constantine the Emperour. This was a greate argumente of his good affection towardes Christian religion, that he made a lawe for the freedome of clearkes in all places, and also hee gaue liberte for those that were called into iudgemente to appeale to the Bishops, if they were disposed to refuse the ciuill magistrates: and he commaunded that their sentence should stand, and be of more force, than the sentence of the other iudges, euen as though it had proceeded from the Emperour hymselfe. And that the Magistrates and their ministers should see that accomplished, that was determined and iudged in suche causes by the Bishops.

Nicephorus *lib.7.cap.9.* maketh mention of one Phineas a Bishop, that was greatly commended, for his wisedome and dexteritie in determining ciuill matters committed vnto him. *Sozomene lib.6.cap.32.* testifieth of Epiphanius Bishop of Salamine that together with his pastorall office, he was occupied, and that with greate commendation in ciuill and politike affaires.

Eusebius lib.7.cap.32. testifieth, that Dorotheus being a Priest of the Churche of Antioche, and wel learned, did serue the Emperour in ciuill businesse.

Theodosius the Emperour made a lawe, wherein it was decreed, that all ciuill stryfes and controuersies shoulde be referred to the iudgemente of the churche, if either of the parties did desire it. And the same lawe did Carolus Magnus after wards renue and confirme: and yet doe you saye, that the practise of the churche bathe confirmed that ciuill Bishops

The scriptures teach that ecclesiasticall persons maye haue ciuill iurisdiction.

Gen.14.

Num.27.

Deut.17.

1.Sam.

The practise of the churche concerning ciuill officers in ministers.

Bishops gaue sentence in ciuill causes

Cent.4.cap.7.

Sozom.li.1. cap.9.

Appeale graunted from ciuill magistrates to Bishops.

Nicepb.lib.7. cap.9.

Soz.li.6.c.32.

Epiphanius busied with ciuill causes.

Euseb.lib.7. cap.32.

Dorotheus.

Duaren.lib.1.

Bishops may not meddle with ciuill offices.

Some ciuill iurisdiction giuen to Bishops is agreable to reason

If you list to reason: is it not good reason, that a Bishop shoulde haue that office, and that authoritie, that maye helpe hym, in doing his duetie, in correcting vice, in procuryng peace, in maynteyning good order, in cuttyng off sectes, sectismes, and suche lyke: in accomplyshing all whiche he that seth not howe muche he is helped by suche ciuill authoritie, as the Prince committeth vnto hym, is eyther voyde of reason, or wilfully blynded.

The conclusion of this matter.

Wherfore I may moste iustly conclude, that so farre as the holye Scriptures doe teache, that Ecclesiasticall persons maye meddle with ciuill offices, the practyse of the Churche confirmeth the same, and reason telleth that it is conuenient: and seeing that suche as practise them both in the maner and forme before declared, thenne not forth into any other maner calling, but remayne in thynges whiche belong not vnto them, but walke in their calling, occupie themselues in matters incidente vnto it, and do good seruice both to God, their Prince, and their countrey: these offices may very aptely concurre and mete together in one person, and be profitably linked and ioyned together in one man. This did Augustine confesse, and acknowledgeth that the Apostle hath bounde them to these troubles, not by his owne iudgement, but by iudgement of him that did speake in him: as I haue before declared: This haue the godly Bishops, Cranmer, Ridley, Hooper, &c. consented vnto: this do the graue, wise and learned Bishops in our tyme in this Churche by experience knowe.

Bishops bounde by the holie ghost to ciuill troubles

Admonition.

The eighteenth. And thirdly of the same father, are couetous patrones of benefices, persons, vicars, rectors, parish priestes, stipendiaries, & priuy chaplaines, which vnder the authoritie of their maisters (a) feede their flockes of y food of their soules, (b) such seeke not the loue of Iesus, but their own bellies (c) clowdes that are without rayne, trees without fruite, painted sepulchers full of dead bones, farsed in all abundance of iniquitie, and leane weedes, in all feeling, knowledge and sincerite.

a Phil. 2. 2. b Iud. 12. c Mat. 23. 27.

Answere to the Admonition. Pag. 226. Sect. vlt. & 227. Sect. 1.

It is true that couetous Patrones of benefices be a great plague for this Church, and one of the principal causes of rude and ignorant ministers. God graunt some speedie reformation in that poynt.

Neyther can I excuse all persons, vicars &c. but all this is spoken without the booke, and therfore not fitte for you alleaged against the booke.

Couetous patrones.

T. C. Pag. 171. Sect. 4.

Vnto the two sections I haue spoken in that which hath bene sayde touching excommunication, canons, and Prebendaries, &c. And vnto that whyche is conteyned in the 226. and. 227. I answere that I can not excuse couetous patrones of benefices, but couetous parsons and vicars be a greate plague vnto this Churche, and one of the principall causes of rude and ignorant people.

Fo. Whitgifte.

I confesse that the couetousnesse of some of them one waye, and the contentiousnesse of some of you an other way, hath done muche harme in the Church, & brought no small hinderance to the Gospell. I pray God open the heartes of all, that euery man may espye his owne deformitie, and be therof ashamed.

T. C. Pag. 171. Sect. vlt.

To the rest vnto the two next sections, I haue answered before in speaking against the spirituall courtes, which are now vsed, & vnto the next after that in speaking of the ouerrunning of ministers.

Fo. Whitgifte.

You haue not answered to this conteined page. 233. I will neither iustifie that which is amisse, nor condemne that which I knowe not. Only this I say, that this taunting spirit of yours seketh rather defamation than reformation, vttereth spitefulnesse of stomacke rather than godlie zeale: for what a deriding of authoritie & disdayn towards the same is this? three of them would be

he enough to sting a man to death, for why they are high commissioners. Where example have you of any godly men, that vsed their power and countenance, as you say all this springeth out of that Pontificall, which he you must allow by subscription &c. But it had bin well if you had told vs out of what part of that Pontificall they spring, and how they be thereof gathered. This you passe ouer in silence.

Admonition.

1. Tim. 2. 7. 2. Cor. 4. 4. Matth. 13. 25. [illegible] all such as be ouer-ruled [illegible] all, and his saving health vpon this nation.

Answer to the Admonition. Page. 234. Sect. vlt.

Nay surely it is a wonder to wise, learned, and godly men, to see this booke so painefully penned, with such abuse perused, and by so long practise allowed, not to be detected, as it were with frivolous, but earnest and vnapt reasons, and that by lower sorts of men, Asses, Apostles, and Antiepistles, and as you would be counted Puritanes. God of his infinite mercie, giue vs charitable quiet, & thankfull minds, and either conuert your hearts, or roote all such disturbers out of this Church, that we may with one hart and mind serue our Lord God.

Foure sorts of aduersaries to the Church.

T. C. Pag. 171. Lin. vlt.

And here that which is contayned in the latter end of the. 174. and the beginning of the. 175.

Admonition.

I wolde to God you did not oppugne it as enimies, or, but only then would not your [illegible] that your bitternes & [illegible] peace vpo the such as it is. But God forgiue you, and to the prayer I ley against. Amen. Amen.

Admonition.

[illegible] publish [illegible] ment by open [illegible] [illegible] [illegible]

wyfely bie Waisnie hath hitherto bled, and made for the furtherance of the Gospell, and maintayning of good order and peace in the Church. The Lord of his infinite goodnesse long prosperus bie, and giue us thankfull hearts to God for bie.

T.C. Pag. 172. Sect.

Vnto the next section I haue answered in the treatise of the apparell. And vnto the next after, in the treatise which declareth to whome it doth appertaine to make ceremonies and orders of the Church. And vnto the section [illegible] I say thus. [illegible]

Mat. 13. 1.

Io. Whitgifte.

Why bee what haue they saye there which the answerer hath not [illegible] answered vnto? they haue of their owne [illegible] that I will not spare my labours from time to time, [illegible] in these matters [illegible] The saying of S. Augustine [illegible] I am very well content you shall do so, for I intende [illegible] I liue, neither can any mislike it, but such as either [illegible] purpose God willing to performe all the promises that I haue made, [illegible] shall make from any of them, let me heare of it.

T.C. Pag. [illegible]

Admonition.

[illegible] to the Articles concerning the substance of doctrine, [illegible] Doctrine. The right gouernement of the Churche cannot be separated from the doctrine. 1. Tim. 3. 2. & 1. Pet. 5. 17 & 2. Pet. 2. 15.

[illegible] our wordes and workes be honored, but Christ should be suffered to reigne. A true ministerie according to the word instituted, discipline executed, the sacraments purely and sincerely ministred: these be that fine for, and about which we haue suffered. [illegible] we pray that all Gods blessing may be poured downe vpon vs: we pray for the [illegible] to reforme Gods Church according to your duties and callings: that as with one mouth we confesse one Christe, so with one consent this reigne of Antichriste, may be turned out headlong from amongst vs, and Christ our Lord may reigne by his Word ouer vs. [illegible] Amen.

Answere to the Admonition. Pag. [illegible]

Of subscribing to the Articles.

It is very well, that you so like of the articles, but yet it pleaseth you not to subscribe vnto them: you say by reason of a point or two which are either too sparely, or else too darkly set downe: but indeede your meaning is, to subscribe to nothing, which by authoritie you are required to do, and that argueth an arrogant mind, and a disposition that loueth alway to be singular.

The argument of the aduersary retorted against himselfe.

You note in the margente that the right gouernment of the Church can neuer be separated from the doctrine: but by your owne confessiō we haue the doctrine. Ergo of necessitie we also haue the right gouernment. Mete in few words you haue cast downe whatsoeuer you seemed before to build, so do commonly vnfaithfull builders.

I would to God that for so much as (contrary to your former affection

sertion) you now confesse that we haue the veritie of doctrine, you could be content to say, do wone great heart, and submit your selues to the Queenes Maiestie, and hir lawes, according to your dutie: then no doubt Christ should without resistance reigne in this Church, and the frutes of the Gospell would much more appeare.

You bragge much of your suffering, you are little beholding to your neighbours, when you are thus constreyned to prayse your selues. But I pray you whether doethe he persecute that modestly and soberly defendeth the truthe, or he that vnlawfully reuengeth hymselfe, with raylyng and backbiting? you loue very well to haue the worlde knowe howe greatly you be persecuted, and therefore if one of you here in Cambridge be punished but twenty pence for his open contempte of statutes to the whiche he is sworne, in post haste it is carried into all quarters, and especially to London, where greate complaynte is made of this greevous persecution, when as you and your disciples, cease not (as I shyde) moste falsely and slaunderously to reporte of suche as executing good lawes, discharge theyr conscience to God, and their duetie towardes the Prince. Persecution pretended wher none is.

We therefore exhorte you, if there be any feare of God before your eyes, any reuerence towards the Prince, any desire of promoting the Gospell, any louing affection towardes the Church of Christe, to submit your selues according to your duetie to godly orders, to leaue off contentiousnesse, to ioyne with vs in preaching of the word of God, and beating downe the kingdome of Antichriste, that thys your diuision procure not Gods wrath to be poured vpon vs.

T.C. Pag. 172. Sect. 2.

Here M. Doctor contrary to the protestation of the authours of the Admonition, whiche doe declare that for the abuses and corruptions, they dare not simply subscribe, farthe, that therefore they shall not subscribe, because they are required by vnlawfull authoritie, which how farre forth vntruthfully and vncharitable a iudgement it is, let all men iudge, especially vpon this matter, whiche hath ben declared. And where M. Doctor would vpon ‡ marginal note giue, ‡ we haue good discipline, because we haue good doctrine, & ther vpon doth wonderfully triumph, he playeth as he of whome it is saide, λαθραιδίκαν λοξὰν κέρκιν καρτερεῖς, that is hauing gotten nothing holdeth it fast. For can M. Doctor be soignorant, that this manner of speach (doctrine and discipline cannot be seuered) is vsed of that that they ought not to be seuered? when as we say (following S. Paule) that we can do nothing against the truth, do we not meane that we ought to do nothing or can do nothing lawfully against it? And do not all men know when we say that a man cannot be separated from his wife, but for the cause of adultery, that we meane he ought not, or he cannot lawfully? Therefore thus is (as all men may see) a meere cauill and triumph ouer his owne shadow. There is no boaste of suffering made by the authours of the Admonition. The modestie wherewith he hath defended their cause, cannot be hidden. That he would haue it [illegible] leaue, when he is not content that the open sclaunders which he doth, should be once spoken of. I haue shewed how vnreasonable it is.

Io. Whitgifte.

I speake of their denying to subscribe to the Articles concerning the substance of doctrine, which they confesse to be sound, being a godly interpretation in a poynt or two, &c. what other abuses so euer there be in the booke of common prayer, or in the Church, yet that is no sufficient cause, why they shoulde refuse to subscribe to the truth of doctrine professed in this Church, and conteyned in these Articles. Wherefore seeing they

they confesse them to be found, and yet denie to subscribe, who can otherwise iudge of them, than I haue figured in my Answer.

Can is not taken for ought, if it be spoken simply

I acknowledge my selfe to be ignorante that in this and suche like phrases this worde Can, is taken for ought. When Saint Paule saithe, that we can do nothing against the truth, he meaneth simply as he speaketh, and doth not there vse Can, for ought. For indede we can do nothing against the truth, though we do the worst we can. It is no vsuall phrase, but an vnproper kinde of speach to say, that a man cannot do a thing, when he should say that he ought not to do it, except he adde some thing, as he cannot do it lawfully, or well, or orderly, and suchlike. Wherefore my dulnesse is such that I cannot vnderstande suche darke speaches, vntill they be interpreted, and yet whether they would so interprete themselues, or no, it may be doubted.

If they bragge not of persecution, whereunto tende theese wordes of theirs, this is that we strive for, about which we haue suffered not as euill doers, &c. and quote in the margent to proue it. 1. Pet. 3. as though they were persecuted by infidels.

Schismatiks deserue to be sharply reproued.

How immodest soeuer I am in defending this cause, yet if it be compared either to their galling bitternesse, or to your spitefull speaches, and vnseemely tauntes and iestes, I shall appeare vnto simple: and although I must needes say thus much, that disturbers of the common peace of the Churche, and Schismatikes, deserue to be with sharpe wordes reproued, yet haue not I vsed that sharpenesse and bitternesse, whyche diuerse learned menne bothe olde and newe haue vsed in the like case.

If I haue done any man wrong let him come forth and proue it, and I will render vnto him quadruple.

T.C. Pag. 172. Sect. 3.

Finally as you exhort vs to submitte ourselues to good order, whiche haue vs enemyes, and yet are ready to be at leasure to be contentious, which neuer yet began to ioyne with you in preaching the worde of God, which haue stopped our mouthes, and will not suffer vs to preache sincere doctrine out of you in Gods behalfe, and as you will once answer it before the iust iudge, that you will not willingly shut your eyes against the truth, that if the Lord vouchsafe to open it vnto you, you kicke not against it: Wherefore we praye you to take heede, that neither the desire of keeping your wealth and honoure which you are in, nor the hope which you may haue of any further promotion, nor yet the care of keeping your estimation, by maintaining that whiche you haue once set downe, nor the sleights suggestion of craftie and wyly spirits, do driue you to stumble against this stone of God, which toucheth the gouernment of his Church, and the purging of those corruptions whyche are amongst vs, knowing that you cannot stumble vpon the stone of God, but forthwith you runne your selfe against Christ, which is the rocke. And you know that he will not giue backe, but breaketh all to fitters, whatsoeuer that ruiheth against him.

Io. Whitgifte.

You do not submit your selues to the order of the Church, which is a good and decent order: you haue filled the Churche with marueilous contentions, and haue strangely deuided, euen such as profesle the Gospell: your mouthes are not stopped, but through your owne procuring.

I do not withstand that which you vntruly call the truth, for any such cause as you surmise, (God who seeth my hart knoweth) but because I see these your deuises to be set downe by you without any sufficient warrant in the worde of God: agaynste the practise and order of the primitiue Churche, tending also to daungerous errours, and meere confusion both of the Church and of the common wealth.

T.C. Page. 172. Sect. vlt.

And if the matter herein alleadged, do not satisfye you, then I desire euen before the same GOD, that you confute it, not by galling ouer thynges whyche you can not answer,

The reuenging eye.

To Whitgifte.

It is farre from satisfying me in any point, that it greatly confirmeth me in some thing, wherevnto before I was but inclined. Proofe is the weakenesse of your grounds.

Your request made vnto me is against all reason, for howe can you require that of me to whome you haue in no respect performed any thing, as I shall, I am sure, make good for hereafter my booke, that the Reader indifferent perceiue, howe iustly you deale with me: secondly, you haue passed ouer many things and left them vnanswered: thirdly, you haue falsified my words, and in most places you haue nothing but wrangle: you haue mangled my booke, and so skipt from place to place that the Reader shall hardly perceiue, what you take or what you leaue to be graunt, you haue bled from Scriptures, and that intolerably manifest. Howe then can you require the contrary of me? But I haue satisfied your request to the full I trust: one only I doe not intend to learne of you howe to answer, what authoritie to vse, but if the authorities and reasons that I bring shall be founde to be light, they shall the more easily by you be refuted.

The Reader requested that of others which he him selfe woulde not performe.

I depend not vpon the coast of my Booke boy as Dauy, neither would I wishe you so much to trust to the opinion of your owne learning and witte: I (as with Saint Augustine) Let Scripture be compared with Scripture, reason with reason, authoritie wyth authoritie, cause with cause, and let the iudgement according to the same be iudged.

I doubte not of the authearing of my booke, neither do I feare it: you knowe that I haue offered you many iust causes this houre of conference, thoughe not in this publike manner. I haue spoken nothing against you, before his maiestie, whyche your bookes and doynges, haue not proued to be true. The maiestie and (hys) honours knowe what they haue to do, the Lord blesse them with his holy spirite, and in all their doings guide them.

Conference by writing hath an euer aduantage to the Reader.

Of

Of the additions, detractions, and alterations made by the Admonitors in both the partes of the Admonition.

[illegible]

Io. Whitgifte.

They which will put downe the olde, and place a newe platforme, ought to be verie circumspecte.

It behoueth such as will take vpon them to plucke downe that which is well builded, and to make a new platforme, to be well aduised what they doe, and assured of their cunning: if this ought to be in humane matters, and in externall affaires of the life of man, how much more ought it to be in diuine matters, and things pertayning to the kingdome of heauen. I do not mislike that mislerlie and humble, that is contente to be corrected, and to acknowledge that whyche is amisse. But I can by no meanes allowe that proude and arrogante, that presuming to contemne the whole rest of a Churche, and to preferre their owne fantasie before all other, enterprise to take a newe platforme, as by their after, though vnlearned wit, and lacke of discretion at the first, conceyued is meete for the newe platforme also, and to peece it and patche it vpe a beggers cloake, with putting to and taking fro, vnto altering and chaunging some fewe tyres, and some fewe that serue vnto fashion and bravery. It behoueth better as well vpon the vnlearned matters to plucke downe that seemeth to all reasonable creatures, and to prescribe a newe platforme, to be certain of the right rule, expert in their callinge, exercised in learning and experience: not youthfull and peruerse, wholy geuen to day to day to morrow, whose heades are full of newe toys and deuises, who perish in point their first cogitations and counsels, before they haue any leysure to taste of their fruyte. This is that whiche I misselyke, and repyne at in the authors of the Admonition: for if they had published their writings as scholers, and not as maisters: as learners, not as teachers: as putters in mynde of that whereof they lacked themselues, not as prescribers what all other men ought of ryght to followe, they perchaunce coulde haue bene muche more tollerable. But I will not multiplie wordes with you, neyther will I requite that whereof you contemptuously reuoyde base speeches of my selfe, only I admonishe the Reader to take heede he geue not credite to rashe and young builders, whiche so long as they haue rules their building, must be constrayned to plucke downe the same againe.

Vnskilfull builders.

Answere to the Additions, detractions, &c. of the first parte of the Admonition.

Doctors and Bacheliers of diuinitie misliked.

In the preface, to Archbishops, Bishops, Suffraganes, Deacons, &c. they haue added Vniuersitie Doctors, and Bachelers of diuinitie. It should seeme that they would haue a confusion of degrees (which they call equalitie) as wel in vniuersities, as in Parishes, and other their imagined congregations: marke whither this geare tend not to the ouerthrow of vniuersities, and of all good lerning.

T.C.

Fol. 1. towards the ende of the first Section.

For whereas he traduceth the Authors of the Admonition in the first leafe as though they should seeke vnder Doctors and Bachelors of diuinitie, degrees in creation of degrees: he vpon the 2. leafe confesseth that they allow of a Doctor. Although he doe take away degrees of Doctors or Bachelors of diuinitie, yet not degrees of creation, nay rather not away all degrees of schooles, especially seeing they are now made bare names without any office, and oftentimes they are admitted to these degrees, which neither can, nor will teache.

Your obiection.

I say that before they alowe of a Doctor, or Bachelor, please them selues left that title put in their seconde edition: And shame in steede of placing Doctors, and Bachelors of diuinitie. The cause why you take so much offence in this but barrow opinion, may be coniectured to be the regarde that you sometyme beare to the one of them. If the degrees be bestowed vpon vnlearned persons (which you are not able to proue at this day) the fault is in the persons that so be bestowed them, not in the degrees, the taking away whereof, must needes in the ende bring in confusion and barbarisme: and in vaine they can by no meanes stand with your platforme, and therefore do you here insinuate that you are content to allow all the degrees in schooles, but one of the degrees in diuinitie, and yet as I sayde before, not long since you greatly desired euen the highest of them.

The cause why the Replier toyneth against degrees in diuinitie.

Additions, detractions, and alterations in the first part of the Admonition.

In the Preface.

In the margent for the. 15. of Mathew. vers. 13. they haue quoted the. 15. of Math. vers. 13. to proue that tyrannous Lordship cannot stand with Christs kingdome: the wordes be these: But he answered and sayd, euery plant which my father hath not planted, shall be rooted vp, meaning that such as be not by free adoption and grace grafted in Iesus Christ, shall be rooted vp. But this proueth not their proposition: I do not allow tyrannous Lordship, but I disallow such vnapt reasons.

In the same Preface speaking of Bishops. &c. they haue added these wordes: they were once of our minde, but since their consecration they be so transubstantiated, that they are become such as you see. It may be that consideration of the tyme, place, state, condition, and other circumstances hath altered some of them in some poynts, as wise (and not wilfull) men in such matters by such circumstances be oftentimes altered: but that any one of them were euer of your minde in most thinges touched in those two treatises, I can not be perswaded.

Fol. 1.

For the Act. vers. 12. is noted, Act. 2. vers. 21. to proue that in the olde Church there was a tryall had both of the Ministers abilitie to instruct, and of their godly conuersation also. The text is this: And it shall be that whosoeuer shall call on the name of the Lorde shall be saued. Wherin is further to the purpose a great deale, than the other place is. There is also in the same leafe left out, King Edwards Priests: whiche arguith verie litle discretion, and lesse aduise, the first Admonition was penned.

King Edwards priests left out.

Speaking of learning maister Nowells Catechisme, these wordes be added: and so first they consecrate them, and make them Ministers, and then they set them to schoole. This scoffe is answered before, and might very well haue bene left out. And a little after, where it was before, then election

3 scoffe.

A correction of a place.

was made by the common consent of the whole Church: nowe it is thus corrected, then election was made by the Elders, with the common consent of the whole Churche: which altereth the matter something, but yet is not proued by the text alleaged out of the first of the Acts, and by me answered before.

Fol. 2.

For Act. 14. verse. 13. is quoted Act. 14. verse. 23. which ouersight I my selfe haue corrected in my answere to that place.

Albe left out.

There is also left out an Albe, which before was sayde to be required by the Pontificall in the ordering of ministers. As I sayde before, so I say agayne, that in the booke of ordering ministers, now vsed, and printed since *Anno dom.* 1559. there is neyther required albe, surplesse, vestiment, nor pastorall staffe.

This lyne is also added, these are required by their Pontifical, meaning surplesse, vestiment. &c. which is vntrue, as I haue sayde before.

For the. 1. Tim. 1. verse. 14. nowe it is. 1. Tim. 1. verse. 19. but it is not to proue any matter in controuersie, onely it is vncharitably and vniustly applyed.

For. 1. Sam. 9. verse. 28. is placed. 1. Sam. 9. verse. 18. the selfe same place that I haue answered before.

Where before it was thus written: Then ministers were not so tyed to any forme of prayers inuented by man: nowe these wordes inuented by man be lefte out, and there is added, as necessitie of tyme required, so they might powre. &c. I knowe not their meaning, excepte they woulde neyther haue vs bounde to the Lordes prayer, nor any other.

Fol. 3.

Alteration of wordes.

It was before, remoue Homilies, Articles, Iniunctions, a prescript order: nowe it is that prescript order. Wherby it should seeme that they haue learned to allowe of a prescript order of prayers, but not of that prescript order which is in the booke of publike prayers. This is no dallying, neyther yet inconstancie.

For the. 3. of Mat. ver. 12. is placed. 3. of Mat. ver. 1. to proue that in the olde time the word was preached before the sacraments were ministred: the place now alleaged is this: In those dayes Iohn the Baptist came and preached in the wylderneſſe of Iudea. This proueth that Iohn preached, but it proueth not, that whensoeuer Iohn did baptise, then he did preache.

A protestation by the way.

Ouer agaynst these wordes, the Nicene creede was not read in their cõmunion, is written in the margent, Note that we condemne not the doctrine conteyned therein. If you condemne not the doctrine therin, what do you then cõdemne? or why mislike you the cõmunion, bicause that creede conteyning true doctrine is read at the celebration therof? It is well that you make this protestation, if you meane good fayth.

Here is also added the. 42. ver. Act. 2. to proue that then the sacrament was ministred with cõmon & vsual bread: which place I haue answered before, in answering to the. 46. verse of that chapter.

They allowe godfathers & godmothers at the last.

Whereas before it was thus, interrogatories ministred to the Infant, Godfathers and Godmothers brought in by Higinus: nowe Godfathers and Godmothers brought it by Higinus is left out. It is happy that you are so soone persuaded to

ded to allow of godfathers and godmothers? I perceyue you tooke vpon you to set downe a platforme of a Church, before you had well conſidered vpon it.

Fol. 4.

For, ſome one of the congregation, is nowe, ſome of the congregation: wherby they ſeeme to allowe mo godfathers than one, whiche they dyd not before.

For the 14. of the Acts, verſe. 4. is noted the 15. of the Acts, verſ. 4. to proue that the office of Deacons was to gouerne the Church with the reſt of the miniſters: but without reaſon. For it is onely there written, that at Ieruſalem there was Apoſtles and Elders, & that Paule and Barnabas declared vnto them what things God had done by them. I denie not the thing it ſelfe (whereof I haue ſufficiently ſpoken before) but the argument.

These Seniors then because their charge was not ouer muche, did execute their office in their owne persons: Nowe these wordes, because their charge was not ouer large, be left out. Wherfore they haue left them out, I knowe not.

Fol. 5.

They haue left out Doctor, three tymes in this leafe, whiche before they recited with Chaunceloss, Archdeacons, Officials, Commiſſaries, Proctors. Belyue they haue remembred that this worde Doctor, is founde in the newe Teſtament, and eſpecially Doctor of lawe.

To proue equalitie of miniſters, they haue added Phil. 1. verſe. 1. 1. Thes. 1. 1. The firſt place is this, Paule and Timotheus the ſeruants of Ieſus Chriſt to all Saincts in Chriſt Ieſus that are at Philippi, with the Biſhops and Deacons. The ſeconde is this: Paule and Syluanus and Timotheus vnto the Church of the Theſſalonians. &c. Truely I know not howe to conclude of theſe places an equalitie of all miniſters: I would to God you would ſet downe your places, and frame your arguments your ſelues.

Fol. 6.

They haue forgotten to quote Heb. 6. 1. and haue left out the body and braunche of Antichriſt, and for the ſame haue put in the ſtyle: But theſe are but trifles, and very ſlender corrections.

Io. Whitgifte.

To all theſe there is nothing ſayde, belike the Authors of the Admonition muſte anſwere for them ſelues, or elſe prouide another Proctor.

Anſwvere to the additions, &c. of the ſeconde parte of the admonition.

Fol. 2.

For the firſt of Tim. 3. verſe. 3. nowe they haue quoted. 1. Tim. 3. verſe. 6. againſt reading miniſters: Where S. Paul would not haue a miniſter to be a yong ſcholer: but he ſpeaketh nothing againſt reading.

T. C. Pag. 173. Sect. 2.

Vnto the ſeconde leafe of the addition of the ſeconde parte of the Admonition, &c. Doctor ſayth that becauſe the. 3. to Titus maketh not againſt reading, therfore it maketh not againſt reading miniſters, that is, maintayneth that we doe nothing but reade.

Fol. 3. Io. Whit.

Correction of a foregone.

Fo. Whitgifte.

It is in the. 1. Tim. 3. and it maketh against vnlearned Ministers, but against the reading of Ministers he may be a reasonable Minister, and yet learned.

Answere to the Detractions, &c.

It was before reading is not needing, nowe it is thus amended, [illegible]

T.C. Pag. 173. Sect. vlt.

(*) This is an errour, and contrarie to that which you haue [illegible]

Fo. Whitgifte.

The Replier falleth into contrarieties whiles he seeketh to cleare the Ambition of it. Pag. 158. Lin. 15. &c. Iohn. 5. 2. Tim. 3. Trall. 13.

[illegible] you say, that there is not enough in the reading of the scriptures, to helpe the people vnto saluation, &c. the which how farre it differeth, from your former words, no man is so blind that can not see. Where then it is a [illegible] contrarie to the iudgement and practise of the Scriptures: contrarie to the iudgement of Christ Iohn. 5. Search the Scripture, &c. contrarie to the iudgement of the Apostle. 2. Tim. 3. Omnis scriptura diuinitus inspirata. &c. And contrarie to all [illegible] that I haue alreadie brought for the reading of the Scriptures, to the which for the further confutation of this vngodly error, I do referre the Reader.

Answere to the Detractions, &c.

Correction with exception.

In the same leafe and fift reason to these words: Besides, that we neuer read in the olde Testament, that any woorde, chiefly as touching offices is vsed in the [illegible] in the Greeke edition is added, except it speake of the Leuiticall Priesthood, &c. of the Priesthood of Christ. Here as I thinke they haue forgotten that which Peter speaketh to all Christians, in his. 1. Epist. cap. 2. ver. 5. And ye as lyuely stones be made a spirituall house and holy Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ. 9. ver. 9. But ye are a chosen generation, a royall priesthood. &c. And Apo. 1.

And

Confir-
mation.

And make vs Kings and Priests vnto God &c. I muste them beleue to
shewe me one place in the whole olde or new Testament, where this simple
Priest as touching the office, is taken in euil part. I may be deceyued,
but I desire to learne.

T. C. Pag. 174. Sect. 1.

(*) In what Chapter?

Iohn. Whitgifte.

Anſwere to the Admonition &c.

But of the Bishops benediction by laying on of the handes, hear
maister Caluines iudgement in this matter. Lib. 4. Sect. 19.

Imposition of handes in confirmation allowed by Caluin.

Such imposition of handes as is simple made in the stead of blessing, I
do commende, and wish that it were restored at this day to the pure vse.

Where shall you also see the verie self same forme and maner of con-
firmation allowed, which is now vsed in this Church of England.

T. C. Pag. 174. Sect. 2.

Walter Dauis, anno 1565. cap. 28. Caluine authorizeth to preach of the laymen at
Geneua, although he allowe of a number of ministers, per hebdomadam aut conuentum quot habent inter se. But
he both plainly condemneth Zuinglius for saying that it came from the Apostles. Scribit enim quod ab Apostolis
fuerit ordinatum. Zuinglius for saying that it came from the Apostles. Scribit enim quod ab Apostolis
the consecration, were of very late date. Do not you see, that there are other matters which I have spoken
there, to which you make no answere allowe, the necessary vse of a pastour in the
behoofe of the Church, which things alone were of great importance, as long as they were vnknowen, but
that may be well allowe of it, be long ago of these subiects his Church, vnto the Church subiect to these
matters. With (*) to the answere of it, that he speaketh (in the 4. Section of the same Chapter) a
strong reason to shewe it, where he alleadgeth before the imposition of handes whether he were, seeing
that the gifts of the holy Ghoste be then communicated vnto him. Whereunto seeing you haue ad-
ded nothing, neither against that imposition of handes hee seemes not to be superstitious vse, but
especially seeing that by long experience of great inconueniences which came by it, which maketh
Caluin vnto some other thing being vse in all the Church where he liued, rather necessarie
to be changed. Which are not, as you know, to be tied to all circumstances of times. Read ouer at
not my iudgement, saith he, but the iudgement of the Churches of Helmestad, Berne, Tigurine, Gre-
uense, Basiliense, and others ordered as appeareth in the 14. Chap. of their confession.

To shewe that (*) Here you make vs Catholike, contrarie to him-
selfe, heretofore.

The common refuge of the Reader is to pretende the Author.

Iohn. Whitgifte.

Here you inuade shift of M. Caluine authoritie if you haue to bolst but being ouer-
preſſed with his manifest iudgement, you flie to your common refuge, that is,

Non ita,

to

to affirme your purpose, by charging him with contrarieties in this manner: for you
[illegible]
and againe you affirme: that he had not of them, that he found a forme of the Church
where he was Pastor: and that he bringeth in the 4. Section of the same Chapter a strong reason
to abolish it. Thus you set Master Caluine against himselfe, and that in the same
Chapter, which cannot but seeme to his great discredite, if it were true: but you
[illegible]
he allowed now vnknowen vnto him, or the fifth and sixth sections be quarels of the
manner and forme of them before, and he doing on of them by the [illegible] with
diuers other things, as you obiect, [illegible] set downe) do plainly declare: for in the fourth Section of the. 19. Chapter thus he
writeth. This was the maner in times past, that the children of Christians should bee
set before the Bishop, after they were come to yeares of discretion, that they might per-
[illegible]
Rudiments, or maner of the Christian faith, being rightly instructed, they in the face of
the Church were wont to make a confession of their faith, before the Bishop and the people.
The same children that were baptised, because then they made no confession of
faith in the Church, were ordered in childehoode, or in the beginning of their youth
they were set against professors of their persons, and were examined of the Bishop, according
vnto order and to one forme of a Catechisme. And to the intent that this action (which
otherwise ought of right to be graue and holy) might haue the greater reuerence and edi-
fication, there was added also the ceremonie of laying on of handes, so the childe was dis-
missed, his faith being approued with a solemne blessing. The auncient fathers make often
mention of this order. Pope Leo, If any man returne from heretikes, let him not againe be
[illegible]
the laying on of the Bishops handes. Here our aduersaries will crie, that is it that is called a
Sacrament, wherein the holy Ghost is giuen. But Leo himselfe doth in another place ex-
pounde what he meaneth by those wordes: He that is baptised (saith he) of heretikes, let him
not be rebaptised, but let him be confirmed with the inuocation of the holy Ghost by the im-
position of handes: because he receyued only the forme of baptisme without sanctification.
[illegible]
[illegible]
[illegible]

The confession of the Churches of Helvetia, Berne, &c speake only of the Popishe confirmation, which the papists make one of their seuen sacraments, as it is manifest by the wordes of the confession which he theire. Confirmation and extreame vnction be sacrall, are the inuention of man, which the church may wante without any damage: Neither vse we them in our churches, for they haue some things which we can not allowe.

The Reuolut pitch that against our confirmation which in the name of the Papistes. Confess. Helvet. cap. 19.

Seing he is that against Confirmation, reiecteth & purgeth from thence those things which they practise, which is pattern of the Popishe confirmation with all the abuses, can it be thought, saying parte of an answere, and playne dealing man?

Answere to the Additions, &c.

fol. 6.

In the ende of the fifteenth article or reason, there is added: And whereas he moueth [illegible] Peter vpon Salomon, now which they [illegible] Touchinge the Popes three crownes, but are of the same vnjuste stuffe, for the Pope contrary to the word of God taketh from Christe his office, that he onely is the head of the church by the will of God, and vniteth to himselfe that authoritie which he hath no warrante to giue: the Pope also requireth the full authoritie of ciuill magistrate, and preferreth himself aboue all [illegible]: which is also contrary to the worde of God: our Bishoppes in this church do not challenge (as of their owne right) any such ciuill authoritie, but only acknowledge in their duetie vnto that, that by the Prince, and Lawes of this realme, for all consecrations is layde vpon them. Neither do they challenge all ciuill causes, or exercise all ciuill iurisdiction, but for the onely as helpeth to discipline, and to the good gouernement of this church and state: wherefore we may safely preache against the Popish two swordes, and yet iustifie defende the ciuill authoritie and state, that any Bishop hath in this church by any thing that I haue written.

Bishoppes do not vse the ciuill sworde as the pope doth.

Io. Whitgifte.

The thing it selfe declareth and the practise of this church is euident, in what sorte and confession such ciuill affaires are committed to ecclesiasticall persons: and that they do not rule as kinges, but as subiectes to kinges, nay that they challenge not this or any other authoritie but from the Prince, nor that they vse it to no other ende then the good gouernement of the churche: wherein the Pope vsurpeth as Emperour and kinge, not by the graunte of Princes, and vseth it, mere Tyrannically, euen to the planting and pulling of kinges and Emperours at his pleasure. And this is that pointe of iurisdiction which all good men crye out of, and mislike, and not the other which is ordinary, lawfull and laudable. Wherein I saye that [illegible] that ciuill iurisdiction which helpeth to discipline, and the good gouernement of the church, and state: all men also vnderstande that I meane such ciuill iurisdiction as

Differēce betweē the ciuil iurisdiction of the Pope, & of our Bishops.

meete for them to execute, and agreable to their vocation and calling.

Answere to the Additions, &c.

Fol. 72.

Whereas before it was thus in the margent, and. 19. reader
To proue that the regiment of the Churche should bee spirituall, reade 1. Cor. 1. 13. 1. Thes. 5. 13. 1. Tim. 5. 2. Heb. 10. 30. nowe it is thus altered: to proue that the regiment of the churche should be spirituall, reade Caluine in his Commentaries vpon these places Ephe. 1. 23. 1. Thes. 5. 13. 1. Ti. 5. 2. Heb. 10. 30. Belike bicause the scriptures them selues doe not sufficiently proue your affection, therfore you would haue vs to seeke them, and to rest vpon Caluines interpretation, which is nothing els but to prefer mans iudgement before the word of God, or to giue vnto it some authority to confirme that which is not determined by the scriptures. Yet is it not your meaning (why should you so?) to haue vs to seeke Caluines interpretation vpon these places? But what if you notwithstanding Caluines Commentaries vpon these places, as you did to haue the places them selues? In his commentaries vpon Ephes. he saith: This is all that he sayth touching this matter. For howsoeuer Christ maketh perfect all things with his heauenly and by his power, yet Paule speaketh not especially of the spirituall gouernment of the church. Although thou by the meane of men in no wise vnderstand, why thou doest not also vnderstand of the vniuersall gouernment of the world? These wordes serue not for your purpose. There is no man that doubteth, but that Christe doth spiritually gouerne his church, and reigne in the hearts of the faithfull by his spirit: But your meaning is that the gouernment of the churche is only spirituall, which you can no more gather of these wordes of Caluine, than you may that of the gouernment the whole world ought only to be spirituall.

The same Caluine writing vpon 1. Thes. 5. before, for the which you haue noted the .13. sayth on this sorte: *Hic ordinem docet [illegible] spiritualem regimen, tametsi enim reges [illegible] & magistratus Dei ordinatione praesint, quia tamen ecclesiae gubernationem dominus peculiariter vult sibi [illegible] cuntur, qui Christi nomine & mandato ecclesiā gubernant.* This seemes to be added to note the spirituall regiment. For although kings also and magistrates do gouerne by the ordinance of God, yet bicause the Lorde would haue the gouernment of the churche knowen peculiarly to be his, therefore namely they are sayde to rule in the Lorde, which gouerne the church in the name of Christe and by his commaundement. Hetherto Caluine also affirmeth that whiche no man denieth, that God doth by the ministerie of his worde, spiritually gouerne his churche. But this taketh not away the ciuill magistrate, neither yet ciuill lawes made by the magistrate extremely also to gouerne the churche. In his Commentaries vpon .1. Tim. 5. he speaketh not one worde of this matter, for any thing that I can perceiue. Vpon the place to the Hebrewes, he onely sheweth that God doth gouerne his church, the which I thinke no man is so wicked as to de-

to heare. You muſt more plainly ſet it before what your meaning is in
this matter, before I can be willing to enter

To Q. Page 17. Sect. 3.

I ſubſcribe after a ſort beſides.

The whole externall gouernment of the churche is not ſpirituall.

The ciuill magiſtrate excluded from gouernment of ꝧ church.

Sydrach ſpeech of ꝧ Bepher. Gouernours in the church not of the

Io. Whitgifte.

You replye not to my anſwere, neither doe you tell vs whye you haue left out the places of Scripture before quoted, and ſo plainly ouerthrowe Caluine: neither haue you ſalued their vnapt and vnfitte alleaging of M. Caluine, who is farre from proouing their purpoſe in thoſe places which they haue noted. In deede the true ſpirituall gouernment of the churche is the ruling of Chriſt by his ſpirite in the heartes of the elect: neither do I denie but that admonition, excommunication perteine alſo to the ſpirituall gouernment of the church, becauſe they perteyne to the inward man, and vſe no corporall force or puniſhement: but I denye the whole gouernment of the churche (which is not ſpirituall) to conſiſte in theſe things, and that there muſt alſo be ſome other ſpirituall gouernours appointed to the gouernment of the church, beſides the miniſters of the worde, to the ende also to ioyne with the miniſters in the gouernment of the church, and to perteine to the whole body of the gouernment of the church, and not to the miniſters of the worde only. And I denye that the gouernment of the church is to be ſpirituall. The reaſon of the matter may ſufficiently appeare, in that the ciuill magiſtrate muſt needes be excluded from the gouernment of the church, if the gouernment be ſpirituall. For the ciuill magiſtrate cannot (vnleſſe you will ſay that he muſt ceaſe to be a ciuill magiſtrate) haue any ſpirituall gouernment, ſeeing he muſt alſo haue ciuill gouernment. And I denye that the miniſters of the worde only, are appointed to be gouernours in the church, but that there muſt alſo be other gouernours appointed to the gouernment in the church, beſides the miniſters of the worde, to the ende they may ioyne with the miniſters in the gouernment of the church, and that the gouernment of the church muſt not be ſpirituall, but that there muſt alſo be ciuill gouernours appointed to the gouernment of the church, to the ende they may ioyne with the miniſters of the worde

teyneth manifest blasphemie as may appeare. Ephes. 1. 17. meaning that saying of the Bishop to those that are admitted ministers: Receyue the holy Ghost. The place in that chapter of the Epistle to the Ephesians proueth no such thing, there be the wordes: I cease not to giue thankes for you making mention of you in my prayers, that the God of our Lorde Iesus Christe the father of glory, might giue vnto you the spirite of wisedome, and reuelation thorough the knowledge of him. What sequele is there in this argument: S. Paule prayed that God would giue to the Ephesians the spirite of wisedome and reuelation through the knowledge of him: Ergo, this saying of the Bishop (Receyue the holy Ghost) to those that are admitted into the ministerie, conteyneth manifest blasphemie. Such is your plaine manner of reasoning.

T.C. Pag. 175. Sect. 1.

Upon the .8. lyne &c. Doctor saith he seeth nothing how the place of the Epistle, maketh any thing against this manner of speach of the Bishops, (Receyue the holy Ghost) and yet it maketh right much, that so as much as the Apostles say vnto vs, that the grace of God maye be giuen vnto vs, the Bishops should not vse this manner of speache, whiche conteyneth the forme of a commaundement.

Fo. Whitgifte.

Tract. 4. Cap. 2. sect. 4. Diuis.

This is farre from proouing the wordes to conteyne a manifest blasphemie. Of the manner of speaking these wordes, vpon what consideration the Bishops vse the same sayinge, and that they may do it, I haue shewed before.

Answere to the Additions. &c.

Fol. 9.

All this is added: Neyther is the controuersie betwixt them and vs as they would beare the world in hand: as for a cap, a tippet, or a surplesse, but for greater matters concerning a true ministerie and regiment of the Church according to the worde. VVhich things once established, the other melt away of themselues: and yet consider I pray you, whether their owne argument doth not choake themselues, for euen the very name of trifles doth playnly declare that they ought not to be mayntayned in Christes churche: and what shall our Bishops winne by it? forsoth that they be mayntayners of trifles, and trifling Bishops, consuming the greatest part of their time in those trifles, whereas they should be better occupied. VVe striue for true religiō and gouernement of the Church, and shew you the right way to throw out Antichrist both head and tayle, and that we will not so much as communicate with the tayle of the beast: But they after they haue thrust out Antichrist by the head, go aboute to pull him in agayne by the tayle, cunningly colouring it, least any man should espie his foote steps, as Cacus did when he stole the oxen.

Great matters pretended not yet vttered.

What other men haue done, I know not, but for my parte, I alwayes suspected, & partly knewe, that some of you had greater matters in hand, and of more importance than cap, tippet, and surplisse, which surely was one of the firste causes that moued me to be more earnest against you, than I was accustomed: for I did vnderstād that you were hatching opinions tending not only to Anabaptisme, but to the ouerthrow of the Gospell, & disturbing the quiet state of this

church:

church: and yet who knoweth not that you haue made the cappe, and surplisse your pretence hetherto, vntill nowe of late when you see almost all men condemne your folly?

You say, we choake our selues with our owne argumēt: for euen the very name of trifles doth playnely declare, that they ought not to be mayntayned in Christes churche. Surely of themselues they be but trifles, as all other externall Ceremonies and indifferent thinges be: it is the circumstances that maketh them no tryfles, but matters of weight: For thinges indifferent beyng commaunded thus or so to be vsed by the Magistrate (not as necessarie to saluation and iustification, but as conuenient and necessarie for order and decencie) be not now trifles. And whosoeuer without a lawfull vrgent cause, or in a case of necessitie do the breake the lawe made of them, he werth himself a disordered person, disobedient, a contemner of lawfull authoritie, and a wounder of his weake brothers conscience. And if any man shall say, that this is to bring vs agayne in bondage of the lawe, and to depriue vs of our libertie: I answere, no: for it is not a matter of iustification but of order: and to be vnder a lawe, is no taking away of Christian libertie. For the Christian libertie is not a licence to do what thou list, but to serue God in newnesse of minde, & that for loue, not for seruile feare. Of themselues therefore they be but trifles, but beyng commaunded by the Magistrate to be vsed, or not to be vsed, they are no trifles, no more than it was for women to come into the Church bareheaded, or a man to pray hauing his cappe on his head, after that S. Paule had made an order to the contrarie. And therefore these scoffes and flouts (And what shall our Bishops winne by it? forsooth that they be mayntayners of tryfles, and tryfling Bishops, consuming the greatest parte of their time in these tryfles, whereas they should be better occupied) might with more commendation of your modestie haue bene well forborne. They see your doinges tende not onely to contention but to confusion: not onely to disobedience towardes the lawes of the Prince, but also to dangerous errours, yea to the ouerthrow of Religion: & therefore they are neither mayntayners of tryfles, nor tryfling Bishops, but wyse, discrete, vigilant, and learned Fathers, whiche seeke to mayntayne peace, preserue good order, defende the authoritie of lawfull lawes, and in time suppresse erroneous doctrine.

Christian libertie what it is.

You rather spende the time in trifles, when you might be better occupied, for you (omitting all other necessary pointes of doctrine, and profitable exhortations to good life) stuffe your sermons, and furnish your table talke with nothing else, but with bitter inuectiues against those rytes, as though they were matters of damnation, and against those learned and discrete ministers of the worde, who (according to their dutie vsing of them) seeke in deede to beate downe Antichrist to plante necessary pointes of Religion in mens heartes, and to teach repentance with newnesse of life: which your vnfruitfull, froward, and contentious dealyng, reioyseth the Papiste, discrediteth the sounde and learned preacher, offendeth the godlye, woundeth the weake, worketh contempte of Magistrates and superiours in the

Inuectiue Sermons.

Vnfruitfull sermons.

hearts

heartes of the hearers, destroyeth that which other men buylde, and stumbleth good to none. For what fruite can there come to the hearers, by inueighing continually against Cappe, Tippet, Surplesse, Ring in mariage, womens white kercheifs, baggepipes, funerall sermons, mourning apparel &c. Bishoppes, Preachers, Magistrates, Prince? These and suche lyke be onely the common places, you entreate of.

T.C. Pag. 175. Sect. 2.

Upon the ninth leafe he hath sundry grieuous accusations and charges of disorder, disobedience, and contempte, against those which refuse the apparell, and laboureth to perfourme that they are great and weighty matters. But his proofes were spent before.

Io. Whitgifte.

The proofes that I haue here vsed gawles you shrewdely, & will not be answered with such disdaine: let the learned Reader consider of them, and marke howe well you haue spoken for your selfe.

Answere to the Additions &c.

Fol. 1.

There is added Portuis, for where before they sayde that our booke of Common prayers was culled and picked out of that Popyshe dunghill the Masselbooke, nowe vppon better aduisement, they saye that it was culled out of the portuis and Masselbooke. It derogateth nothing from the booke of Common prayers, because somethyng therein is in the portuis and masselbooke, no more than it derogateth from the scriptures, that some portion of them, as the whole Psalmes, and certain other portions of the Epistles, Gospels, and other Scripture, bee in the same: neyther are they allowed because they be in the portuis and masselbooke, but because they be either Scripture, or moste agreeable thereunto.

They also adde in the firste reason, that the comming of women in trayles to be Churched, is not commaunded by lawe, but yet the abuse to bee great, by reason that superstition is growen thereby in the heartes of many, and other are iudged that vse it not. This is an argument of their former rashnesse, but not worthy any answere, especially being confessed to be without the booke.

For the. 120. Psalme is now quoted the. 121. Psalme, which I haue also corrected before.

Fol. 2.

For the. 26. of Math. is noted the. 28. And this also I corrected in answering that place.

Where it was before, and minister a Sacrament, nowe is added, according to their appointmente, to what purpose I knowe not.

There is also added in the same leafe these wordes: are not the people well nodified thinke you, when the homely of sweeping the churche is read vnto them? Surely such flouting termes are vsed of none but of nodies in deede, and suche as are more meete to be fooles in playes, where they maye iest, than to be platformers of churches, in whom wisdome, learning, grauitie,

grauitie & godlinesse is to be requyred: I know no Homelie entituled of sweeping the Churche, one there is of repayring and keeping cleane of churches: whether it extende or no, I referre to the wise and discrete Reader to iudge, when he hath perused it.

Before it was in 2 second reason, for the very name *Apocrypha* testifieth, that they ought rather to be kept close than to be vttered: Now it is, for the very name *Apocrypha* testifieth that they were read in secrete, & not openly. This is some correction of their former rashnesse. But of this matter, that is, of reading Homelies in the Church, I haue spoken before. I omit 2. Tim. 3. vers. 16. which is now vers. 19. & 2. Pet. 1. vers. 20. which is now vers. 19. 20. 21. For these be not matters of any great importance, & they be quoted to proues matter not doubted of among vs. In the former edition 4 fourth reason, it is thus written: In this booke we are enioyned to receyue the Cõmunion kneeling, which beside that it hath in it a shewe of papistrie, doth not so well expresse the mysterie of this holy Supper. For as in the old Testament eating the Paschall Lamb standing, signified a readinesse to passe: euen so in receiuing it now sitting, according to the exãple of Christe, we signifie a rest, that is a full finishing thorough Christ, of all the ceremoniall lawe, and a perfect worke of redemption, wrought that giueth reste for euer, and so we auoyde also the daunger of Idolatrie. In the second Edition these wordes be thus altered: In this booke we are enioyned to receyue the Cõmunió kneeling, which beside that it hath in it a shew of popish Idolatrie, doth not so well expresse a Supper, neither agreeth it so well with the institution of Christ, as sitting doth: not that we make sitting a thing of necessitie belonging vnto the Sacrament, neyther affirme we that it may not be receyued otherwise, but that it is more neare the institution, and also a meane to auoyde the daunger of Idolatrie. Here is the signification of sitting (which they before made) cleane dashed out, as a thing vnaduisedly before put in. It is also here granted that the Cõmunion may be receyued otherwise than sitting, with other circumstances, whereof they haue now better cõsidered. Surely this is a great alteration vpon such a sodaine: & I would hardly haue bene persuaded that these men would so soone haue discredited themselues by their inconstancie. But peraduenture the selfe same had not the correction of the booke which were the first penners of it, and therefore how they will like of this correction, it may be doubted. But although the wordes in the texte be altered, yet the quotations in the margent remayne still: Belike they are to be applied as it pleaseth the platformers.

Fol. 3. Apocrypha.

Correction.

All this is added in the seuenth reason: But some will say that the baptisme of women is not cõmaunded by law, if it be not, why do you suffer it, & wherfore are the children so baptized accordingly? cõmon experience teacheth that it is vsed almost in all places, & few speake against it: & this I am sure of, that when it was put in the booke, that was the meaning of the most part, that were the present, and so it was to be vnderstãded, as cõmon practise without cõtrolement doth plainely declare. All these be but cõiectures. Diuers things be suffered & in many places vsed without cõtrolment, which notwithstanding by no lawe be cõmaunded. What the meaning was of those that penned the booke, I know not, neither as I thinke do you. And surely for cõmon practise I can say litle, but for mine owne experience this I dare affirme, that I haue not knowne one childe so baptised in places where I haue had to do, no not since the beginning of the Q. Maiesties reigne. I speake not of the thing it self, but only of your coniectures: I thinke if the circumstances of the booke be well considered, it will appeare that the meaning is, that priuate baptisme is rather to be ministred by

Fol. 4.

Baptizing by women not collected out of the booke.

some minister (which in ꝑ time of necessity may soonest be come by) thē by any womā. But in this poynt I submit my iudgemēt to such as better know the meaning of ꝑ boke (being pēters therof) thā I do. In the same leafe & ninth reason speaking of certeyne things vsed about mar-

Toyes about mariage.

riage, they adde these wordes: With diuers other heathenishe toyes, in sundry countries, as carying of wheat sheafs on their heads, & casting of corne, with a nūber of such like, wherby they make rather a maygame of mariage, thā a holy institutiō of God. These be but toyes in deede, vsed I know not where, not conteyned in any part of the boke of cōmon prayers, & therfore without my cōpasse of defense. They lacke matter whē they stuffe their booke with such vaine & friuolous trifles.

Fol. 5. In the. 10. reason to these wordes, (as for confirmation) is added, which the Papists and our men say was in times past Apostolicall, grounding their opinion perhaps vpon some dreame of Hierome: And in the same place these wordes be left out: We speake not of other toyes vsed in it, & how far it differeth, & is degenerated from the first institution, they thēselues that are learned can witnesse: And in the place hereof this is inserted, as though baptisme were not already perfect, but needed cōfirmation, or as though the Bishop could giue the holy Ghost. You your selfe in effect haue confessed in your first edition, that confirmation of children is very auncient, & that it hath bene wel instituted, for there you say that now it differeth & is degene-

Confirmation of children allowed at the last.

rate frō the first institution. But vpon better aduisemēt you haue left out these wordes in your second Edition: as you haue also left out these, with other toyes vsed in it, whereby you confesse (contrary to your former sentence) that the confirmation of Children now vsed is without any toyes. Howsoeuer it pleaseth you to accompt Hieromes iudgemēt (touching the antiquitie of confirmation) a dreame: yet his dreame may be of as much credite with wise men, as your bare deniall of the same. The wordes

The ende of confirmation.

that you haue added in the second place might wel haue bene spared: for you know that confirmation now vsed in this Churche is not to make baptisme perfect, but partly to trie how the godfathers & Godmothers haue performed ꝑ which was enioyned thē whē the children were baptised: partly that the childrē thēselues (now being at the yeares of discretiō, & hauing learned what their Godfathers & Godmothers promised for thē in baptisme) may with their owne mouth & with their owne consent openly before the church ratifie & confirme the same, & also promise that by the grace of God they will euermore endeuour themselues faithfully to obserue & keepe such things as they by their own mouth & confessiō haue allented vnto. And this reason is alledged among other euē in the booke of cōmon prayers. And that it is not to make baptisme perfect, ꝑ boke of cōmon prayers it self declareth in these wordes: And that noma shal think any detrimēt shal come to Childrē by deferring of their cōfirmatiō, he shal know for truth that it is certaine by Gods word that childrē being baptised, haue all things necessary for their saluatiō, & be vndoubtedly saued.

You adde, as though the Bishop could giue the holy Ghost: the Bishop may vse the ceremonie vsed by the Apostles, that is, imposition of handes, & may safely say this godly prayer conteyned in the booke: Defend O Lorde this childe with the heauenly grace, that he may continue thine for euer, and dayly encrease in thy holy spirit, more and more, vntill he come vnto thy euerlasting kingdome. Amē. And other such godly prayers there conteined. Of any other kind of giuing ꝑ holy ghost, there is no mētion in that boke, & there-

fore

for theſe wordes might verie well haue bene left out of your libel.
To the end of the eleuenth reaſon, theſe wordes, headed, and eyed
eyes that we may ſee what that good and agreable rule is, &c. are ſtraunge to
prouoke his glory: to the which I am in answere, Amen.

In the ende of the. 12. there is ſomethyng left out which they haue placed in the. 13. reaſon: but it is anſwered before.

There is nothyng added or altered worth the noting: onely in the. Fol. 6.
fifteenth reaſon, where they ſayd before that we honored Biſhops by the rules of kings: nowe they haue reuoked that, and condemned themſelues of an vntruth, for they haue left out that title.

In the ſeuenth leaf and 19. reaſon theſe wordes be left out, banners and Fol. 7.
bells: which argueth that they were before vntruly ſayd to be vſed in gang weeke: But to lye, is a Chriſtian matter with theſe men.

For Lordes grace of Yorke, there is the Archbiſhop of Yorke. The cauſe of Fol. 8.
this alteration I know not.

When you ſay that you thinke for true Religiō & gouernment of the Church, &c. Fol. 9.
You ſay, that you do that, which is to be wiſhed you ſhould do. But your doings tende to ꝓ defacing of true Religion, & ouerthrow of the right gouernment of the Church. & although you be not the head of Antichriſt, yet are you his tayle: for the tayle of the beaſt, (as learned men ſay) be falſe Prophets, Hypocrites, ſuch as ſtirre vp Schiſmes & factions among true Chriſtians, and by pretence of zeale, by cloaked and coloured meanes, ſeeke to draw into the churche Antichriſt backward, as Cacus did the oxen into his denne. Tayle of Antichriſt what it is.

Io. Whitgifte.

To theſe things ꝓ Reader hath giuen his conſent as it ſhould ſeeme by his ſilence.

¶ Articles collected out of the former Admonition,

and vtterly ſayd (of the fautors of that Admonition) to be falſified.

To the end of the ſecond Admonition there is ioyned A reproſe of certaine Articles collected (as it is thought) by the Biſhops, (for ſo they ſay) out of a little booke entituled, An Admonition to the Parliament, &c. But as I thinke, it may rather be termed, a recantation, or (if you will) a reformation or mitigatiō of certain articles in that firſt admonition raſhly ſet downe, & without learning or diſcretion printed.

1. Fol. 3. lib. 1. pag. 1. First they hold & affirme that we in England are not yet Scarce the face of a Church.
come to the outward face of a church agreable to Gods worde. Here you finde fault that this worde ſcarce is left out. Indeede this woord ſcarce was written in the margent of diuers copies of the firſt Admonition whether it were ſo in all, or no, I know not: no more do I whether any ſuch collectiō (as you pretend) was made. But what need you ſo much ſticke in wordes, when the thing is manifeſt? for in effect they denie as much as that propoſition importeth: they wholy condēne the vniuerſitie, the ceremonies, & the gouernment of this church. They ſay the ſacraments be full of corruptions: & in their ſecond Admonition Fol. 42. they ſay that the ſacraments are wickedly maimed & prophaned: they vtterly condēne our order & maner of common prayer: yea in effect our doctrine alſo, for in their ſecond Admonitiō, Fol. 7. they ſay, that although ſome truth be taught by ſome preachers, yet no preacher may without danger of the lawes,

viter all truth compriſed in the booke of God. What can be ſpoken more ſlenderly of the doctrine preached in this church? A mã may truly ſpeake as much of the Romiſhe churche: for ſome truthe is taught by ſome Papiſts; yea ſome truth is taught by ſome Jewe & Turke. When therfore you ſay, that in this church neither the worde is truly preached, nor the ſacramẽts ſincerely miniſtred, nor yet Eccleſiaſticall diſcipline (which thre in the firſt Admonition Fol. 3. is ſayde to be the outwarde markes, whereby a true Chriſtian church is knowne) and alſo condemne our miniſterie as Popiſh and vnlawfull, with the whole gouernment of our Church (as you do in playne termes) may it not be truely ſayde, that you affirme vs in England as yet not to be come to the outward face of a church agreable to Gods worde? Furthermore what doth this worde ſcarce helpe the matter, doth it not importe as much? it is a rule in Philoſophie, *Quod vix fit non fit*, that which is ſcarce done is not done.

Vix, ſignifieth fortaſſe non.

T.C. Pag. 175. Sect. 3. 4. 5.

As for Anſwere to the Articles collected out of the Admonition, it is made in the Replie vnto Mr. Doctors booke, where I haue ſhewed how the Admonition is miſconſtrued and taken otherwiſe, than eyther it meaneth or ſpeaketh, wherevnto I will refere the Reader.

And albeit I haue ſhewed how vntrue it is, that the Admonition affirmeth that there is no church in England, yet I can not paſſe by the ſecrete Philoſophie, whereby Mr. Doctor woulde proue, that the Authors of the Admonition affirme it, For ſayth he by the rule of Philoſophie, Quod vix fit, non fit, that which is ſcarſe done is not done. I ſay this is ſecrete, for it was neuer taught, neyther in Academia, nor in Stoa, nor Lyceo, I haue redde Quod fere fit, non fit, that which is almoſt done is not done. But I neuer remember any ſuch rule as Mr. Doctor ſpeaketh of.

And beſides that in our tongue, thoſe things which are ſayd to be ſcarce, are notwithſtanding of ſundrie ſuppoſed to be. As when a man ſayeth that there is ſcarce a man alive, &c. the ſcripture alſo vſeth that phraſe of ſpeach, of things which are, as when it ſayth, the iuſt man ſhall ſcarce be ſaued, it doth not meane, that iuſt men ſhall not be ſaued. Thereof at that I haue anſwered.

Io. Whitgifte.

I proue by their owne manifeſt wordes, that they in deede affirme that we in England are not yet come to the outwarde face of a Church agreable to Gods worde, all whiche poore ſoules you omit and let paſſe cauilling onely at this worde (ſcarce) which is a manifeſt argument of a wrangler. And yet is not this manner of ſpeaking. *Quod vix fit, non fit*, ſo ſtraunge Philoſophie, as you would gladly haue it, for this worde (vix) eyther ſignifieth with violence, & great difficultie to do a thing: or elſe it is referred to the time: or elſe it ſignifieth (non) as in Duide *vix Priamus tanti*, that is, *non tanti Priamus*, as Donatus doth expoſo it. I thinke you will not haue it to be taken in the firſt ſignificatiõ, by the Authors of ỳ Admonitiõ, for then there is no ſenſe in their wordes: if it be taken in either of the latter ſignifications (as it muſt of neceſſitie be) then the Philoſophie is not ſecrete, but open and knowne to euery yong Grammarian.

Truthe ỳ worde (vix) importeth.

In our Engliſh phraſe, it is commonly taken for *non*, as when we ſay a thing is ſcarce done, we ſignifie that is not yet done. Likewiſe when a man ſayeth that he is ſcarce well, he meaneth that he is not well. He hath ſcarce made an end of his ſermon, ỳ is, he hath not made an end of his ſermon. It is ſcarce ix. of ỳ cloche, that is, it is not yet ix. of the clocke. Euen ſo we are ſcarce come to the outward frame of a church rightly reformed, &c. that is, we are not yet come, &c. Euery child ỳ cã ſpeake knoweth this to be ſo.

Vix, in engliſh commonly taken for (non).

When the ſcripture ſaith, that a iuſt man ſhall ſcarce be ſaued: this worde (vix) is taken in ỳ firſt ſignificatiõ, that is, with great difficultie, & in this ſignification it is ofttimes taken in the ſcripture: but to can it not be in their manner of ſpeach.

Anſwere to certayne Articles, &c.

2. They will haue the miniſters to be called, allowed, and placed by the people. You ſay, that this Article is fulfilled: & yet their wordes in that place of their Admonition be theſe: Then election was made by the cõmon conſent of the whole Churche. And a litle after: Then no miniſter was placed in any congregation without

without the consent of the people. **Wherfore the collection is very true, and they be like ashamed of their doings: and therfore they haue corrected these assertiõs in their second edition of the first Admonition on this sorte:** Then election was made by the elders, with the cõmon cõsent of the whole church. **Surely these men be past shame, else would they not deme their owne written assertions.**

T.C.Pag.175.Sect.6.

And whereas he sayth that it is al one, to say that the election of the minister must be made by (*) the church, & to say, It must be made by the people: it is a great ouersight to make the parte & whole all one, seing y people be but one part of the church, & the minister and the other gouernours are, albeit not the greatest, yet the principallest part. I graunt that sometimes a parte is taken for the whole, and so we do call sometimes the gouernours of the churche, the churche, and sometimes the people: But where the question is of the propriete of these speaches (the Church and the people) there all men that haue any iudgement, can easily put a difference.

(*) A manifest falsification, for you leaue out this worde (whole.)

Io. Whitgifte.

What I haue sayde, how truly you haue reported my wordes, & how aptly you haue replied to my Answere, euen the very simple Reader may easily vnderstand: & therfore for answere to this, I shall only desire him to compare our wordes togither: and then it shall easily appeare how you haue falsified my wordes: for whereas I gather out of these wordes of y Admonition, **Election was made by the common cõsent of the whole Church, therfore their collection is true which say, that they would haue the ministers to be called, allowed, & placed by the people, you either of purpose, or by ouersight (which is very vsuall with you) haue left out y worde (whole) & make as though I should say, that it is all one to say that the election must be made by the church, & to say, it must be made by the people: & should confounde the people & the church, the part with the whole: which is a manifest vntruth. But by y way it is to be noted, y you seeme to separate the people frõ the election of ministers,** for you will not haue the wordes (Church) in the Admonition to cõprehend the people, **& lie why haue you these wordes, when the question is of the propriete of these speaches, (the church and the people) and surely it may seeme that this is their meaning, bicause in their second edition they say the election was made by the Elders, with the common consent of the people, so that, the election should be made by the Elders, and the people only should cõsent to the election: which is contrary to the rest of your assertion.**

Answere to certayne Articles. &c.

4. Lin. 9. They hold that a Bishop at no hande hath authoritie to ordeyne ministers. **This Article you confesse to be truely gathered: but now you make this glosse** (not alone) **and yet in their Admonition it is in flat termes, that** the ordering of ministers doth at no hand apperteyne to Bishops.

6. Lin. 28. They will haue the ministers at theyr owne pleasure to preach without licence. **This is true by your owne cõfessiõ, for you will haue no other licẽce, but your calling to the ministerie, which must be (as you say) by the congregation. Here you shut out both the Princes licence, and the Bishops.**

7. Lin. 13. fol. 17. Lin. 6. pag. 1. **Whatsoeuer is set down in this Article is manifestly affirmed in the Admonitiõ, & your answere to it is friuolous, and nothing to the purpose. For in the firste parte of the Admonition,** Fol. 2. pag 1. **These be the wordes:** In those dayes knowne by voice, learning & doctrine: now they must be discerned frõ other, by Popish & Antichristian apparell, as cap, gowne, tippet, &c. **And in the second part speaking of the apparell prescribed to ministers, they say on this sort:** There is no order in it but confusion: no comelinesse, but deformitie: no obediẽce, but disobediẽce both against God and the Prince. **Are you not then ashamed to say, that this Article** (They

will haue the mynister discerned from others by no kinde of apparell, and the apparell appoynted they terme Antichristian, and the apparell appoynted by the Prince, disobedience agaynst the Prince) is falsified?

Fol.4. Lin.1. Pag.2. They will haue all Archbishops, Bishops, Archdeacons, &c. together with their offices, iurisdictions, courtes, and liuings cleane taken away, and with speede remoued. You say that this is falsified in parte, bicause there is left out Lords grace, Iustice of peace, and Quorum, &c. Surely the Article is truly collected in euery poynt, and playnely affirmed in the .2. leafe of the first parte of that Admonition. As for your giuing wordes that follow, they be but wordes: I warrãt you the cõtutatiõ will abide the light, & the Author will shew his face, which you are ashamed to do.

9. Lin. 9. The Article is truly collected: looke in the first parte of that Admonition, Fol.2 Pag.2. & Fol.3. And in the second part of that Admonition. Fol.1. pag.2. Fol.5. pag.1.

17. Lin.12. The collection is true: for their wordes be these: They simply as they receyued it from the Lorde, we sinfully mixed with mans inuentions and deuises. And therefore you vntruly say, that it is falsified.

19. Lin.16. They will haue no Godfathers nor Godmothers, you say that this Article is also vtterly falsified: what meane you so to forget your selfe? Is it not thus wrytten in the first part of ỹ first Admonitiõ, Fo.3 pa.2. And as for Baptisme it was enough with them if they had water, and the partie to be baptised, fayth, and the mynister to preache the worde, and mynister the Sacramentes. Now we must haue surplesse deuised by Pope Adrian, Interrogatories mynistred to the infant, Godfathers and Godmothers brought in by Higinus, &c. Do we say you? are not Godfathers and Godmothers here disallowed? wherefore be they else in this place receyued? or why are they here ascribed to Pope Higinus? will you now allow any thing in the Church inuented by the Pope? In deede in the second edition of this first Admonition, these wordes, Godfathers and Godmothers brought in by Higinus, be cleane left out, as I haue before noted. Wherefore eyther you haue not redde the diuersitie of their editions, or else you are very impudent.

Godfathers and Godmothers once disallowed & after receiued.

22. Fol.8. in fine. I marueil why you say, that this collection is falsified? Looke Fol.vlt. pag.2. of the first part of the Admonition.

T.C. Pag.175. Sect.6.

The rest of those articles are answered in the discourse of the booke. Besides that, the faultes which are found with the bare gathering of them, are not taken away by M. Doctor, but only in confident & bould asseuerations. And if I should say any thing, I should but repeat their wordes.

Io. Whitgifte.

The iudgement hereof must also be referred to the Reader, who may coniecture, that you haue little to say, against any thing that I haue in this parte affirmed.

Out of the second treatise called A view of Papishe abuses remayning.

Fol.10. pag.1 lin.33. Reading of seruice or Homilies in the church is as euil as playing on a stage, and worse too. You say that this is falsified. Lord God what meane you? In the seconde leafe of that booke these be their direct wordes, Reading is not feeding, but it is as euill as playing vpon a stage, and worse too. To the same effect they speake diuers times, & so do the Authors of the second Admonition. Surely eyther they are ashamed of their doings, or else you haue not with diligence read their bookes.

Thus

Thus briefly to haue answered to your vniuſt accuſation of falſly collecting certain articles out of the booke entituled, An Admonition &c. ſhall be ſufficient. Other articles which you ſay be gathered out of the ſame booke, and confeſſe to be true, I haue omitted, becauſe they be ſufficiently answered by me in the confutation: and your confirmation of them is vtterly vaine and childiſhe.

I would wiſhe that ſuche as bee wyſe men and in authoritie, would diligently conſider that whyche you answerte to the Article, Fol. 14. (as you ſpeake it) touching the gouernment of the Churche, and the authoritie of Princes and their lawes: and likewyſe that whyche is written concerning the ſame matters in the ſeconde Admonition: I will make them neyther better nor worſe, but wiſhe the Magiſtrates, well to marke your iudgements and opinions in theſe matters, and to foreſee the worſt. The Lorde bleſſe this Realme of Englande with the continuance of his Goſpell, long life of the Queenes maieſtie, and peace bothe forayne and domeſticall. Amen.

Jo. Whitgifte.

Nothing answered.

¶ A viewe of the ſeconde Admonition.

T.C. Pag. 175. Sect. vlt.

In the viewe of the ſecond admonition M. Doctor doth not intirely of purpoſe, cut out thoſe ſtinges which he hath ſpoken on before, and in repeating of them, referred his Reader vnto the Booke. Diuers other matters there are of great weight which he paſſeth ouer of the poor appeales them (*) it had better ſuell he had ſtaied from his triumph: but he doth not, that he had continued them. And if he trauailed ſo learnedly of bringing forth of this booke, that it was ſo heauy a burden vnto him, as Salomon ſayth, I think it had not been vnneceſſarie for him to haue taken pay to anſwere it. From hys other aduerſaries (as rather not anſwering at all, but only aſking how this & that is proued, wherein hauing reaſon it is vnreaſonable of him) he doth but little more hurme than he is aware of. For vnleſſe his proper ſkill in Cambridge, to the determinat of that his authoritie will ſtretch vnto, he may be well aſſured, that their driuing out ſkill drawe in the truthe, and their impriſonment ſkill ſet the truthe at greater libertie, and thereby proue it ſelf to be neyther Papiſtrie, nor Anabaptiſtrie, Donatiſtrie, Cathariſme, nor any other hereſie, whych are by due correction repelled. But as for the truthe of God, the more it is laden, the ſtraighter it ſtandeth, and the more it is kept vnder, the more it encreaſeth it ſelfe to ryſe, and ſkill vndoubtedly get vp, howe great ſo euer the ſtone be whyche is layde vpon it.

(*) Why kind you not alſo anſwer to your ſelfe in your Replie?

Jo. Whitgifte.

I haue omitted no matter of ſubſtance vnanſwered in eyther of the Admonitions. The wordes you here vtter be contumelious: you vtterly raile, you anſwere not. I neuer expelled any of yours ſince my firſt comming to Trinitie College, but two: the one for pertinacie, the other for periurie. And yet I might haue done lawfully and iuſtly, and intende to doe if the ſtatutes whereunto I haue ſworne, bee therevnto enforce me. But by your often obiecting this vnto me, men may vnderſtande what conſcience it is that makes you ſo zealous, and what diuinitie it is that you ſo earneſtly profeſſe: *ſcil.* a minde full of reuengment, and a face puffed vp with arrogancie and vayneglory.

A briefe viewe of the ſeconde Admonition.

I haue alſo receyued a ſeconde Admonition to the Parliament,

the author whereof vndertaketh to teache howe to reforme those things whiche the other Admonition founde faulte with. I shall not neede to make any long discourse of it, neyther will I. The answere to the fyrst admonition is an answere to this also. Onely I thought it good to note vnto you, that this booke consisteth of these poynts especially: first it iustifieth the authors of the first Admonition, and seemeth to complayne that they haue not iustice, because they appealyng to the highest Court of Parliament, their appeale would not be receyued. And therefore they lay the Scripture is playne, that it shall be easier for Sodome and Gomorra in the daye of iudgement, than for suche a court, meaning the court of Parliament, and they quote for that purpose in the margent the.10. of Matth, verse.14.15. which is a shamefull prophanation of the Scripture, and an egregious slaunder to that honorable courte. The iustnesse of the appeale I leaue to the Iustices, and skilfull Lawyers to be considered of, for it is not within the compasse of my facultie. Onely I thinke that that scroule can haue no defense of Parliament: first, because it is a Libell: secondly, because it was published in print before the Parliament was made priuie vnto it.

Fo. Whitgifte.

Not one worde layde againste this.

¶A viewe of the seconde Admonition.

Politike Machiauils. In this parte these wordes of theirs would be well considered, there is no other thing to be looked for, than some speedie vengeance to lighte vpon the whole lande, prouide as well as the politike Machiauils of Englande thinke they can, though God doe his worste: It woulde be knowne whome they meane by these politike Machiauils: for they enuy all men of great authoritie, witte, and policie.

T.C. Pag.176. Sect,1.2.

And albeit he had no leysure to answere the matters whiche required his answere, yet he answereth at by matters, and asketh who are ment by the politike Machiauils.

(*) This is a cloke, but their words will not beare it. What if they meane (*) M. Doctor, and such other, which vnder the pretence of policie, would ouerthrowe the Churche, and that by those things which haue scarse a shew of policie, and in deede ouerturne the policie and gouernment of the Lande. And I pray you tell me M. Doctor, who be those superiours which contemne, hate, discourage, and trampe those whiche execute the lawes of the Realme, of the whiche you speake in the.88. page. And where you adde by and by, that they enuye all men of great authoritie, witte, and policie, I haue answered this speeche before. And truely I thinke there is not in Westcheape so slaunderous a tongue to be founde, as this is, nay the Iuniper coles are not comparable with it.

Fo. Whitgifte.

Nay they can not meane it of me, nor of suche as I am: for I haue not to doe with the politike affayres of this lande, neyther am I eyther of Court, or Parliament. But I thinke their wordes following doe clearely exclude me, and all other of my degree, for thus they adde immediatly: But shutte God out of your assemblies, and Courts, as hitherto in this last Parliament you haue done nothing therin as you ought, no though you haue beene solicited, but haue suffered them that were your solicitours, to be molested. You shall finde both that you ought to haue sought the kingdome of God first, and also you shall finde, if you consider not your owne wayes in your hearts, howe you thinke it a tyme to builde fayre houses,

ſee, to double woes for the preſeruation and proſperitie of your common wealth, and neglect Gods Churche, knowe that ſmall, &c. Theſe wordes of theirs ſhutteth me out from the number of their Aduerſaries. Well, it is a poynte that woulde be conſidered. That whiche I ſpeake in the. 88. page, I am redy to giue accounte of, when I am thereunto by due authoritie called. Neyther am I afrayde in time and place, to ſpeake that whiche I thinke. In the reſt of this Replie you doe but vtter your impatiencie, and intemperatenesse of your ſpeeche, and therefore I will admitte you, as Dauid vſed Shemei.

A vievve of the ſeconde Admonition.

The ſeconde parte conſiſteth onely of rayling wordes, and ſlaunderous accuſations, firſt againſt this whole Churche of Englande, for they ſay, that we are ſcarſe come to the outwarde face of a Churche rightly reformed, and that although ſome truthe be taught by ſome preachers, yet no Preacher maye without great daunger of the lawes vttet all truthe compriſed in the worde of God. &c. And a little after they adde and ſaye, that the truthe in a maner doth but peepe out behinde the ſcreene: which ſpeeches as they be very untrue (for who knoweth not that the Goſpell is wholly, publikely, and freely preached in this Church of Englande) ſo they be ſlaunderous, neyther can the Papiſts ſpeake any worſe. Slaunder of the Churche of Englande.

In this parte alſo, to proue that this is no true ſaying in matters of policie and gouernment, it is not repugnant to the word of God, and therefore it may be vſed: is alleaged this ſaying of Chriſt. Mat. 12. He that is not vvith me, is againſt me. But they haue forgotten the wordes of Chriſt, Mat. 9. *Qui non eſt aduerſus nos, pro nobis eſt*: He that is not againſt vs, is vvith vs. Whereupon we maye muche better conclude, that that whiche is not repugnant to the Scripture, is conſonant to the Scripture, than they can doe the contracie of the former place. Notwithſtanding in both theſe places (as I think) Chriſt ſpeaketh rather of men and perſons, than of things them ſelues.

In the ſame parte their ſpeeche of the Queenes ſupremacie is very ſuſpicious, and it woulde be demaunded of them what they thinke in deede of hir Maieſties authoritie in eccleſiaſticall matters, for in this poynt they haue hitherto dealt very ſubtilly and cloſely: notwithſtanding their meaning may eaſily be perceyued of ſuche as diligently conſider their bookes. Supremacie of the Queene ſecretly impugned.

Likewyſe in this parte they note certayne contrarieties in thys Churche, as betwixte the Communion booke and Iniunctions touching waſtes: the Communion booke and aduertiſements concerning Churche veſtures: the Canons and the Pontificall, in not ordering of miniſters *ſine titulo*, and ſuche like matters of no importance, whiche iuſtifie rather this Churche, than otherwyſe: for ſurely if they had had weightier matters, they woulde no doubte haue alleaged them. But in theſe ſame matters they are muche deceyued, for as I ſuppoſe, in matters of ornaments of the Churche, and of the miniſters thereof, the Queenes Maieſtie, togither with the Archebiſhop of the Commiſſioners in cauſes eccleſiaſticall, haue authoritie by Acte of Parliament, to alter and appoynt ſuche rites and ceremonies as ſhall from tyme to tyme be thoughte to them moſte conuenient. To be ſhorte, in that poynt they ſaye, that in thinges

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of order one Church may many times differ from another without offence, following the generall rules of Scripture for order, as in appoynting time and place for prayers. &c.

Contrarietie in these men.

which is a very true saying: and flat contrarie to all that is sayde ether in the first Admonition, or in this seconde: for if suche things may be appoynted in the Churche, not being expressed in the worde of God, but depending vpon this generall rule, Let all things be done decently and in order, 1. Cor. 14. then surely the Magistrate hathe authoritie in suche matters, to appoynt what shall be thought vnto them most conuenient, so that it be not repugnant to the worde of God: except you will make this the question: whether in suche matters we ought to be directed by the Magistrates, and gouernours of the Church, or by euery priuate fancie in this generall charge.

Io. Whitgifte.

All this is let slippe without answere.

The vievve of the seconde Admonition.

Degrees in the Vniuersities condemned.

The thirde parte of this booke condemneth the degrees of Doctors, Bachelers of Diuinitie, and Maisters of Arte in the Vniuersities, and slaunderously, vntruely, and opprobriously the state of the Vniuersities, and suche as be in them: presumptuously pretending a maner of reformation for the same, when as I thinke verily they knowe not what Vniuersities meane. But heere we maye note that they seeke to ouerthrowe all learning and degrees of learning. The same parte also very slaunderously and vnchristianly rayleth on some Bishops by name, and the rest of the Clergie, charging them most vntruely with sundrie things: but bicause it is done by way of Libelling (a Diuelishe kinde of reuenge) therfore I trust godly and wyse men will esteeme of it accordingly. Besides slaunderous reportes, and opprobrious wordes, there is nothing in this parte worthy the answering.

T.C. Pag. 176. Sect. 2.

After he accuseth the Admonition, as if it condemned Scholes and Vniuersities, saith all maner degrees, (where it maybe but enough graunted degrees geuen of custome rather then of right, rather by money, than by merite of learning, and where many of Doctorship be giuen to them which haue not the office of a Doctor, and oftentimes to those which can not doe the office if they had it, and where men doe seeke degrees only in them and suche like.

Io. Whitgifte.

Reade and marke their wordes, page. 16. and. 17. and the conclusion they bin (after they haue in moste bitter maner inueighed against suche degrees) which is this: These barbe names become suche barne men, but the Churche of God they become not, and are forbidden by our Sauiour, &c. Their owne wordes be a sufficient declaration of their meaning, and so is yours uttered before, a playne proofe of your consenting vnto them, and condemning of all degrees of Scholes, properly pertayning to Diuinitie.

Pag. 173. sect. 1.

A vievve

A vievve of the ſeconde Admonition.

In the fourth parte the Author taketh vpon him to ſet downe a platfoꝛme of a Churche, to preſcribe the maner of electing miniſters, of their exercyſes, of their equalitie, of the gouernment of the Churche. &c. Whiche ſurely being well conſidered, wyll appeare not onely a confuſed platfoꝛme, without any ſounde warraute of Gods woꝛde, but alſo a fantaſticall deuiſe, tending to the ouerthꝛowe of learning, religion, yea the whole ſtate and gouernment of the common wealth. A newe platfoꝛme.

But becauſe I haue before in the confutation of the firſt Admonition, ſpoken ſufficiently of all theſe matters, therfoꝛe I wyll onely note one oꝛ two thinges in this parte to lette you vnderſtande that theſe platfoꝛmers buylde not, vpon that foundation that they would haue others ſo ſtrictly bound vnto: foꝛ let them tell me vpon what Scripture this is grounded: Let no one miniſter medle in any cure ſaue his owne, but as he is appoynted by common conſent of the neare conference, or Councels Prouinciall or Nationall, or further (if it may fall out ſo) generall of all Churches reformed? Oꝛ this: That the miniſters muſt be equall, and that ſome muſt be gouerned by all, and not all by ſome? Oꝛ that, The Paſtor or teacher in euery congregation ought to be the Principall of the conſiſtorie of their congregation? Oꝛ that, Many pariſhes may be ioyned in one, and haue one Paſtor, and yet that it is vnlawful for one Paſtor to haue many Pariſhes? Oꝛ that, In the meane whyle tyll preachers encreaſe to furniſh the places vnfurniſhed, vpon conference among the learned, ſome diſcrete man be appoynted to make ſome entyer prayer. &c. One miniſter not to meddle in another mans charge.

Io. Whitgifte.

Paſſed ouer in ſilence.

A vievve of the ſeconde Admonition.

Or that it is euill ſo ofte to repeate, Glory be to the father. &c. Lorde haue mercy vpon vs. &c. Oꝛ the Lords prayer: foꝛ the text whiche they alleage foꝛ the ſame, Matth. 6. is wickedly wreſted, and coꝛruptly alleaged: foꝛ the woꝛdes of Chriſt be not (as they tranſlate them) when you pray, vſe not vayne repetitions, but vvhen you pray, vſe not muche babling: whereby not the ofte repetition of good prayers, but vayne babling in prayers, that is, many woꝛdes without fayth, and the inwarde affection of the mynde, is forbidden. Paule. 1. Theſ. 5. ſayth, Pray continually, And Chriſt Matth. 6. ſayth, Pray on this maner, Our father. &c. So that of neceſſitie we muſt oftentimes repeate the Lords prayer, if we wyll beleeue Chriſt and his Apoſtle Paule. But Lorde what ſtraunge doctrine is this, to call Glory be to the father. &c. Lorde haue mercy vpon vs. &c. Our father. &c. Popiſhe? Surely theſe men (as I ſuppoſe) be not well in their wits. Repetition of prayer is not euill.

T. C. Pag. 176. Sect. 3.

For the repetition of Gloria patri. &c. I haue ſpoken ſufficiently before: but ſohat ſhrifte is it that cutteth this tranſlation of the woꝛde ματαιολογησητε (vſe not vayne repetitions) a ſnipped ſyllable of S. Matheweꝛs place in his vi. chapter? ſohat rule is this that cutteth ſo ſharpe? Anſwere ſhall be agreeable to ſohome, and againſt the cleereſt learning, and ſingular pietie of power ſuffer

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he speaketh? For this is the translation of those learned and godly men, which translated the Bible, which is commonly called the Geneua Bible: and is this a wicked wresting? Admitte it were not translated exactly, to the worde of the Grammarist: is it therefore a wresting, and a wicked wresting? (as I haue not say before) but false construction or doctrine can be grounded of this translation? And they that translate it thus, haue not onely the authoritie of the Lxx. to confirme their translation, which seeme that this worde was taken by a prouerbe of a foolishe poet called Battus, which vsed to repeate one thing many times: but they haue also the circumstance of the place to warrant it. For the reason which our sauiour Christ vseth to draw men from this fault, leadeth to this translation, and doth not stande with that sense which M. Doctor setteth downe. For howe long seeke you (saith he) for the meaning of our sauiour Christ? Marke the wordes: you shall not bidde many thinges without faith, &c. Beside your heauenly father knoweth what you haue nede of before you aske? Is it not euident first, that our sauiour Christ would speake this (bidde not many wordes without faith, &c.) when as rather he should haue forbidden them to speake any one worde without faith, &c. For if he should speake thus, he should seeme to haue allowed a prayer without faith, so that it were not concerned in many wordes. And agayne, if (as M. Doctor saith) this had beene the proposition, which our sauiour Christ should speake, that they should not bidde many wordes without faith, &c. he would neuer haue added this reason for your heauenly father knoweth, &c. (for neyther is he father vnto any such. And he would rather haue sayde as S. Iames in the first chap. saith, that they should be sure to require nothing, because they aske not in faith. Howe as this reason can not stande with M. Doctors interpretation: so both it well agree with the translation of the Geneua Bible. For what could be more fitte sayde to driue the disciples from their vayne repetition, then to say that the heauenly father knoweth, &c. and that it is not with the Lorde as it is with men, that muste haue a thing oftentimes spoken, or euer they can vnderstande it? Furthermore what a reason is this: we muste repeate the Lordes prayer oftentimes, therfore we muste repeate it oftentimes in halfe an houre, and one in the necke of an other? And if S. Paules place to the Thes. (pray continually) bee referred vnto the saying of the Lordes prayer (as M. Doctor would haue vs in hande) then it is not lawfull for vs to vse any other wordes, than those which our sauiour Christ vsed. But I could neuer yet learne that those wordes binde vs of necessitie any more vnto the repetition of the Lordes prayer in wordes, then vnto the repetition of any other godly prayer in the scripture. And I would be lothe to saye that it were simply necessarie, to vse that iust number of wordes, and neyther more nor lesse any time, muche lesse oftentimes in so smal a space. For our sauiour Christ doth not there giue a prescript forme of prayer vnto which he bindeth vs: but giueth vs a rule, and squire to frame all our prayers by, as I haue before declared. I know it is necessarie to pray, and to pray often. I knowe also that in so fewe wordes it is impossible for any man to frame so pithy a prayer: And I confesse that the Church doth well in concluding their prayers with the Lordes prayer: but I stand vpon this, that there is no necessitie layde vpon vs to vse these very wordes, and no more, and especially that the place of S. Paule to the Thessalonians, bothe least of all proue it. As for M. Doctors outeries he hath so often sworne our eares with them, and that without cause, that I thinke by this time no man regardeth them.

Io. Whitgifte.

I doe not say that so to translate the place is a wicked wresting or corrupte alleaging of it: but this I say, that that place is wickedly wrested, and corruptly alleaged by the Admonition, to improue the oft repetition of the Lordes prayer. Neyther doe I thinke that translation to be so apt, as the other is. M. Beza in his notes vpon this place of S. Mat. sayth thus: *Ne fuis loquaces* μὴ βαττολογήσητε, be not full of wordes, *Vulg. Nolite multum loqui*, doe not bable muche. Erasmus. *Ne fuis multiloqui, id est,* πολύλογοι *quo idem declaratur. Longæ tamen preces hic non damnantur, sed quæ vanæ sunt, inanes & superstitiosæ. Longa enim non est oratio in qua nihil redundat: contra vero breuis esse non potest, quæ non proficiscitur ex animo pio & fideli*: Be not bablers or full of wordes, that is πολύλογοι wherby the same thing is signified: yet are not long prayers heere condemned, but those that are vayne, fond, & superstitious. For it is not a long prayer, wherin nothing is to much: on the other side it can not be short which proceedeth not out of a godly & faithfull mind.

Cattologi-gere interpreted. Beza.

Erasmus.

And that this is the true interpretation of this worde βαττολογήσητε it appeareth by that which followeth in the same place, δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται for they thinke to be heard for their muche babling. Vpon the which worde Erasmus gineth this note: *Hic non est* βαττολογία *sed proprio vsus est verbo* πολυλογία, *velati exponens quid dixerit* βαττολογεῖν: Heere is not the worde βαττολογία, but he vseth the proper worde πολυλογία, as it were expounding, what he meane by βαττολογεῖν. You see therfore that the one worde expoundeth the other, which is the surest way of interpreting. M. Caluine vpō the same place sayth thus: *Porro eorū stultitiā reprehendit Christus, qui vt Deū persuadeant & exorent, multum verborum profundunt*. Furthermore Christ reprehendeth their folly which do spende many words, that they may persuade and entreate God. And *noua glossa ordinaria* bothe interprete the worde in lyke manner.

Caluine.

Noua glossa.

Ierom

Battus a babling Poete.

Battologizare, pro inaniter & multiloquio. It is reported that there was a certayne foolysshe Poete called Battus, which wrote his verses with vayne and vayne repeting of wordes, euen vnto the lothing of any man, being only bent vpon this one thinge, that he might haue many wordes: of whom this worde *Battologizare* was taken, for him that is full of vayne wordes. By al which authorities & interpretations of speche learned men, Christ doth not forbid vnto the the repetition of the Lordes prayer, or any other good prayers, but against vaine babling in prayers, & multiplying of wordes without faith. Wherefore in vse of repeting or multiplying of them, that they alle saith M. Martyr, *Quare ad tentationem vsque inutilis pulsatur oratio, vbi non adest vera precatio, fortasse etiam offenditur deus, vbi nos exaudiri putamus.* Therefore it is to be marked, that there is there much babling, not when we pray long, but when we multiply wordes without faith and spirite. Neither is there any prayer that hath therin alle degrees [illegible]

Martyr in 1. Sam. 1.

Babling in prayer what it is.

Long prayer or repetitions not forbidden, but babling of wordes without faith.

And the reason wherefore we saide our Sauiour Christ not forbidden vnto vs a long prayer, was because who can thinke that Christ doth here condemne the vse of long prayers, seing he himself continued in prayer a whole night in the mountaine, & oftentimes repeting one & the same prayer, not long before he suffered his passion Matth. 26. and willing vs to pray continually, & not to faint? But that only he forbiddeth many wordes without faith, whether it be as a vain by multiplying or by repeting: but where the same affection of the minde is, there he plainly to be saith, *Verum erratis nisi multiloqui sint Ethnici.* [illegible]

Matth. 26.

Luke. 18.

[illegible] Heathen do, for they thinke that for their much babbling sake they shalbe heard. Be not therefore like vnto them: for your father knoweth whereof you haue need before you aske of him. This ought to be manifest, all interpreters are vpon it: and the reason of our Sauiour is but a prophesying of speche.

Matth. 6.

Christe vseth repetition of ye same prayer. *Matth. 26. vers. 44.*

If we repeate the Lordes prayer twenty times in halfe an houre, is it by reason of [illegible] Christe vseth repetition of the same prayer in the garden? Mary sir, [illegible] repetition of prayers but for this cause babbling or vayne repetition of wordes, wherof he speaketh in the 6. of Matth. [illegible] per standen only of the Lordes prayer, but this is my saying, that [illegible] prayer, & the Lorde hath saied when he prayed, all this manner. Our father which art in heauen &c. [illegible] this prayer being in faith & zeale, can not be accounted vayne repetition or much babbling. I know it is vnlawfull to vse other prayers [illegible] but also a rule to be followed [illegible] prayers by inuocation. And yet a prayer it is, and a necessary prayer to be vsed, as the very wordes of Christ do declare.

A viewe of the second Admonition

To the [illegible] numbered of her phanties they haue in this booke layed the [illegible] ground vpon any scripture, but by boasting and vaunting of themselues to be of their [illegible] to haue all things framed according to their fansies, that they may be accompted planters and platformers of churches.

I doubte this that he auoucheth, that he and many others will [illegible] seruice against vs, as the professed enimies of the churche of Christ. For the matter is not great, neither doth they in that point deale any otherwise with vs, than the Anabaptistes, Arians, and other Heretikes haue dealt with other Churches.

Prr. This

This shalbe sufficiēt for an answere to ỹ booke, bicause all other matters of substance are by me answered before in the former cōfutatiō.

Io. Whitgifte.

Nothing answered, neither is this proclamation of defense satisfied.

A briefe answere to certaine Pamphlets I spread abroad of late.

I haue of late recēured three litle pamphlets, the first as it were a preface to the other two, the seconde entituled, An exhortacion to the Bishops, to deale brotherly with their brethren: The thirde, An exhortacion to the Bishops and their clergie to answere a litle booke that came forth the last Parliament, and to other brethren to iudge of it by Gods worde, vntil they see it answered, and not be caried away with any respect of men.

The preface cōsisteth of these pointes especially: first by diuers examples it is there declared, that the wicked and vngodly of this world, could neuer away with suche as would reproue them for their manifest sinnes and vngodlines.

Secondly, that this is the cause why these two treatises whiche were lately written and imprinted in the laste Parliament time, &c. were of so many misliked, and the authors therof so cruelly entreated and streightly imprisoned, &c.

Thirdly, it raileth on the bishops and such as be in authoritie, comparing them to false prophets, and to Pharisees, &c. Last of all it concludeth with threatening, that if they go forwarde in their frames, their doings shalbe with more bitternes of mindes, and plainenesse of speache throwen into their faces.

The first is a deceite, for who knoweth not that from time to time it hath bin the manner of such as were desperately worked, not to suffer their sinnes openly to be reproued. The second is false, vnhartable, & slanderous, for the cause why the bookes be not esteemed (especially of the wise & learned) is the vntrue doctrine contained in them, maintained with vntrue and vnapt allegations of the scriptures, and enterlaced with opprobrious termes and railing speaches tending to the disquietnes of the church, and ouerthrow of true religiō. The authors therof to be imprisoned, not for telling any mā of his sinnes, but for writting libels against this whole church of England, against the booke of common prayer, against the ministery, against ỹ sacraments, finally against the whole forme and gouernmēt of the church by the whole consent of this Realme established, and according to the rule of Gods word. And with what face can you say that they be imprisoned for telling men of their sinnes: where euer reade you or herde you, that any of the Prophets or Apostles tolde men of their sinnes by libels? Surely that kinde of dealing is not for the Apostles of Christe, but for the ministers of Sathan.

Libelling is no true way of reproouing.

T C. Pag. 177. Sect.

Where he saith the authors of the Admonition are not punished, as their bookes suffered, for that it reacheth of the faults in the church, or of the sinnes of men, but for ỹ it maintaineth false doctrine, & for that they preferred a libell: for the doctrine is impugned by them both by tongue & pen. This is the seconde time that he hath vttered this vntruth. And if he meaneth by libelling that a libell there is, I haue ready to answere vnto the other point. If he meaneth because it was preferred without any warrant vnto it: how will he answere vnto the example of S. Iohn in the Apocalips, who writeth vnto the angells of seuen churches, but not (a) put to his name vnto his booke. And to the writer of the Epistle vnto the Hebrewes, which was a singular profitable worke, and yet not subscribe his epistle, wherin notwithstanding he sharply rebuketh diuers faults amongst vs.

(*) Forsooth, that you make a wicked comparison.

(a) A manifest vntruth.

And

Yea yet S. John not the writer to the Hebrues have not the name of Apostle. Now if ye call it a libell, because it vseth some sharper speaches, surely all men see that his booke deserueth there to be called a Diuine, hauing for that purpose, power, and the rest, contrary. But to what respect soeuer ye call it a libell, he accuseth not so much the authority of the Admonition for preferring of it, as the seuerity of the honorable house of Parliament for their allowance.

Fol. 11. of your Replie.

The comparison is very vnequall and odious, that you make betwixte the holy bookes of the Scripture, written by the spirit of God, and receiued and taken as portions of the canonicall scriptures, wherein only we vse to seeke the doctrine of saluation: and these rayling rymes, vncharitable, and bitter mere Admonitions. And yet in the one of them, that is in the Reuelation you are fouly ouerseene, for the name of the author of that booke is expressed three times in the first chapter, and that with such circumstances that it cannot well be doubted who the author was, though you would cauill about the multiplicitie of the name. Likewise his name is expressed in the latter chapter of the same: wherefore you were not well aduised when you set it downe that S. Iohn in the Apocalips did not put his name to his booke. He saith in the 1. cap. in the first verse, *Reuelatio Iesu Christi*, and in the 4. verse *Iohannes septem Ecclesijs quæ sunt in Asia*, and afterwards after, *Ego Iohannes frater vester &c.* and in the last chap. *Ego Iohannes qui audiui & vidi hæc.* The epistle to the Hebrues hath no opprobrious and slanderous words in it, neither doth the author thereof seeke to defame or deface any body, as the authors of the Admonition do.

Iohn setteth his name to the Apocalips both in the beginning & end.

Many bookes be comparable to either of the Admonitions in sharpe and vncharitable speaches, proue it vnto me by comparing them together, and surely I will like the worse both of my booke and of my self, and confesse that I haue offended. Although I might excuse my self in saying that I haue vsed it in the defence of the truth, and beneficiating this Church of England from such intollerable slanders, as they burthen it with.

If any of the honorable house of Parliament did consent to the publishing of it in that manner and forme that it was published (which I am sure they did not, as you vntruely and vntruly charge them) I will not excuse them: and yet they cannot be said to be either the authors or the publishers of it: neither can their allowing of it, excuse it from being a libell, being not a liberty in Parliament propounded, but afterwards (I am sure by some vntruely) vpheld and abused by others to the defamation of this whole Realme and Church of England, not to any reformation.

But to satisfye your desire that would so gladly know what a libell is, I will tell you in few words. An infamous libell is that, that is written in verse, or in prose, to the infamy & slander of any man, for which the author dare not set his name. This is an infamous libel, & it most aptly agreeth to the booke called an Admonition to the Parliament: so that by this definition your obiection also of the booke of the Apocalips, & of the epistle to the Hebrues is soone answered: for all those bookes are not libells which are published without the authours name, but those which are published to the infamy or slander of others, to the which the authors dare not set their names.

I shall shew what it is.

An answere to certaine Pamphlets.

The third commeth of the same spirit that the second doth, that is of the spirit of arrogancie and malice: for it compareth godly, wise, zelous & learned bishops to Idolatrous Priestes, & to Pharisies: but indeede the conditions & qualities of the Pharisets do most aptly agree with the authors of these Libels, & their adherents: for the Pharisies did al that they did, to be seene of men, & sought the commendation of the common people, as appeareth Matth. 6. & 23. & so do they: The Pharisies when they fasted disfigured their faces, & these walking in the streates, hang downe their heads, looke austerely, and in company sigh muche, and seldome, or neuer laugh: the Pharisies

The libellers fitly compared to the Pharisies.

Description of a Pharisie.

straynedout a gnat, and swallowed dotone a camell. And these men think it an heynous offeuce to weare a cap or a surplisse, but in slaundering and backbyting their brethren, in raylyng on them by libells, in contemning of superiors, and disobeying suche as be in authoritie: to be shorte, in disquieting the Churche and state, they haue no conscience. The Pharisees separated themselues from the common sort of men, as more holy, and contemned the poore Publicanes as sinners: And therefore some learned interpreters thinke, that they be called

Fosterus in distinguer. hebraeo.

Pharisai, quasi segregati quod vita sanctiori & doctrinae moribus ac vita separati essent non aliter, atq; monachi, quos Charisaeos vocant. They be called Pharisees separated and deuided from the communsort in holynes of life, much like vnto the Monkes, which be called Carthusians. And Iosephus saith that they were called Pharisees, because they see men to be more holy than other, and more cunningly to expound the law. Also he saythe this to be one propertie of theirs, that whatsoeuer their owne reason perswadeth them,

Lib. 1 cap. 2. de bello iudaico. Lib. antiquit. Tom. 2 lib. 18. cap. 2. Tom. 2 lib. 17. cap. 3.

Id sequuntur pertinaciter, that they stubbornly follow. Agayne he sayth that they be *allatum hominum genus, arrogans, & interdum Regibus quoq; infestum.* A subtile kynde of men, arrogant, and sometimes enimies to kings and rulers: These men separate themselues also from the congregation, and will communicate with vs neither in prayers, hearing the word nor sacramentes: they contemne and despise all those that be not of their sect, as polluted, and not worthy to be saluted, or kept company with: and therefore some of them meeting their old acquaintance, being godly preachers, haue not only refused to salute them, but spit in their faces, wishing the plague of God to light vpon them, and saying that they were damned, and that God had taken his spirit from them, and all this, because they did weare a cappe: wherefore when they talke of Pharisees, they pricke themselues by the noses. But Lord, what a straunge time is this, when such as they be, dare thus boldly publish libells against their superiours for maintayning and executing good and godly lawes.

The conclusion of this preface is a stoute, presumptuous and malapert threatning, in my opinion, not to be suffered: But howsoeuer your pen and tongue walketh, yet I pray you holde your handes, or else, &c.

T. C. Pag. 177. Sect. 1.

Wherras M. Doctor compareth his with the Pharisees, that say they be all to be saued of men, and that he hold downe our heades in the streetes, and straine at a gnat swallowing downe a Camell, because they are in all mens knowledge, I shall leaue it to them to iudge of the truthe of those things. Where he saith he seldome or neuer laugh, it is not therefore that he thinke that it is conuenient still to laugh: but that the consideration of the calamities of other churches, and of the ruines of state, with the humble supplications of the Lord which hang ouer his people to turne our laughing into weeping, he thinke that it were vnfit they laugh although he them pick his teeth. And S. Hierome in his 84 answereth to an epistle which he wrote before vpon occasion that certaine saw the same accusation that M. Doctor maketh, because he do not laugh softly ouer meate. Therefore he are counted fooles.

Hieronimus ad Marcell.

And where he saith he separate our selues from all congregations, and are enemies to prince, and that he would seeme to be better that when Christ and such like slaunders are auouched before. And if there be any that vnlesse he salute gaudy gresehead, or spit in some mans face, or with the plague of God to light vpon them, say that they be damned, he detesteth such impietie of our hart. Be sure. And it is not reasonable that the fault of some should be imputed as to many, and to those which be as much vnlike of it as M. Doctor himselfe. And where he saith M. Doctor is in the number of those schismatiques to hold their tongue, where he they in a straight offer to strike? Let him hold his tongue if he owne, and therefore he speaketh he whatsoeuer he vttereth.

Is. 57 Phil. 3.

To Whitgifte.

I know you can both laugh, iest, and gybe, when you are among your felowes, and so coulde the Pharisees too: but I speake of graue matters in open places, and before suche as do not so well knowe you. It is likely that you mourne for the ruines of Sion, as you write, saying that you feele daily more and more the confusion of this, by hearing vp many of them confessed in the Court. Which I speake of separating your selues from the congregation, as it were shutting vs to you, in a number of you: and that in the publique ministerie of some of you (pretending modest zeale) towardes some of vs, against whom your eares are set, and whom your zeale is, euen that that Zuinglius both charge the Anabaptistes withe, when he saith, *Deest non Spiritus quo se venditent.*

The answere to certaine Pamphlets &c.

In this portion entituled An admonition to the Bishops to deale brotherly with their brethren, there is no great matter conteined worthie of answering, only the author doth exhale himselfe, for raising vpon vs that crimination, & moueth the Bishops to deale brotherly with the authours of the Admonition. First, because they be their yet brethren: Secondly, because they ought first to haue discoursed vnto the world by the word of God, howe truely or falsely they haue written. Thirdly, because they do but discloze the blunders of our Churche of England, and humbly desyre a reformation of the same, according to the rule of Gods worde, &c. Fourthly, that Papists ye should be in their places vntouched, &c. Fiftly, that many lewde light heades, and haire-brayned fire brande punished, not only, without reprehension, but *cum priuilegio.*

Like wise in y same booke the author seeketh to iustifie the Admonition, & to condemne the lordship and authoritie of Bishops, attributing therunto the slay & hinderance of their pretended reformation: charging them after a sorte with mangling the Scriptures of God, and with snaring the godly with such lawes as were purposely made for the wicked. These be the principall contentes of that booke.

The first reason, that is, That they be their brethren, might as wel be alleaged for the impunitie of Anabaptists, Arrians, and such like, who pretende the sincerities of gods word, and would be counted brethren: yea it might as well be alleaged for many other malefactours, who be also brethren, and yet must not therfore escape vnpunished for their offences. Shall not the Prince and the magistrate execute lawes vpon suche as breake them, because they be their brethren in Christ? Beware of such doctrine, and let not affection in priuate mens cause certaine you headlong into publike errors. But I thinke you are in this poynte deceiued, for howsoeuer ye accompte them our brethren, yet they accompt not vs their brethren, neyther will they acknowledge vs so to be, as some of them both in open speache and manifest signes haue declared. And therfore when the Bishops deale with them, they deale with suche as disdayn to be called their brethren.

Brethren may be punished.

T.C. Page 377. Sect. 3.

After 99. Doctor confuteth his owne shadow, for the exhortatiō doth not require that the name

of a brother should deliuer the authors of the Admonition from punishment, if they deserued it, but desireth that it might worke some moderation of the rigoure of it, and compassion to minister to them necessaries in prison: the seconde the maliuge of that Admonition, taketh them for Papists, yea verye although vnlearnedly handled, and for fathers too, and so both loue them, and reuerence them, whiche (I hope) will not be they shall manifestly for the vpholding of their owne kingdome and proper, refuse to haue Christe to reigne ouer vs, in whome they haue receiued and apprehended both remission

Tho. Bilney.

Let the readers iudge whether it be euen their reasons or no: let them also consider that which I haue before alleaged out of the second Admonition, pag. 35. & then tell me whether they take be for brethren or no.

Can you so well please your selues in your olde platforme, except we admit it, the rebuke Christ to reigne ouer vs, I trust he hath reigned ouer vs hitherto, and shall do to the end, though your platforme be sunke in the bottome of the sea.

An answere to certaine Pamphlets.

To their second reason I answer, that I thinke they haue bin talked with, and heard what they haue to say for them selues, but their haulte mindes and good opinion conceyued of themselues, will not suffer them to see their errours. In this reason you alledge nothyng for them, but that which may also be alledged for the Papists, or any other sect of heretikes. But it is an old saying, Turpe latrocinium se. How happely it that they themselues haue first defamed, not the Bishops only, but also the whole Church of England with publike libells, before they haue vsed brotherly and priuate conference? This is to espie a moate in an other mannes eye, &c.

How true the thirde reason is, may appeare in my answere to their Admonition, but how true soeuer it were, yet their disordered disclosyng, by vnlawful meanes, (that is, by libelling) deserueth as much punishment as hitherto they haue had: for the truth needeth no such vngodlie meanes of disclosyng.

If Papists goe abroade vnpunished, when by lawe they maye be touched, surely it is a greate faulte, and cannot bee excused, and I praye God it maye bee better looked to. But thys is no good and sufficient reason for the impunitie of other: Bicause some Papistes be not punished, shal therfore no disordered persons be punished? Or bicause some in authoritie winke at some Papists, shall therfore no lawes be executed towardes any offenders? Surely touchyng malice agaynst the forme and state of this oure Churche, I see no greate difference betwixt them and the Papists, and I think verily they both conspire together. The same answere I make to youre first reason: shall no booke be suppressed bicause some be not? It is a Ballets. fonde I confesse, to suffer lewde Ballades and Bookes touchyng manners. But it were a greater faulte to suffer bookes and Libells, disturbing the peace of the Churche, and defacing true religion.

Concerning the titles and offices of Bishops, I haue spoken sufficiently before.

In mangling and wrestyng of the Scriptures, none offende so muche as doe the authors of the Admonition, who in that point are comparable to the Papistes, as may be seene by the learned and diligent Reader.

If they

If they whom they terme godly do wittingly offende against such lawes as were made for the wicked, they are to be punished according to the lawes, neyther are they to be spared bicause they pretende godlynesse: for there is no godlinesse in breaking of lawes.

Godlinesse breaketh no lawe.

The thirde scroule, called, (An Exhortation to the Bishoppes and the rest of the Clergie to answere a little booke &c.) is satisfyed (I truste) for I haue (as it is there required) answered the short and pretie little Pamphlet (as they tearme it) I haue disclosed their double and corrupt dealing, their wringing of the Scriptures to serue their turne, and haue declared the true sense & meaning of the: I haue not bumbasted it with rethorike, but in plain & simple maner uttered my judgement, according to the true meaning and sense of the Scriptures: notwithstanding I haue in sundrie pointes declared the ble of the Church of Christ in tymes past, and do ble the testimonie of auncient Councels and learned fathers, whiche these unlearned men unlearnedly contemne, a thing not heard of in any age or Churche, nor allowed of any learned man, but onely of certaine heretikes, and especially Anabaptistes. To be short, I haue not answered the booke by peeces, but wholy. Notwithstanding I must desyre them to pardon me, for not making more speede with my answere: their frivolous quotations so troubled me, and my other busines, that I could no sooner make an ende of it. In all the rest of that deryding Pamphlet, there is nothing of any moment, worth the answering. Therfore as they alledge this portion of a sentence taken out of S. Augustine in his Epistle ad Vincent. *Si timentur & non docentur improbe quod dominatio videatur*, If they should be feared and not taught it might seme a wicked gouernance: so I conclude with the other part of the same sentence: *Si docentur, & non terrentur, detrahat contradictionis elatus animus, & ad coercendam vitam salutis pigrior inueniatur*: If they should be taught and not feared, in time they would waxe stubburne, and be the hardlier moued to imbrace the way of saluation.

3 auncient fathers contemned of unlearned men.

Augustine retorres upon the aduersary.

T.C. Pag. 177. Sect. vlt.

I know not whether they haue bene conferred with or no. But I thinke the first reason which they had to perswade them, more that they should go to Newgate, which is that which the Exhortation chalengeth of after, that they are first punishers before they be taught. And in that behalfe Mr. Doctor hath no cause to complaine as he doth. For if he felt he might sooner or more be sent to prison.

Fo. 11. bis gifte.

If they were so sent to that place, it was a meete reward for such disorderly dealing, for ignorance may not excuse Libellers if they libell but against a priuate man, much lesse should it excuse them, slaundering in that maner this whole Church & realme. I doubt not but that I shall learne to know my selfe, & to do my duetie whilest I am out of prison, so that I shall not suffre for lacke of dutie and honestie deserue it.

T.C. Pag. 178. Lin. 2.

And as for the truth of the matter, and handling and wresting of the Scriptures, in most places before they are layde to mennes charge, and how he hath answered the request of the Exhortation, which is, to confute the Admonition by the Scriptures, and how truely, aptly, and learnedly, Mr. Doctor hath behaued himself in citing of the old Councels and fathers: I leaue it to be esteemed, partly of that which I haue layde, and partly by the deeper consideration of those, which bycause they can better iudge, may see further into Mr. Doctors fraude, and ruddyers than I can. Although the truth is, that I haue, bicause I would not make a long booke, by heapyng of one testimonie upon an other, contented my selfe rather to trip, as it were, and to passe ouer such a light sorte.

foure, the leaues and summes of things, them to number the faults, which are almost as many as there are sentences in thys booke, more I am sure then there are pages.

Fo. Whitgifte.

I haue confuted both them and you, according to the giftes and grace that God hath geuen me, with suche authorities both of Scriptures and other learned Authours, as is fitte to be vsed in the handling of suche controuersies. And I am well assured that you haue not omitted the least blot in my booke: and for the most part you haue feyned (against your owne knowledge) those to be whiche are not. I refuse no mans iudgement of my dealing with the olde Councels and fathers, that is learned and will speake without affection what he thinketh. Your hyperbolicall confutation or figure of lying, where with you close vp your booke, I am well vsed vnto, and therefore it doth nothing trouble me, but remayneth as a certaine note of the spirite that possesseth you, which is the spirite of vntruth.

THus haue I, (according to that talent that God hath committed vnto me) answered my selfe to defende the state of this Church of England, and the orders and rites therein by publyke authoritie established, against the slaunderous libelles of certaine vnquiet persons, and this vncharitable replie of T. C. Wherein I haue omitted any thing, that might haue bene materyall (as I haue omitted many thinges) or not so fully answered euery poynt, that all men thereby may be satisfied, namely such as will be satisfied with reason, I doubt not but that there be a great number of singular learning and knowledge which will fulfill my want. The which I do desire them most heartily to do, euen for the loue that they haue to the peace of the Church: & not to suffer so common and weightie a cause, to rest onely vpon one mans shoulder, so farre inferiour to so many of them in all respects. The contrarie part vse to lay their heades together, and to make it all they can, which would more euidently appeare, if their might were according to their will. Therefore seeing that we like and allowe of the state, let vs not suffer it to be defaced vniustly, and without either learning or truth. And if it shall please the contrarie part to answere this my defense, then do I require nother more nor other thing of them, then the selfe same, which the Author of the Replie hath required of me, and the which I haue accordingly performed, that is, that they set downe my wordes, and answere me plainly: which vnlesse they do, they shal not onely with all wise men greatly discredite themselues, and shewe the lacke of truth to be on their side: but also eate me of some paynes: for I purpose not to answere Pamphlets, nor to spend the time in confuting frantique Libels. The Lorde graunt that my labours may worke that effect that I desire: that is, peace in the Church, and true obedience in the hearts of the Subiects. Amen.

¶ An examination of the places cited in the end of the Replie touching matter in controuersie.

T. C.

According to my promise made in my booke, I haue here set down the iudgement of the latter writers, concerning these matters in controuersie betweene vs. Wherein because I doe not so translate out of other men's workes whereby I might make mine to grow, I haue left this moderation, that I neither set downe all the writers nor all their places that I could, nor yet of euery singular matter. But the chiefest writers, and either of the chiefest points or els of those, wherein they are alledged against vs by M. Doctor, and one only place of each of them as I could iudge and chose out most direct to that whereunto I haue alledged it. For otherwise if I would haue spoken of all the points, and of the iudgement of all the writers, and gathered all the places that I could, they would haue bene sufficient matter of an other booke as bigge or rather bigger than this. I muste also admonish the Reader, that I haue forborne in certeine of these tables to set downe the iudgements of M. Beza, M. Bullinger and M. Chemnitz: because they are comprehended in the confession of the Churches. And thus partly vpon those sentences which I haue alledged in this booke, and partly vpon these testimonies here set downe: I leaue to the consideration of all men, how truly and iustly it is sayd, that the learned writers of these times (one or two only excepted) are against vs.

I. Whitgift.

Surely it had bene more commendable in mine opinion, if you had set downe the very wordes of the Authors themselues, rather than your owne collections vpon them: for so should their iudgements more plainely haue appeared, whereas now you frame them as they may best serue for your purpose. It is no shame for a man to translate out of other mens workes, especially being their testimonies: but it rather be hope of great reproch, for any man so to be addicted to his owne perswasion, that he should so lightly regarde other mens opinions.

I doubt not but that the [illegible] you haue here collected as chiefe, principall, and most pregnant for the [illegible] questions, vpon what learned writers soeuer [illegible] I know rather) most of these places make little for your purpose, and in the face are such necessities as you seeme to make, as it will fall out in the examination of them.

T. C.

That there ought now to be the same vniformity of the Churche which was in the Apostles time.

The confession of the Heluetian, Tygurin, Berne, Geneua, Polonia, Hungarie and Scotlande with others, in the 18. chapter speaking of the equalitie of Ministers saith, that no man may iustly forbid to returne to the old constitution of the Churche of God, and to receiue it before the customs of man.

I. Whitgift.

The confession in that place, speaketh not one worde of having Seniors in euery parish; neither yet of any other Seniors than those that be Ministers, of the worde and Sacramentes, for the whole chapter intreateth of such.

Moreouer it saith not that we ought to returne to that old gouernment, but that we may returne: so that it is from point, to point, and nothing more against you than with vs. For the Minister is not restrained, but may returne to that kinde of gouernment or no, if it seeme good to the Christian magistrate, to whome God hath committed the gouernment of the Churche. And whether the Christian magistrate ought of necessitie to receiue that kinde of gouernment, and no other, which the confession doth so much extoll, it is here no time to dispute.

T. C.

M. Caluine in his Institutions 4. booke, 3. chapter, and 8. section, speaking of the assemblies which did rule the affaires in euery Church, saith that experience teacheth vs that this order

was not for one age, and that this office of gouernment is necessarie to all ages.

Io. Whitgifte.

M. Caluine in that place sheweth what hath bene, and what may be in the Churche, but he doth not make that kinde of gouernment so necessarie that it can not be altered. His meaning is, that that kinde of gouernment is necessarie for all ages, because in euery age the Churche in one place or other is in persecution: but he no where saythe (as I remember) this kinde of gouernment to be necessarie in all states of the Churche, nay he affirmeth the direct contrarie in the same booke the seuenth chapter, 6. section. Where he speaking of the gouernment of the Churche, sayth thus: Scimus autem politiam pro varietate temporum, recipere, imò exigere varias mutationes. *We know that the gouernment of the Churche (according to the diuersitie of times) doth receyue, yea, require or exact diuers alterations.*

T. C.

And in the 12. chapter and first section of the same booke, sayth as much of Excommunication and other Ecclesiasticall censures.

Io. Whitgifte.

M. Caluine sheweth in that place, how necessarie discipline is in the Churche, whiche is not denied: he speaketh not in that section of any thing nowe in controuersie.

T. C.

Peter Martyr vpon the thirde to the Romaynes teacheth, that although the common wealth change her gouernement, yet the Church alwayes keepeth hirs still.

Io. Whitgifte.

Let the Reader peruse that place, and he shall perceyue howe cunning you are in controuersying. For M. Martyr speaketh of diuers partes of the lawes of God whiche be immutable, and sheweth that therein the Churche of God doth differ from a common wealth, because the common wealth may often chaunge hir lawes, but the Churche doth not so, and he meaneth such lawes as be of the essence, and being of the Churche, and are of fayth and of saluation. He speaketh also of the inwarde and essentiall forme of the Church, not of the externall and accidentall forme of it, which is now in question, and of the spirituall gouernment, not of the externall gouernment. Certaine it is, that no lawe of God (not being personall or temporall) is to be altered. But I require to haue that lawe set downe, which establisheth this forme of gouernment for the which you nowe contende.

T. C.

Bucer in his firste booke of the kingdome of Christe the. 15. chapter, lamenteth that there were founde amongst those which are counted of the forwardest Christians, whiche would not haue the same discipline vsed nowe, that was in the times of the Apostles, obiecting the differences of times, and of men.

Io. Whitgifte.

There is nothing in that chapter that maketh any thing with you, or against me: for who denieth, but that the discipline that Christe hath appointed ought to be maintained and kept in his Churche, our question is of the maniere of executing it, of the persons, and of certayne other circumstances, touched of. Bucer in that chapter. I cannot nor will not write: and that the Reader may vnderstande howe you seeke to deceiue him, I will recite the wordes of. Bucer in that chapter, wherein he comprehendeth al that which is spoken in the same chapter touching this matter. *Out of all these testimonies of the holy Scripture concerning Christes kingdome, they that beleue the worde of God shall easily vnderstande, that what soeuer Christe the Lorde hath commanded vs, and appointed, the same to bring a sure and great helpe to our saluation, if it be so obserued as he hath*

commaunded and appointed it: and that in all ages before them were and under the Lawe: neither can we wittingly for any cause intermitte or neglect any of them, but we must needes refuse and despise Christ Iesus our Lord and his holy kingdome. All this I graunt: and they touch not a iote nor tittle in controuersie. Surely these be but needles admonitions to prooue that there ought neuer to be the same regiment of the Church, which is in the Apostles time, if you speake of the externall regiment, which onely is now in question.

T. C.

2. That one minister ought not to haue any dominion ouer an other.

The foresayde Heluetian confession. &c. in the seuenteenth chapter sayth, that Christ did most seuerely prohibite vnto the Apostles, and their successors, primacie and dominion, and in the eighteenth chapter sayth, that equall power and function, is giuen vnto all the ministers of the Church, and that from the beginning no one presumed himselfe aboue other, sauing onely that for order, some one did call them togither, propound the matters that were to be consulted of, and gathered the voyces, &c.

Io. Whitgifte.

The wordes of the confession in the 17. chapter be these: *truely Christ is present with his Church, and is a liuing head, who straightly forbad his Apostles, and their successors, to challenge the primacie or supremacie in the Church.* Thus the confession speaketh of lordly primacie & supremacie, as the Bishop of Rome doth challenge ouer the whole Church: for in that place it onely speaketh of the Popes vsurped authoritie, and not the worde of that superioritie among Ministers which is now in controuersie.

That which the confession affirmeth in the eighteenth Chapter, maketh nothing against any superioritie allowed in this Church of England, for we acknowledge that there is one equall power and function of all Ministers, but yet superioritie also to be among them for order sake, and the same both the Confession acknowledge in plaine and manifest wordes, mark in this place by you alledged, whereby also that distinction is verified which the you seeme in greatly to mislike, to wit, that there is an equalitie of all Ministers of Gods worde quoad ministerium, *touching the ministerie*, but degrees and superioritie among them quoad ordinem & politiam, *touching order and gouernment.*

T. C.

Musculus in his common places, in the chapter of the offices of the Ministers of the word sayth, that in the Apostolike Church, the Ministers of the worde were none aboue another, nor subiect to any head or president, and misliketh the setting vp of any one in higher degree than another: And further he sayth vpon the seconde chapter of the seconde Epistle to the Thessalonians, that the honor of a Bishop being taken from the rest of the ministers, and giue to one, was the first step to the papacie, the which in other places he speketh otherwise

Io. Whitgifte.

Musculus in those wordes of his common places, speaketh of superioritie quoad officium & actionem, for that of the one power, for there [illegible] speaketh not of superioritie touching order and politie, [illegible] The same power is in all ministers of the worde of [illegible] ministring the Sacraments, but not of gouerning in the [illegible] Sacrament of the Lords supper, [illegible] from him: wherefore that place may not be wrested against the [illegible] and superioritie that is now vsed in the Church of England.

[illegible] the seconde chapter of the seconde Epistle to the Thessalonians, he onely [illegible] the worde when the Pope came to [illegible] such things as were well instituted and vpon iust considerations, may by policie of

tyme abused: but doth it therfore follow, that they may not be reduced to their right vse againe? A man might then much more strongly reason against your equalitie, which by sufficient tryall (as by 3 reuse in sundrie places it may appeare) is found to haue bene, and to be the cause of sundrie, great contentions, seditions, tumults, murthers, confusion of Churches and common weales &c. Nothing is so well instituted but it may be abused.

T. C.

3 That the election of Ministers, pertayneth not to one man.

The foresayde Helueticon confession, &c. in the eighteenth chapter sayth, that the ministers ought to be chosen of the Churche, or by those which are lawfully deputed of the Churche, and afterwarde ordeyned with publike prayers.

Io. Whitgifte.

This maketh against you: for the confession alloweth that election of Ministers which is made *by those that are appointed to that office in the Churche*: (for these be the wordes of the Confession) but our Bishops are appointed to that office in this Church, therefore the Confession alloweth Bishops to elect Ministers. The wordes that follow, *that they should be ordeyned with publike prayers*, is obserued in our Church.

T. C.

M. Caluine in his fourth booke of Institutions. 3. chapter. 15 section, sheweth that the Churche did choose, and that the Apostles did moderate the election, and confuteth them whiche vpon the places of Titus and Timothie would proue, that the election belongeth to one onely.

Io. Whitgifte.

To this place of M. Caluine I haue sufficiently answered in the thirde treatise of election of Ministers, diuis. 7. the 3 mutation.

T. C.

4 That there ought now in the Church to be Elders to gouerne the Church with the Pastors, and Doctors, to preache for the people.

Touching Elders, the iudgement of M. Caluine hath bene before declared in the first of these propositions.

Io. Whitgifte.

And in the same place haue I answered, that which is there by you alleaged out of M. Caluine.

T. C.

M. Beza in his booke of Diuorces page. 161. sayth, that the Eldership of the Churche ought to be where there is a Christian magistrate.

Io. Whitgifte.

M. Beza doth not say in that place, that *the Eldership of the Church ought to be where there is a Christian Magistrate*, but that it may be: and that it hath bene, which he onely speaketh and proueth, not. And yet if he meane that *Presbyterie* that out of the Canons (praise be him onely in generalitie named) then is it no other, than we haue at this day in the Church of Englande, in Cathedrall Churches and Colledges, for in the Canons *Presbyterium* signifieth nothing else, but a Colledge or company of Priestes and Ministers of the Worde and Sacraments, as I haue further declared in the .17. Article, where I haue also declared, that M. Beza his opinion is that the gouernment of the Churche may admitte alteration according to the diuersities of times, place, and persones.

T. C.

Touching Deacons M. Caluine 4. booke 3 chapter 9 section, after that he had described what Deacons the Churches had in the Apostles tymes, sayth that we, after their example ought to haue the like.

Io. Whitgifte.

Io. Whitgifte.

Sp. Calvinus vocat eos Ecclesiæ Apostolicæ ministros, quales ad rei usum exemplum habere nos conuenit. *Calvine calleth them the Apostolicall ministers which we ought to haue in our Churche, according to that example.* We graunte not saye that we ought to haue them, but that it is conuenient to haue them: the worde not make them necessary but conuenient: and he must be vnderstanded to speake of that Churche wherof he had experience, not of this Churche wherein he was but a stranger. Of Deacons, and that their office was not only to prouide for the poore, but to preache also, and to baptise, I haue proued Tract. 19. & Tract. 14.

T. C.

M. Beza in the. 5. chap. and. 23. section of his Confessiõs sheweth that the office of the distribution of the goodes of the churche is an ordinarie function in a Churche lawfully constituted, which office in the .20. he calleth the Deaconship.

Io. Whitgifte.

In neither of these doth Sp. Beza so tie prouiding for the poore to Deacons that they must by them be prouided for, and by no other: but onely sheweth what was done in this case in the Apostles tyme, and in the tymes immediatly following: but there is neyther Scripture nor any learned writer that teacheth that the poore may be by no other prouided for, than by Deacons. You proue that which no man denieth, and speake not one worde of the matter in question, that is, whether of necessitie the poore must be prouided for by Deacons and not otherwyse.

T. C.

Peter Martyr vpon the. 11. to the Romayns, speaking of the Elders, whiche did assiste the Pastor in euery Churche, and of the Deacons, lamenteth that this order is so fallen out of the Churche, that the names of these functions do scarce remayne.

Io. Whitgifte.

That which Peter Martyr speaketh in that place, is spoken generally of all that the Apostle had before written touching the publike ministers of the Churche, and therfore you doe vniustly restrayne it only to Elders and Deacons. It may euidently appeare that Sp. Martyr maketh there a comparison betwixt the gouernment of the Churche of Christe in the Apostles tyme, & the gouernment of the Popes Church in his tyme, as his wordes following declare, for thus he addeth immediatly. *In stede of these, they haue brought in Taperbearers, Acolithes, and Subdeacons, which with their light and stagelike gestures, serue at their superstitious altar.* So that you can not gather of this place that your Seigniorie is perpetuall, and must of necessitie for euer remayne in the Churche.

T. C.

M. Bucer in his first booke of the kyngdome of Christ, for the auncientes of the Churche sayeth, that the number of the Elders of euery Churche ought to be encreased according to the multitude of the people, and in the. 14. chapter of the same booke sayeth that this order of Deaconship was religiously kept in the Churche vntill it was driuen out by Antichriste.

Io. Whitgifte.

It had bene well to haue noted the chapter out of the which you gather that first saying of Sp. Bucer, howbeit, the matter is not great, for the question is not *whether the number of the Elders of euery Churche ought to be encreased according to the number of the*

people, or no, in such places where this kynde of gouernment is admitted: but whether this kynde of gouernment muste of necessitie in all Churches and at all tymes be put in practise, I doe not remember that M. Bucer any where affirmeth that. In deede in the fifth chapter of the firste booke (speakyng of these Seniors,) he sayeth: Tales sanè possunt cum administris doctrinæ & Sacramentorum Christi disciplinam exercere &c. *Such may exercise the discipline of Christe with the ministers of the worde and Sacramentes &c.* He sayeth they may doe it, not that they ought to do it.

That whiche M. Bucer speaketh of the Deaconshippe in the .4. chapter, is not denied, but he nowhere sayeth that the poore muste of necessitie be prouided for by Deacons, and by none other: and he teacheth in the same chapter, that no things apperteyned to the office of the Deacon then to prouide for the poore: as namely to assiste the ministers in the administration of the Sacramentes and exercising of discipline.

What sufficient proofes these be to inforce that necessitie of the kynde of gouernment so greatly vrged by you, let the learned Reader iudge.

T. C.

That excommunication perteyneth not to any one man in the Churche.

M. Caluine in his Institutions .4. booke, and .11. Chapter, and .6. Section, teacheth that excommunication perteyneth not to one man, and that it was so wicked a facte that one man taking the authoritie which was common to other, to hym selfe alone, opened a waye to tyrannie, tooke from the Churche his right, and abrogated the Church Senate, ordeined by the spirite of Christe. And in the .12. chapter and .7. Section, he sayeth further that it ought not to be done without the knowledge and approbation of the Churche.

Io. Whitgifte.

We graunte that no one man ought to take that vnto hym selfe which doth not apperteyne vnto him: but I haue proued Tract. 18. that excommunication perteineth to Bishops, and that this Church of England hath consented thereunto: wherefore M. Caluine speaketh against that excommunication which the Pope wickedly and tyrannically vsurpeth, and not against this whiche our Bishoppes in this Churche of England, both by the lawes of God and consent of the Churche exercise. I speake of the thing it selfe and not of the abuse.

T. C.

M. Beza in his confessions 5. chapter, 43. Section, sayeth, that this power of excommunicating is giuen to no one man, except it please God to worke extraordinarily.

Peter Martyr vpon the firste to the Corinthes and fifth chapter, sayeth that it is very daungerous, to permitte so waighty a matter as excommunication to the discretion and will of any one man. And therefore, both that tyrannie might be auoyded, and this censure executed with greater fruite and grauitie, that the order whiche the Apostles there vseth is still to be obserued.

Io. Whitgifte.

To M. Beza and M. Martyr, I answere as I doe to M. Caluine: and yet M. Martyr seemeth to expounde hym selfe in the same place where he speakyng against the committing of this authoritie of excommunicating to the Pope or to one Bishop, and refelling this saying of the Papistes, Episcopum esse totam ecclesiã virtualiter, when as they be rather tota ecclesia vitialiter, as he there affirmeth, he addeth by and by, de malis hæc intelligas & tyrannicè agentibus: *Vnderstande this of euill Bishops and such as deale tyrannically*: whereby he declareth that he speaketh against the commit-

committing of this discipline to ciuill Bishops and such as vse it tyrannically.

T. C.

M. Bucer of the kingdome of Christ in the 1. booke and 9. chapter saith, that Saint Paule accuseth the Corinthians, for that the whole Church did not cast out of their company the incestuous person.

Io. Whitgifte.

The question is not whether the whole Church may haue to doe in excommunication or no, but whether the consent therof in all causes therein to be required. All that the meaning of the Apostle is in that place to the Corinth. I haue declared. Tract. 25.

T. C.

6 That Chauncellours, Commissaries, Officials, &c. vsurpe authoritie in the Church, which belongeth not to them.

M. Caluine in his Institutions. 4. booke 11. chap. 7. Sect. speaketh against the office of Officials, and alledgeth diuers reasons against them, as that they exercise that part of the Bishops charge, and that they handle matters which perteyne not to the spirituall iurisdiction.

Io. Whitgifte.

M. Caluin in that place alledgeth no reasons at al against those offices, only he saith that they exercise that part of the Bishops charge, and that they handle matters which perteyne not to the spirituall iurisdiction, (this I say) he speaketh, but he doth not proue it. In the rest of that Section, he intreateth of the abuses of such officers, wherein I doe not dissent from him.

T. C.

M. Beza in his booke of Diuorces, proouing that the iudiciall deciding of matrimoniall causes apperteyneth vnto the ciuill magistrate, saith that Officials, Proctors, and Promoters and in a worde all the Swinish filth, now of long time hath wasted the Church.

Io. Whitgifte.

I vnderstande not by what reasons M. Beza in that place proueth that the iudiciall deciding of matrimoniall causes apperteyneth to the ciuill Magistrate. Howbeit, Officials &c. in such cases deale not in this Church of England without the consent and authoritie of the ciuill Magistrate. It is not good dealing to applie those things which M. Beza and other speake of such offices abused vnder the Pope, to the same offices nowe reformed vnder a Christian Prince that professeth the Gospell: But thus you dazell the peoples eyes.

T. C.

Peter Martyr vpon the 13. Chap. to the Romaines, speaking against the ciuill iurisdiction of Bishops, doth by the same reason condemne it in their Deputies the Officials.

Io. Whitgifte.

Peter Martyr speaketh not against the office, but against certaine abuses of the officers: this is not simple dealing to transferre that to the office, that is spoken of the abuse of the office.

T. C.

7 That the Ministers of the worde ought not to exercise any ciuill offices and iurisdiction.

M. Caluin in his institutions. 4. booke 11. chap. 9. Sect. bringeth diuers reasons to proue that Bishops may neyther vsurpe, nor take beeing giuen them, eyther the right of the sworde, or the knowledge of ciuill causes.

Io. Whitgifte.

The reasons that M. Caluine vseth there, be neyther many, nor greatly strong. I haue answered them fullie. Tract. 23. and yet M. Caluine speaketh onely of that princely power, which the Romishe Bishops clayme, not as committed vnto them by the Prince and ciuill Magistrate, but due vnto them by the worde of God, from the which chalenge I haue shewed in the foresayde treatise, howe farre our Bishops are.

T. C.

M. Beza in his Confessions Chap. 5. Sect. 32. sayth that the Ecclesiasticall iurisdiction is to be distinguished from the ciuill, and that although the Bishoppes in the tymes of christian Emperours were troubled with the hearing of ciuill causes, yet they did not that by any iudiciall power, which they exercised, but by a friendly intreatie of the parties, whiche were at discorde: and sayth notwithstanding, that herein the Emperours did giue to much to the ambition of certaine Bishops, whereupon by little and by little afterwarde all things were confounded. And in the. 42. Section sayth that those corporall punishments whiche the Apostles exercised were peculiar and extraordinarie.

Io. Whitgifte.

M. Beza his bare worde is no sufficient proofe against so many other testimonies and reasons as are to the contrarie, and I haue sufficiently shewed Tract. 23. cap. 3. Diuis. vlt. that Bishops in tymes past did not onely heare ciuill causes, but also iudicially determine the same. Touching the corporall punishments which the Apostles exercised, M. Beza in his booke de Hæreticis a magistratu puniendis, doth make them so ordinarie that he vseth them as sufficient arguments to proue his purpose, and sayth plainly that the Apostles did exercise these punishments, *not by the right of the Ecclesiasticall ministerie, but by the right of the ciuill Magistracie.* as I haue declared Tract. 23. Cap. 3. Diuis. 12.

T. C.

Peter Martyr vpon the. 13. to the Romanes, speaking of this meeting of both Ecclesiasticall, and ciuill iurisdiction in one man, sayth that when both the ciuill, and Ecclesiasticall functions do so meete, that one hynder the other, so that he which exerciseth the one cannot minister the other.

Io. Whitgifte.

M. Martyr speaketh of an absolute iurisdiction ciuill, such as the Pope claymeth, and not of this which is practised by the Bishops in the Church of England, whereof he had experience in the dayes of King Edwarde euen in this realme, and the which he also then allowed.

T. C.

M. Bucer vpon the. 5. of Matthew, sayth, that there is no man so wise, and holy, which is able to exercise both the ciuill, and the Ecclesiasticall power, and that therefore he whiche will exercise the one, must leaue the other.

Io. Whitgifte.

I answere as I did to M. Martyr, for he also allowed that ciuill iurisdiction that the Bishops in England did exercise in the time of King Edwarde.

T. C.

3. That the Sacraments ought not to be priuately administred, nor by women.

The foresayd confession. C. 20. holdeth that baptisme ought not to be ministred by women or midwyues, to the which also may be ioyned the Liturgie of the English Church at Geneua, which condemneth the ministring of eyther of the Sacraments in priuate houses, or by women.

Io. Whitgifte.

These be needelesse proofes, & yet are there learned men of the cõtrary iudgement. Howbeit, no man sayth that women may baptise ordinarily, or that the Sacraments may

be

he ministred in priuate places, otherwise then vpon hyrnil occasion, and in that respecte no learned man doth condemne the ministring of the Sacramentes in priuate places.

T. C.

Peter Martyr vpon the. 11. chapter of the. 1. Epistle to the Corinthes, in describing the corruptions of the Lordes Supper, noteth this to be one, that the Churche did not communicate a togather, which corruption as it was in diuers places in tymes paste, so he complayneth that it is now.

Io. Whitgifte.

M. Martyr in that place speaketh against priuate Masses, and the complaints that he maketh, is concerning them, wherein we fully agree with him: neyther do we like or allow of suche as withdraw themselues from the Lordes table when the Supper is celebrated. You neuer loue to rehearse the Authors wordes (because they make not for you) but gather collections of your owne, contrarie to the meaning of the Author, as you do in this place, which the Reader shall easily perceyue, if it will please him to reade M. Martyr himselfe, in that place by you quoted. And surely it is to great iniurie, to wreste that to the order of celebrating the Communion allowed off in this Churche of England, which he as any man else speaketh against priuate Masses: but such are your dayly and prodigious collections.

T. C.

M. Bucer in his first booke of the kingdome of Christ, and. 7. chapter, proueth out of the. 10. of the Corinthes, that the whole Church should receiue the Supper of the Lorde together, and that the vse of the church of God in this behalfe, ought with great and diligent endeauour to be restored vnto the churches, and that it is a contempt of the mysteries not to be partakers when they are called.

Io. Whitgifte.

M. Bucer speaketh nothing in that place (touching this question) wherevnto I agree not: he would haue the Communion ministred in the publike congregation, and who denieth that? except it be vpon occasion of sickenesse, as I haue before declared: he would haue all or the most parte that be present to communicate, and who defendeth the contrarie? and yet if they will not, the reste may not be forslowed: his whole drift is to reprooue such as will not communicate, and not to prohibite the distribution of the Supper to those that be willing, be they more, or be they fewer, so that there be a competent number, that it may be a Communion.

T. C.

M. Beza against Vvestphalus, sheweth that it is not decent, that baptisme be ministred but in the church, and that at standing houres, and by the ministers, and further, that vpon no necessitie (as it is called) it ought to be ministred in priuate houses. And that if it might be ministred in priuate houses, yet not otherwise then by Ministers.

Io. Whitgifte.

You vntruly report M. Beza his wordes: he onely sheweth in that place what the order of the Churche is, where he remayneth, he doth not prescribe any certayne rule for all Churches, neyther is it meete that he should, in suche cases. He so vseth of baptizing in priuate houses, that he doth not simplie condemne it. But it hath euer his iudgement is in that poynte, his minde is not (I am sure) to binde all other Churches to the same, which vnlike and leade as soonely of this Sacrament, as he doth, or can do, though they agree not with him in all circumstances.

T. C.

M. Calvin in his Institutions. 4. booke. chapter. 15. sect. 20. 21. proueth that baptisme ought not to be ministred by priuate men, or by any women.

Io. Whitgifte.

Only ministers of the Church are the ordinarie ministers of baptisme, neither may any other chalenge that function vnto themselues ordinarily, but yet if vpon occasion a pri-

a priuate person to baptize, the baptisme is good and lawfull, euen as the circumcision was true circumcision that was ministred by Sephora. As I haue proued. *Treat. 9 cap. 5.*

T. C.

The iudgment of those late Writers touching ceremonies and apparell, beside sundrie Epistles of Doctor Allen doth appeare by these places following, cited out of their workes printed, and published by themselues. Whereof also some are alledged by the answerer to the examiner, where are diuerse other places to this purpose, whereunto I referre the Reader.

M. Bucer vpon the. 18. of Mathew, sayth, that they say nothing which do alwayes obiect, that greater things must be vrged, than the reformation of ceremonies, thereby defending the reliques of Antichrist, for as much as ceremonies are testimonies of Religion: And that as there is no agreement betweene Christ and Belial, so those which are sincere Christians, can abide nothing of Antichrist.

Io. Whitgifte.

M. Bucer sayth truly: so the reformation of ceremonies is to be sought and not to be neglected, neyther can sincere Christians abyde any thing of Antichristes, as it is Antichristes: but what is all this to the purpose? is there no reformation of ceremonies in this Church of Englande, from the which all Antichristian ceremonies are abandoned, and those that remaine purged from all opinion of Antichristianitie? And that M. Bucer ment nothing lesse than the ceremonies nowe retayned in this Church of Englande (as we vse them) it may euidently appeare by that whiche I haue alleaged out of him. *Treat. 7 cap. 3 the 5 diuision. and chap. 7 diuision. 4.*

T. C.

Peter Martyr vpon the. 10. chap. of the second booke of the Kings sayth, that the Lutherans must take heede, least whilest they cutte off many Popishe errors, they followe Iehu by reteyning also many Popish things. For they defende still the reall presence in the bread of the Supper, and Images, and Vestments. &c. and saith that religion must be wholly reformed to the quick.

Io. Whitgifte.

M. Martyr nameth the Popishe things whiche the Lutherans obserue, to be the reall presence, Images, all the Popish apparell which they vsed in their Masse, (for so doth he meane) which this Churche hath refused. What his opinion is of this apparell, that we reteyne, I haue declared *treat. 7 chap. 5. the. 4 diuision.* where he of purpose speaketh concerning the same. God be thanked, Religion is wholly reformed, euen to the quicke in this Church.

T. C.

Bullinger in his Decades 5. Booke, and ninth Sermon sayth, that our Sauiour Christe, and the Apostles vsed their accustomed apparell in the Supper, and that although in tymes past the Ministers put on a kinde of cloake vpon their common apparell, yet that was done neyther by the example of Christe, nor of his Apostles, but by the tradition of man, and that in the ende, after the example of the Priestes apparell in the olde lawe, it was caste vppon the Ministers at the ministration of the Supper. But (sayth he) we haue learned long agoe not onely that all Leuiticall ceremonies are abrogated, but also that they ought to be brought againe into the Churche of no man. And therefore seeing wee are in the light of the Gospell, and not vnder the shadowes of the lawe, we doe worthily reiect that Mothy Leuiticall apparell.

cited in the ende of the Replie.

Io. Whitgifte.

Neyther do we reteyne the mailing Leuiticall apparell, but that apparell onely which Bullinger himselfe alloweth of in diuers Epistles written of purpose, touching these matters, as I haue expressed, Tract. 7. Chapter. 5. the. 6. Diuision. &c.

T. C.

Gualter vpō the. 21. of the Actes, among others, bringeth this for one reason, to improue Paules shaving of his head, for that the Gospell had bene preached twenty yeares: and that therfore the infirmitie of the Iewes ought not to haue bene borne with. And after he sayth, that that teacheth howe much the superstitious Maisters of ceremonies hurte the Gospell, which nourish the weakenesse of fayth by the long keping of ceremonies, and by their long bearing, hinder the doings of those ministers, which are more feruent.

Io. Whitgifte.

M. Gualter in these wordes sayth nothing agaynst any point of this Churche: he speaketh truely and nothing to your purpose. M. Gualter hath sufficiently shewed his opinion in these matters, not onely in written Epistles, but in printed bookes, as in his Epistle before his commentaries vpon the first to the Corinthians.

Surely, there is no suche weight in these authorities for your purpose, that you can take any great aduauntage of them: in deede your cause in my opinion hath woon small credite by alledging of them.

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